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WHAT I LIVE FOR.

BY G. F. BANKS.

I live for those who love me, And for those who know me true, For the beaven 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 hones 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; Barde, martyre, patriots, sages, The noble of all ages, Whose deeds crown history's pages And Time's great volume make.

I live to hail that season By gifted minds foretold, When men shall live by reason, And not alone for gold. When man to man united, 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 these 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 go od that I can do. Dublin, Ireland.

### The Greatness of the Minute:

Or, the Higher Forces-

A Lecture Belivered DR. E. D. BABBITT. Before the Theasophists, at the Odd Fellows

Hall, Los Angeles, Cal., May 23, 1897. It may seem like a paradox to talk about the atness of little things, but I propose t

demonstrate to you that the least things are of people. I think people can lie fast enough most ubiquitous and the swiftest agencies in the universe.

like to talk a little while about them, and, in nected with mental action as well as physicdoing so, it will be necessary to make a num- logical and psychic action. A great deal is ber of statements without giving full demon-said about force as one of the mysterious prin etry prove the greatness of these minute strations of the same here, as I have already ciples which no one can define or understand, forces? presented these matters somewhat extensively Now I think it is a very simple thing, and I in my published works.

with the precision of a mathematical problem, what it is, because force is one of the great and their very form can be approximately realities of the universe, and should be undergiven. Atoms are the pebbles out of which stood. Let us turn, then, to nature, and see the universe is built. The whole realm of ex- how force works in the whole realm of the bault, of France, says he has hypnotized three ble nature are composed of atoms. Atoms con- the forde is water, which is a fluid. In the case stitute the material universe, but it can be of a wind mill the force is air, which is another shown to those who go deeply into the study of fluid. In the steam-engine the force is steam, atoms, that there is an absolute necessity for a which is still another fluid. Now I will chalsubstance which is still more subtile and all- lenge all men to show me a single force in the searching than atoms themselves—a substance | known or visible world which is not a fluid. I | that he had cured fifty men of drunkenness, or which penetrates all things and yet is infrangi- am standing before an intelligent audience, dipsomaniac tendencies, by sending his magble. This substance we call UNIVERSAL SPIRIT. and will pause a moment to see if any one here netic forces into their brains and thus creat Spirit fills every inch of vitalized space and all can tell me of a force in all the known realms ing a feeling against liquor. To be sure, a the infinite millions of suns and systems that of nature which is not a fluid. Try now; for strong willed person with selfish propensities

constitute the universe. stomach and solar plexus will sometimes make contradict nature if he knows what he is him orazy; 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 mothutes by nursing it after great danger and and it goes. A lady in Philadelphia, one of my and it is not necessary to speak of it in our

about her business. That is one example in head, and even from the rest of the body. Inwhich 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 emoand measure the universe around him. This wonderful cortical part of the brain which does C. Francke, it possesses four million million up in them a precious store of refined elements 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 blockades them so that the fine ethers that build up the brain cells cannot get to them. What a wicked 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. ffects on the nervous system, but made liars

get far safer nervines than opium.

Before going farther I wish to state that there As atoms have been my life study, I would are other marvelous elements and forces conwill see if I can explain it so that every person The existence of atoms can be demonstrated in this intelligent audience can know exactly Without spirit, these atoms which constitute I shall make an application which is of trematter and are the formulating principle of all | mendous moment, as bearing upon the whole atoms and the laws of force makes this subject | fluids. These fluids have weight as well as much more clear than it can be made by my | motion, and they produce their effects by flowremarks this evening. This duality of matter ing against or through the object to be affected. ter. and spirit rules everywhere. To constitute But does this apply to the unknown and invisbeing a kind of a nonentity, while the materi- the visible, the unknown like the known. Now alist will aver that matter is all in all, human see what we have come to. As every force is a cases in which material and bodily forces influ- mentally a fluid, and these fluids must have ence the mind as he can adduce to show that | weight. What folly to call magnetism, light. mind influences the body. I will take a slice etc., imponderable. The magnetic whirlwinds brain and he will be unable to think. I will you conceive of a whirlwind's uprooting a tree

about. and stated that they are the seat of intellec | power of psychic control of any people on tion and sensation. But do you not see by the principle I have just demonstrated that there their philosophy. must be a flow of fine ethers through these er caused the death of her infant in a few min- | brain cells to produce mental action, otherwise the cells themselves would be dead and anger; also when a person feeling the grandenr | worthless. You may say that spirit is the there. of his soul forces commands disease to depart, | quickening power. That is always understood, students, after suffering twenty deaths as she | general illustrations. But spirit is almost infisaid, at the hands of her physicians, and being | nitely fine, and it is necessary that there shall told that she could not live a day longer, de. | be grades of ether, as a kind of connecting link

sensible perspiration is caused by countless streams of force that go forth from every part of the body, thus eliminating the effete ele-

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 tion, of thought, of perception, of reason, of was married to the lady, that she had been an spiritual exaltation; in other words it is the opium-eater for years, and that he would have Godlike part of man which enables him to weigh | given \$50,000 if he had heeded the psychometer's warning. Prof. Denton's psychometers would take a little covered piece of lava from such things, is only from one eighth to a quarter | Herculaneum or Pompeii, and without knowof an inch in thickness, and yet according to ling anything as to what it was, would give the history of those cities, and would realize the cells, or according to the American notation, terror of their inhabitants as they were being four trillion! These cells are stocked with buried by the burning lava from Mt. Vesuvius. power during sleep, the night-workers laying | until they felt like screaming with the excitement. Yet this was a history of more than which during our waking or thinking hours eighteen hundred years ago, and all this was are burned out. If we do not have plenty of | 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 villiany 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 thing thus to cripple the mighty power of 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." Be-Luzier of New York, one of the pioneer lady fore making out his policy, however, they gave physicians of this country, told me that opium his autograph, on a little slip of paper, to M18. produced not only its well known horrible Hayden. She told them he would die in less than eight weeks. They begged him to wait eight weeks. In seven weeks an't two days the the mightiest in their nature, the greatest, the without any such help, and I believe we can man fell dead in front of his own doorsteps. In another case she told them not to insure a certain person, as he was despondent and below red they become too coarse for vision. would commit suicide. They disregarded her warning and had to pay \$10,000, as he fulfilled her prophecy by suiciding. Does not psychom-

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 | in part by fluorin and other substances. This done, in ben times as many cases, in my experience, a beneficent result is effected. Lieternal nature and a still larger realm of invisi-known world. In the case of a water wheel 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 unless my basis in this matter can be destroyed, | 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 human beings and all worlds, would fall into world of matter and mind, and overthrowing power that a noble-souled person has. I must hopeless ruin. On the other hand, without the theories of nearly every scientist of the just hint at the philosophy of psychoma or matter, spirit itself would be a dead and form- day. (Several members brought up cases, but hypnotism. The great Charcot, of Paris, less ocean. Thus, matter alone has no power they were found to be inapplicable.) Then I and L'ébault and Luys, also of France, and and spirit alone has no power. The study of shall formulate my law, namely: All forces are 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 mat-

This is my explanation: In every human mind we must have spirit on the one side and a lible part of the universe? Certainly, for the brain there is a reservoir of psychic forces. physical brain on the other, assisted by inter- universe is in harmony with itself; in other The psychic grade of ether is exquisitely fine. mediate ethers. Some one-sided people de words, it is a unity. In fundamental princi, and gravitates naturally to the upper brain, clare that all power lies with spirit, matter | ples a part is like the whole, the invisible like | pushing the parts upward at the region of vereration and spirituality. This psychaura moves with lightning speed, and at times can hold life going down at last in everlasting darkness. | fluid, electricity is a fluid, light is a fluid, mag- | the animal ethers in absolute control. When To the person who, like Plato, considers ideas netism is a fluid, nerve force is a fluid, heat is it holds the sensor nerves all sensation ceases, the supreme entities and material things non- a fluid, mental force is a fluid, psychic force is and a limb can be amputated or a tooth pulled entities, I will promise to adduce as many a fluid, and every conceivable force is funda- 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 off from his occipital lobe and he will become from a single electro-magnet have been made lower brain, and is not the kind that will try blind. I will take a slice off from his frontal to lift and draw ten thousand pounds. Could to psychologize one's money away from him or injure him in other ways. A good hypnotizer give him alcohol or other or hashessh and he if the air had no weight? Now we have been is one who has a good stock of psychic force, will become a fool or a brute. A diseased liver, building on nature, and no man will dare to 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 I have spoken to you about the brain cells, their powerful sun, have doubtless the greatest

earth. Their psychic power is greater than It is easy to see, then, how a psycomist can project his thoughts into another brain which is sensitive, and, for the time being, rule

clared she would live, and being well supplied between spirit and the coarser grades of mat- other people but into other parts of one's self;

powerful, got up almost immediately and went | tions of different colors from every part of the | kindle up the higher spiritual forces in anoth er'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 idiocy 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

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 Isanc 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 Browster 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 scal which make the octave. You see that above the violet the color rays are invisible, being too fine for the ordinary external eye, while

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 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

Color is the measure of the universe qualitatively considered. The three divisions of red, yellow and blue are a very simple and converient 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, nervine influence, which will be most grateful to a system that is nervous and excitable.

Gen. Pleasonton of Philadelphia, many years ago, got up the blue glass craze, but all oneidea 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 colorcharged 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 focussed on any part of the system. Then we let the same Psychaura, to those who can get en rapport | lenses hang in the sun awhile, and the water with it, imparts a wonderful power, enabling becomes exquisitely medicated, so that when one to psychometrize all objects or to see drank, two or three swallows at a time, out of clairvoyantly or to hear clairaudiently or to the amber colored lens, it will be nerve anisend a wonderful curative force, not only into mating and laxative, or out of the blue lens, cooling, soothing, anti-inflammatory and astrinwith those psychic forces that are so swift and | ter. In fact, every clairvoyant can see radia | and, perhaps best of all, will enable one to | gent, 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 ss 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 elem ats. 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 earn; st words: Rise, for the day is passing

And you lie dreaming on; The others have buckled their armor And forth to the fight are gone. A place in the ranks a waits 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 enemy marching to battle,

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.

know you before you toid ner who you were, I sacred or to obsoure; and oney resture

BY GROROR KLINGLE.

The hands are such dear hands! So many times they do
So very many things for me, for you.
If their fond wills mistake,
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, And trying to keep pace. If they mistake,
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush p for flope 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

Paults, then—grave f: ults to you and me,
But just odd 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 so cherished by to morrow's light!
We may be patient, for we knew
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 her sigh and felt her loneliness, and sent a gentle, 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 litt e, silvery, sparkling, mur-muring rill flowed adown the valley to seek the beautiful river and the great, wide, wonderful

Each time she poured the shower's crystal gift another flower bloomed. First it was the tiny, blue forgetmenot, then the rich, purple heartsease with the golden heart, then the sweet, wild rose, then the golden buttercup so full of sunshine, then tender, tiny blades of grass so green and the soft 1 ch velvet of the

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 sunshine, the tiny, tender blades of grass so green,

and the rich, soft velvet of the moss.

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

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 Li.e.

And the Great Father heard her soft sigh and felt her loneliness, and sent a laughing boy with merry blue eyes and curis of sunshine to cheer her. The little maiden looked upon him tenderly, and said: "Sweet, stay, oh! stay with me"; but he laughingly shock his head, crowned with the curis of sunshine, and hounded away advent the valley. The and bounded away, adown 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 beside the hair that had tangled the sunshine and the rainbow, and the shining, star like, twinkling feet twinkled beside hers a little space, and then he said again. "I love thee, but I must away adown 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 adown 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 looking 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 hezel eyes and rayen hair, who was manly and protecting, and he smiled proudly and 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 grieved and frightened her. Then he said, "I will away adown 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

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 go with me?" But she shook her head sadly, saying: "Nay, nay, 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, tender and steadfast, and one day he said, "Sweet, wilt go with me?" She looked at him sadly and said softly, "Nay, 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 yladly; she joyed to have him linger; and almost she had said, "I will go with thee." But he grew flery and impetuous, and said, imperiously, "Sweet, thou must go with me." She drew back frightened, saying, "Nay, I cannot go with thee." And he to went a went a went adden back frightened, saying, "Nay, I cannot go with thee." And he, too, went away adown 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 mingled 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, her pretty blossoms; young men and maidens gathered about her with 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.

TANDUSK ELEMAN

would not speak to him, and who was always happy if she was only near. He went away many times; sometimes adown the valley, sometimes 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 beautiful, loving ones waiting there to receive her; and then it was the weary, wayworn father; the maiden saw them both safely home to the

And while she was in all this trouble and sorrow 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, dancing, brown curls and shiuing, starlike, twinkling 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 come from the Great and Boart

Warn and so her manifestations, whatever they may
be, are in harmony with Infinite Love, working out the great original plan of continued
growth and refinement to all things and all men. she sighed softly. The Great Overheart heard imperious one, the faithful one, the tender one—they all came from the Great and Beautimusic and bring her tender, loving messages

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

The Great Veil lifted, and she saw a beautiful 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 singing 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 throng. 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 In the midst of the beautiful glorified ones

stood a graceful maiden, bearing a golden salver laden with snow-white lilies, with long stems floating free and dripping with diamond

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

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

I watched them floating from our 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 sparkling diamond drops, faith, hope, love, in her ing diamond drops snowy heart, and the tiny blue forget me not, the rich purple heartsease with the golden heart, the sweet wild rose, the golden buttercup, so full of sunshine, the tiny, tender blades of grass, so green, and the soft, rich velvet of the moss reflected therein, and the little sil-very, sparkling, murmuring rill that flowed adown 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 Spiritualists 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

Now, these facts being established as true, we are better qualified to lead all reforms than any other class. Shall we do it? Is it not our outy to lead in reforms, when suffering thousands all a ound us are crying for food, shelter, 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 religion 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 mediumship. When they are driven out and discountenanced, 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 famished, with hearts full of that universal love that permeates all nature in its impartial distribution of the good gifts from the ocean 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, hey are first and foremost in every good work they are in the front ranks of reform everywhere; they seem to be the most cheerful people 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 belong, they are always ready to engage in any benevolent 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

Thus we may avert the impending calamity that hangs so gloomily over our beloved nation. 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 receive the results a speaking of physical death, says: "For we know that if the earthly house of our taboruscle be dissolved, we have a house from God not made with

We may learn much from the study of nature. 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 loss the elect. Nature is the averageion of God with the bouse he dwells in Revelation and 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 marvelous, instructive and inexhaustible of all sources of knowledge. Sublime truths are contained in every page, and its pages are unnumbered. Nature is never at a loss to know how to preced with dies.

her evolution. She is never despondent; she The spirit of man is a part of God's spirit, as 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 (nward and never backward. She is susceptible to the inherent love and progress planted throughout all her domains,

Many persons in our ranks are not able to go ful Beyond to show her beautiful visions, ex-quisite flowers, to make her hear the sweetest work, still the same individuals can exert a mighty power for good in sending forth from to cheer, console and strengthen her in her long, weary trials, for they now knew how faithfully and tenderly she had held them in ceptive minds of many who are thirsting for on inspiring wings to find lodgment in the receptive minds of many who are thirsting for such rourishing and consoling ideas.

such rourishing 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-rower, we have only to learn how to fix steadily and concentrate with intensity our minds upon the definite object or wish to be attained.

In conclusion let me say this is written in no specifical specific and the same are received.

or wish to be attained.

Many instances are recorded where relief has been given, cures performed, friends influ soul is aglow with joy and gladness, whose eyes 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 uplitting thoughts of an army of true souls cannot fail to exert a mighty influence for good, and no one is so poor or weak as not to be able to give a valuable contribution in this direction.

Rockland, Me.

#### The Constitution of Man.

RY E. L. DOHONEY.

The following is clipped from The Progress sive Thinker of June 3:

Julia A. J. Perkins: Q. Mr. Dawbarn in The Progressive Thinker says ne states as a "fact" that Death changes all vibrations to such an extent that the spirit organism becomes invisible to mortal eye," and also, "Therefore death also destroys all memories of earth life." If this is so, the communications given to Dr. Peebles by Mr. Lynn, and those constitutions given to be seen to be seen the seen that the seen the seen the seen that the se stantly given, must be great mistakes.

A. Mr. Dawbarn has evolved a remarkable theory, and given a brilliant elucidation of it. If it is tine, everything taught by spirits in the past fifty years, or for that matter whatever they have taught 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 invariably taught that they were identically 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 near as the dearest earthly friend? Of this matter I can speak only as the spirits have taught, and their teachings have been 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 "remarka-ble theory" of Prof. Dawbarn, and the stubble theory" of Prof. Dawbarn, and the stub-born facts of spirit-return as proven by the experience of thousands of honest investigators-including Mr. Tuttle himself. He compliments Dawbarn and his "remarkable the ory," but fails to make an open denial, or enter what a lawyer would term a "Plea of Confession 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 hundreds 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 this, in my opinion, is what is the matter with Mr. Tuttle. His iron bedstead theory of the duality 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 its spiritual parts withdraw into the soul, or sub conscious mind. Mental philosophers have long since discovered that here is a sub-conscious mind, far superior in wisdom to the external, or conscious mind, we use in our normal material state. This subconscious mind is the soul. Thomson Jay Hudson, while making himself ridiculous in trying to disprove Spiritualism, has done the world a valuable service in clearly establishing the great fact of the sub-conscious mind; and in showing that while the memory of the conscious, 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 cissolved with the rest of the body the record was lost, with all the facts and impressions it contained.

But the soul or sub-conccious 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 elected the soul. This psychic body leaves the physical

enough to regulate peaceably the great inequalities of wealth distribution, bring order out of chaos and joy to discordant and suffering millions.

We may learn much from the study of nature. She treate all her shildren slike. In her by him "the spiritual body."
Who is the proprietor of these two bodies

which we occupy at the same time during our s journ on earth, and one of which we con-tinue to occupy after physical death? Cerwith the house he dwells in. Revelation and science both testify that the spirit termed man is occupying two bodies during his earthly existence; and hundreds of clairvoyants have seen the psychic or spiritual body pass out at the crown of the head when the physical body

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,

 The immortal spirit.
 The psychic body, called by Paul the spiritual body.

3. The soul, which is the life imparted by the spirit to the psychic body.

4. The physical body, the temporary earthly

captious spirit. Truth is what I am seeking, and I am subject to correction, knowing it is enced to go on errands of mercy and favorable concitions brought out of discord. How grand is the influence when we meet a person whose phers of earth, I am not sufficiently egotistic to controvert with either of them upon ground

sparkle with delight, whose tace is radiant with smiles, whose voice speaks out in tones of cheer, whose hand-clasps are full of magnetic not advised as to Prof. Dawbarn's position as strength, whose very nature and every movement thrills us with a sensation of joy and Tuttle's position to be that man is dual, v.z., a spirit and a physical body. Upon further cannot originally sis he will be compelled to recognize throne him, man's middle nature. The product of this But here we union between immortal spirit and organized matter is the human soul, which occupies its psychic body, and is the personal and responsible part of man.

Paris, Texas, 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 distatement: "The fool hath said in his heartthere is no God." Paul tells the Ephesians from the covenants of promise, having no hope, and without God in the world."

My friend, E. F. Ring, left with me two pamphlets 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 cadence 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

Dr. A. S. Hudson seems to admit spirit-communion 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 condeused to the statement that "there are seven defects in the human eye." As I understand, what he calls defects are simply limitations. If the 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 debarred from the beauties of eternal progres-

sion, 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 Spiritualist writers and speakers, and so says Ernest 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 liberalists of all the world are emphasizing their own stultification. Yet this is one of the bafil ng questions which has 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 question has been answered, nor the mystery ex-plained. The reason of this may be largely in the fact that people go to extremes. Orthodoxy is at the one extreme of a sacerdotal dogmatism that forbids argument; and heterodoxy 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 perfect inspiration to proclaim a complete message of truth, he might still be justified in saying: "Oh! Modern Spiritualist, thou who killest the prophets and stonest them that are sent unto thee, how often I would have presented 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 intrinsic excellence of true virtue. The hasty word of another may ruffle our nerves, but on reflec tion it helps us to realize the grandeur and beauty of patience. The errors of our ancestry, 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 word

Then came one, young, tail, slight, with tenders the part, softest loving eyes of blue, and hair of gold. He drew near, and aimost said:
"Oh! sweet, if thou tell 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 shall become in control of the part of the part in the part and deserves such and the part in the par der, treachery, deceit, oupldity, ambitton, big-otry, superstition, fear, ignorance and envy. These are simply different expressions of un-development tout still hang like a pall of darkness and mystery before the baffled intelligence of men who, knowing that the evils ex-ist, are trying to decide the fact of the existence or non-existence of an infinite God who is wise and good and still permits these count. 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

> As the attitude which denies God would not allow the crudities and mistakes that must inevitably attend the stages of education, it would imperatively require that every human being shall be trought 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 permit the misery, crime and ignorance that prevail at present, implying that a lesser degree of imperfection might be consistent with the exstence of a beneficent God.

> But it seems to me that such reasoning is untenable. Every wrong deed must somewhere, some time entail a proportional degree of suffering. There is no effect without a cause. There is no suffering without a prece. dent error. In the entire gamut of crime, from the wriggling subterfuge of Adam, in suifting the responsibility of the first crime to the shoulders of Eve, to the slaughter of millions on the pathway of blood, which accentuate the career of the Christian hierarchy, there is no deed, no phase that is not comprehended in the one word: imperfection.
>
> Who art thou, oh, man, to criticise Infinite

Wisdom? Think you it would be wise to place us here in a state of perfection, with nothing more to do, nothing more to learn? Would it not be somewhat monotonous? Do you think that a God who would prevent one man from accumulating a hundred million dollars in a nation of paupers would permit the cross word of the schoolboy or the white lies of Madam Grundy? Do you think that it is for man to assign the prerogatives of the infinite God? The cross word and the white lie, if we could report all of them, might overwhelm us with their aggregate sequel of misery. These may be the distant rumblings and flashes that culminate in the terrible storm. These may be the cloud no bigger than a man's hand; the whisper that develops into a slander that murders a sensitive soul. And these are among the facts which help us to establish the greater facts of endless progression and infinite wisdom. You concede the infinite wisdom, but deny the infinite God; and I cannot afford here to bandy words for a distinction without a difference. The infinite Spirit of Truth and Wisdom and Love! If He is not, you and I cannot originate him. If he is, we cannot de-But here we come to another essential point.

You say that a perfect God would not permit the misery in the world. Then by what sort of logic do you find that a perfect spirit will do what a perfect God would not do. You agree that Nature is consistent with herself, is free from anomalies, and makes no mistakes; that the infinite spirit pervades all nature, and the sin and misery of the world still survive and flaunt themselves in your face in spite of everything. And the argument which can set aside the existence of God denies the suprem-acy of an inf nite spirit, of Nature and everything. And the culmination of such reasoning error is wrong. Still, those who believe in di-vine mercy can hardly think that the Author sentiments is a knowledge of the truth. But 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 makest belief. Yet we are not excused from makest belief. ing a continuous effort to find the truth. The Fourteenth Psalm begins with the abrupt statement: "The fool hath said in his heart—upstarts of "multiplying words without knowl-A man may become a walking encyclothere is no God." Paul tells the Ephesians I codia of scholarship and not know himself. (II., xii.) that at one time they were "strangers And, so far as I can learn by observation and statistics, those who have had the advantages of university education, with a large library, and abundant leisure to revel in its silent wisdom, have, with very few exceptions, utterly failed to acquire an accurate knowledge of themselves-in comparison with which all other knowledge fades into insignificance in the attempt to establish the absolute truth as to the status, duty, destiny and mission of man.
The subject is large enough for many essays.

and we cannot understand it too well. It is certain that we have no claim on God or Nature, or anything, in the light of equity or personal rights which insures to us so much as a shadow of a title to immortality. We believe in progression and immortality, but f this earthly life should prove to be all we will know no difference in the silent future of oblivion. There would be no more trouble, no more sorrow, nothing to dread. Yet we do not like to surrender the idea of a re union with our friends; of realizing the fruitlon of a cherished thought; of the beautiful communion and progress to be exemplified in the neverlimitations could be removed our vision would enoing pursuit of higher achievements that we as yet do not know much about. And a true line of self study will lead us to think of these things in the light of hope, faith, love and truth, with the sure conviction that Nature does not make mistakes, does not tantalize with these inherent principles as misleading anomalies in the mysterious economy of existence. or evidence I refer you to a band of sixty bright spirits who endorse every word of this essay. For evidence that would be more gratfying and more conclusive to you, study yourself and find these principles of hope and faith and divine love; and through them look "through nature up to Nature's God?"

#### A Thought Indicator.

The nearest approach yet made to an apparatus for recording thought and feeling, or states of mind, is the pletysmograph of Hallion and Courtier, the French physiologists. We all know that some emotions cause the heart to beat faster, the limbs to tremble, and the face to flush or pale. Quickening of the circulation also increases the bulk of the members. Few of us are aware, however, that states of mind, emotions which do not manifest themselves by any outward changes, have an influence on the circulation, and consequently on the size of the members. This has been illustrated by the pletysmograph in the hands of M. Binet and others. Thus, fear of going to the dentist made the pulse of a child to sink away; fear of having his flesh pricked made the pulse of a grown man do the same thing, although he laughed at himself for it; fear of having to administer a reproof to a student diminished the pulse of a professor, who was outwardly quite calm. The joy of receiving presents had a contrary effect on the pulse of a child, making it swell rather than shrink. Music of any kind, but especially gay music, quickens the beating of the heart and stimulates the circulation. The stronger the emotion felt, the stronger is its effect upon

#### OUR LONELINESS.

There is no deeper grief than loneliness.
Our sharpest anguish at the death of friends
Is loneliness. Our agony of heart
When love has gone from us is lone iness.
The crying of a little child at night In the big dark is crowding loneliness. Slow death of woman on a Kansas farm; The ache of those who think beyond their time; Pain unassuaged of isolated lives—. All this is loneliness.

CHARLOTTE PERKINS STETSON.

Nature may always be trusted, for natural aws are divine methods. Let us put our hand body at its dissolution, and enters the spirit- has wounded a sensitive soul almost unto in hers and thus hasten to gar world as the permanent habitation of the spirit. death; and in many cases it was nothing but ministrations.—Henry Wood. has wounded a sensitive soul almost unto in hers and thus hasten to gain her wholesome

### Children's Spiritualism.

TWO LITTLE GIRLS.

I know a little girl You? On, no!)
Who, when she's asked to go to bed,

Does just so:
She brings a dozen wrinkles out
And takes the dimples in;
She puckers up her pretty lips
And then she will begin:
"Oh, dear mej I don't see why! All the others sit up late And why can't 1?"

Another little girl I know With curly pate,
Who says, "When I'm a great big girl
I'll sit up late.
But mamma says 't will make me grow
To be an early bird."
So she and dolly trot away

Without another word.
Oh! the sunny smiles and the eyes so blue, And-why, yes, now I think of it She-looks like you! -Beacon.

My Dear Little Friends: Vacation days are almost over, and I am glad, for, after all, though it is pleasant to go away and enjoy yourselves, I love to think of you in your homes, with your fathers and mothers and all your loving friends, doing your work every day, and not thinking every minute how you can have a good time. Some of you I have visited and seen how happy you were, and wished that you might know how much better you were cared for than so many poor little children who never get away from the big cities, and never see anything growing in its naturalness, only as they are taken to the parks and places of that kind near their homes. An yet, those who take care of the States and the cities are very much like the the loving father who governs the universe, for they prepare beautiful little places for those who are not able to do it themselves, where they can bathe and rest and be happier and stronger. Boston is one of the nicest cities you could imagine for taking care of its poor people. It has so many places where they can go and be quite comfortable without paying

very much for it.
You know I told you that when we were all home again, we would get together and talk over something to do for those who are not as comfortable as we are. And I am looking forward to that time; but you must not forget that we should do all we can for those right around us as well. You want to make your own brothers and sisters happy just as much as you do any poor children who live in the very poorest part of the cities. If you will notice you will see that some people spend all their lives taking care of the very, very poor people, and forget to take care of those who are the nearest and dearest to them; just as some little girls and boys can always say "Please" when they have company, but never think of it when they are all alone with their own people. I don't believe anybody who is really and truly polite will ever stop to think how many people are watching, or just who it is they are polite to, but will always say "Please" and "Thank you" to anybody and everybody who doss any-thing for them. And if your brother or your sister has anything that you want very much, instead of trying to pull it away or coax it away, say as nicely as you can that you would like it very much, and if they can spare it you would like to take it a little while, and if they cannot you will wait till they can. That is what we are taught in spirit life, and when we see a lot of children going away for a walk, and we have lessons to learn, we are taught that we must not wish to go too, but must learn our lessons first, and then our time will come and we can go and be as happy as they are.

The desire to do everything you see others doing, just because they are doing it, is what in spirit life is called envy, and envy always makes children very unhappy, because as soon as they have one thing, they see some one else with something different, and they want that, and so it goes, until they never feel the least bit satisfied with anything that is done for them, and they grow to be men and women wishing for something that some other man or woman has and thinking it is a little bit better because it is in the hands of another.

Quite a little while ago I had a letter from Lucy Borden. You will remember she is the little girl who is partially blind, and who goes to school in South Boston. She has asked me some questions that I think will be very interesting for all the rest of you, and so I am glad to answer them in this letter.

In passing to spirit-life we do not cross an actual river in a boat, that is simply somebody's way of trying to describe passing from one condition of life into another, as you cross from one bank to another in a boat over a river. Some people do not know that they are passing through this change, but usually they are surrounded by kind friends who wait upon them until they know what has happened to them, and then often they go away so as not to be present when the crying and the mourning is going one over their death. It is a mistake to cry when your friends go to spirit land, because to them it is brighter and better and sweeter than this life; but of course they suffer when they see you suffer ;/so instead of crying and wishing they were back again, you could help them to be happy by thinking what beautiful things they are seeing, just exactly as you would try to make your mother happy if she were away. When you wrote to her you would hope she was having a nice time, and would tell her to stay and have a good rest, for you were all right. That would be the unselfish way of doing.

My dear Lucy, if you could only know how truly you are seeing! Although your physical eyes are dimmed to the sights of this life, your spiritual eyes are seeing the things of the spiritual eyes are seeing the things of the spirit. So many spirits who come over to ourside of life are spiritually blind and see nothing but material things, exactly as you see nothing but spiritual things now. To have true sight, one must be able to see both spiritual and material things. When blindness comes from sickness or old age, or from an action to the heady it negally passes a year with cident to the body, it usually passes away with the body, if the spirit is striving to be pure and good and to understand spiritual things; but when one keeps right on refusing to see what is true because he does not like it, or when one shuts his eyes (although he can see) to all that is good in other people, then that person is indeed blind, and blind even after he gets into the spirit, because he can see none of the beauty and goodness that is there.

Deafness is much the same. I have seen boys and girls who had just as good ears as could be, but when their mothers or fathers called them they would not answer, because they wanted to read a book or play a little longer, and so they pretended they could not hear. Their ears were not used as they ought to be, so when they get to the spirit, if they keep on in this way, they cannot hear the beautiful music, the beautiful sounds of loving voices of spirits talking to them because they have so often shut their ears to good advice and words of kindness and love, that not to hear has become a habit, and they are spiritually deaf.

The nearer spirits are to earth conditions, the more they know about the seasons of the year in the physical world. When they get into the really spiritual atmosphere, outside of earthly conditions, there are no seasons. When people first go over to the spirit-land, they make their own conditions, and so if they think it is cold or warm, whichever it was when they passed away, they feel so. But very soon they outgrow this, and they enjoy a natural growth without any thought of cold or heat. The real spirit body of every boy and girl, even when in the body can be very much removed from the effects of heat and cold, and when they are in the spirit-land where there is no physical body to be attached to, heat and cold will mean no more than darkness or light. I will tell you sometime how we make our own darkness or light, cold or heat in the spirit world.

We have no special holidays. I think I told the children so in a letter written some time ago, and I will write more about it at some other time. Holidays are merely days made by people in certain places, and spirits are only interested in them as they affect the lives of

those they love, or of the country itself. I saw you. Lucy, the night you came to my

I hope you will be able to come again some time, and that you can come to the party when we have it. Now good-bye, my dearest love to you all. Sunbeam, through her medium, MRS. MINNIE M. SOULE.

#### More Questions.

My Dear Sunbeam, (through the Banner of Light): I was very much pleased with the reply you sent to me in regard to the questions which I asked you, also what you told me about the spirit-world. I thought it was all very beautiful, and I learned a great deal.

When you get time I should like to have you write and tell me more about the spirit world, as I am very much interested to learn all I can about it. Perhaps you would know better what would interest me most, if I should ask you a few questions about your home, that is if it does not tire you too much, and if that way pleases you best.

When we pass from this world into the next, do we cross a river in a boat as the Bible describes it? Are we conscious of the present till our spirit arrives at its journey's end? I suppose people who are afficted with blindness, deatness or other infirmities, are relieved

of them in the next world.

Do you have your time divided into seasons as we do, or do you have all one climate? You know you said that everything we pos

sessed in earth life, you had something like it in your home; so I would like to know if you celebrate all the patriotic days and holidays

Do you think that the earth looks like the spirit world, or could you describe the difference to me?

I should like to come and see your medium, and will do so when it is convenient for my father to come with me. When I come I should

like very much to see you and have a long talk

Thank you and the Editor of the BANNER of LIGHT for letting you and me converse. Hoping to hear from you again soon, I shall have to close now, with much love from your affectionate friend. LUCY M. BORDEN, 28 Prince Ave., Winchester, Mass.

### Viterary Department.

SUGGESTIVE THERAPEUTICS.—In Sydney Flower's fifth lesson on "Performance of Hypnotism," he says:

"About two years ago we published in this Journal for the first time thirteen Articles of Belief having reference to the hypnotic state. At the present time I would go so far as to say that each of these Articles will be found in spirit, or mind, not in the ever-changing sub-general correct; not one will be found abso-stance of the physical brain," giving as my realutely and incontrovertibly true.

This is the Creed as we first adopted it, and it remained a target for our readers for many months. Curiously enough, I had no difficulty in defending it in its integrity from attack, and if I had given up this study a year ago might still be of the opinion that it was abso-

THE CREED.

1. The subject, or hypnotized person, is always responsible for his actions. 3. The subject's moral resistance is as strong in the hypnotic as in the waking state.

3. The subject will not accept a suggestion or a post-hypnotic suggestion which conflicts with his principles, or his all-potent instinct of self preservation.

4. The subject submits to be hypnotized; he

cannot be influenced against his will. 5 The subject can break the hypnotic sleep and return to his normal state of consciousness, even in defiance of the operator's sugges-

6. The subject is never unconscious; the subjective mind is always on the alert.

7. The suggestions which can be made to take root most readily in the subjective mind are those which are to the therapeutic advan

tage of the subject. 8. Suggested sense delusions are accepted by the subject with the subconscious understanding that they are produced merely for the pur-

pose of experiment. A subject of good moral character cannot be induced by hypnotic suggestion to perform an act which he would consider immoral or even un lignified in his waking state.

10. A subject of loose morals will exhibit the same characteristics in a hypnotic state, but will refuse to commit a crime which endangers his person.

11. A crime committed through post-hyp notic suggestion (if such a thing were possible) would be assuredly bungled, since the carrying out of a complicated post hypnotic suggestion entails a return to the state of active somnambulism, in which state inductive reasoning is

12. The assent of the subject is always necessarv to the carrying out of every suggestion. 13 Auto-suggestion is more powerful than the suggestions of another.

The first Article is unsound because responsibility is an unknown quantity and variable. The second is not without its exceptions.

The third is incorrect. Principles are plastic both in hypnotic and waking states.

The fourth is refutable. The human will is always in process of fluctuation. There is no fixed quality about it.

The fifth is correct. Let us be thankful.

The sixth is difficult of establishment, de-

pending entirely upon the meaning attached to unconsciousness.

The seventh is nonsense. The eighth is untrue. The ninth is disproved.

objection as Article four.

The tenth is approximately correct. The eleventh is not necessarily true, seeing that inductive reasoning is not obligatory in

the commission of crime. The twelfth is true but not explanatory: assent might be either willing or unwilling. If un willing, the sense of the Article is destroyed. The thirteenth is self-contradictory. The suggestions of another may become, and to be effective must become, the auto suggestion of

the subject. This article is open to the same

ORSESHOE MAGIC.—Horseshoe magic is a subject which seems to be of perennial. interest, says a writer in St. Paul's, mainly because it touches that little substratum of superstitious beliefs which is inherent in most of us; though being a materialistic people in a materialistic age, and having put away from ourselves childish things, we none of us confess to it. As a matter of fact, however, we are always, either literally or metaphorically, turnor picking up a rusty horseshoe as a harbinger of luck. But the point that never seems to be reached in these magazine discussions is the circumstance that, initially and intrinsically, horseshoe magic has nothing to do with horse shoes. It existed long before horses were ever shod, and it has left traces of its presence in places where horses have never been known. In comparatively modern times the horseshoe over the door-nailed to the mantel with the points uppermost, be it noted—has been chiefly regarded as a protection against witchcraft, a belief which bassurvived in its modified "luckbringing" form to the present day. But the horseshoe-shaped mark has been a mystic symbol from immemorial days, and all that modern superstition has done has been to fit it to the horseshoe. I have seen the mark, sometimes painted and sometimes cut, on ancient shrines and temples in the interior of China; it has been in use for many centuries in India; it is to be found in the Aztec ruins and on the

Rhodesia. It has been found incised on the sacred Churinga stones of the tribes of Central Australia, and painted on the bodies of such of the tribesmen as have gone through the religious mys teries peculiar to these aboriginal survivors. Messrs. Spencer and Gillen tried last year to induce the tribal priests to expoun i the horse-

stonework of buried cities discovered recently

by Dr. Schlichter in the region now known as

save that the mark was an indispensable part of their mystic rites. The horseshoe mark is found also in British Gulana, in the region of the Amazon, in Georgia and Illinois, in Zulu land, in the temple of the goddess Mut, in Upper Egypt and on innumerable dolmens, kists and bowlders in the British Isles, but always with the points uppermost. In so far, therefore, as antiquity confers respectability, ho se shoe magic is pre-eminently respectable. The only awkward thing about it is that we do not know what terrible mysteries it may have originally signified, or to what pagan rites we may be unwittingly committing ourselves when we nail the rusty symbol over our lintels - Occult Review of Reviews.

J. COLVILLE, in his article con Palmistry," says: "Hands are indicators, but they are not governors; they may be likened to thermometers, barometers and other instruments which reveal the state of the weather, they have no power to affect. It would be the height of unreason to claim that we are at the mercy of our own hands so that we are compelled to do just what they indicate. The past and present can be accurately delineated by the skilful palmist, but the future is ours to make or mar. Our tendencies are discernable, but our own action is finally responsible for whatever fortune overtakes us, as our fate is in our own hands in a much wider sense than fatalists suppose. With palmistry, as with astrology, clairvoyance and all else that deals with prophecy, it is ever necessary to remember the wise adage, 'To be forewarned is to be forearmed." We can learn to discover aptitudes and to trace tendencies, but in a last analysis everyone's fortune is of his own making. Destiny and fate must be kept entirely apart in our philosophy, for while it is manifestly necessary that we should unfold the one, we must resolutely control the other.'

#### Spirit Memory.

BY DEAN CLARKE.

I have read Mr. Dawbarn's reply in extenso to myself and several others, with very great interest and profit, inasmush as he has compelled a great deal of hard and earnest thinking, which must do all good, however much we may differ from him in theory or conclusion. He has reasoned very profoundly, and, on the whole, logically from his premises; but those who read my brief review of his first article, which appeared in THE BANNER of May 27, will recollect that I did not accept of his theory "memory embedded in vibrations," which he has since explained as meaning "molecular vibration." I said in the aforesaid criticism, that "Earthly memories must be stored in the stance of the physical brain," giving as my reason, which he did not notice or has ignored, the fact that "memory is constant through a lifetime at least." As this is a most vital point in this discussion, I will be more explicit.

All acquainted with the principles of physi ology know that molecular changes are constantly going on in every tissue of the body, and are most rapid in the softer tissues and those most actively used, so that the entire body may be wholly changed in molecular substance in one year's time, more or less. A 'three score and ten," probably, has person of brains. Hence if "memory is embedded in molecular vibrations," as Mr. D—assumes, it could not last even one year of earth-life, whereas it is a well-known tact that the memories of childhood are most vivid in the mind

of an octogenarian. In consideration of this important fact, I said, "If our conscious personality did not inhere in a spiritual body and brain, we should tall form, to the development and spiritual under the physical form. lose our identity many times in earth life," to say nothing of our individuality and personality in spirit life. The effect of all sensations and thoughts must therefore be photographed, or in some other way registered in or upoa our enduring spirits or souls, not "embedded in vibrations" of the molecules of our physical brains, or memory would be as impermanent

as the identity of those molecules. So the facts of physiological and psychological science, together with human experience here, and many well-proved revelations from those in "the hereafter," knock the bottom out of Mr. D's theory of "spirit-memory," and leave him dangling in air to speculate to his heart's content upon what Bro. Howe might well term "vibratory moonshine."

That spirits do retain memory of their earth ly experience, thousands of them have proved by referring to incidents of that experience as means of identification. In many, if not most of these instances, they have used mediums, or the magnetic force which the mediums furnish them, who neither knew the spirit nor the circumstances narrated, hence could not "recall for the spirit his old vibrations," as Mr. D—claims. On this point I will reiterate what I asked before, viz.: How can a medium furnish vibrations, alias memories, which he or she never had? And how can contact with a medium re-awaken vibrations in a spirit from which all earthly impressions or memories have been obliterated as Mr. D-- claims? This most vital question he ignored, or at least gave to it no satisfactory answer.

Undoubtedly spirit telegraphy or telepathy is by vibrations either of the molecule's of the medium's brain, as in all cases of personal control, or of the molcules of their magnetism as in all, physical phenomona, but the memories of the spirit's earth life often thus communicated must be registered in the intelligence of the spirit which produces the telegraphic vibrations, and thus transfers its memories to the consciousness of the medium, or reveals them through outward or objective phenomena. Having, I trust, sufficiently shown the fallacy of Mr. D.'s theory as to the seat of memory in the evanescent molecules of the mortal brain, and that its endurance through many transformations of the same is proof that its reservoir is in the more permanent substance of the spiritual brain within the physical, or else in the soul itself, it is needless to reply to his elaborate and ingenious arguments to prove that memory does not survive the mortal brain.

The fact that spirits have great difficulty in making a mortal brain vibrate in unison with their own is no proof that they do not retain their earthly experiences. But the fact that they have succeeded in thousands of instances, and have identified themselves by narrating events of their earthly career through mediums wholly ignorant of the same, settles the question, and Mr. D's long-drawn theorizing is akin to that of a lawyer who continued his plea after the judge had decided a point, and who replied to the judge's query why he continued his plea. May it please the court, I am

only cussing the decision. After carefully reading and weighing all of Mr. D.'s ingenious theories, the facts compa me, as foreman of the jury, to render the Scotch verdict of "Not proven," even though he may virtually, with another equally portinacious arguer, rejoin, "So much the worse for the facts!"

#### Vicksburg Camp.

The opening exercises of the sixteenth annual session of this Camp were to have been held on Saturday, Aug. 5, but, owing to the threatening weather, they were postponed, and all partook of a sumptuous basket dinner in the dining hall.

On Sunday morning at 10 o'clock 'O'd Glory' was flung to the breeze, appropriate speeches being made by several present. The audience then gathered around the outdoor platform to listen to the opening lecture by Oscar A. Edgerly. In a masterly manner he delineated the principles upon which this government was founded, and showed that a "government of paternalism inevitably fosters selfishness. Justice would not allow a man to acquire what be longed to some one else. There still are tyran nies which must be eliminated ere our flig can stand for the highest expression of liberty." He hailed the advancing tide of spiritual thought as a beneficent flood which would sweep away existing barriers to freedom of thought and of life, considering our various literature.

It contains the most simple method of instruction even published, and makes clear and practical an otherwise difficult study. It also contains the latest Glossary of Astronomy the contains the most simple method of instruction even published, and makes clear and practical an otherwise difficult study. It also contains the latest Glossary of Astronomy the contains the most simple method of instruction even published, and makes clear and practical an otherwise difficult study. It also contains the latest Glossary of Astronomy the contains the most simple method of instruction even published, and makes clear and practical an otherwise difficult study. It also contains the latest Glossary of Astronomy the contains the most simple method of instruction even published, and makes clear and practical an otherwise difficult study. It also contains the latest Glossary of Astronomy the contains the latest Glossary of Astronomy the contains the most simple method of instruction even published, and makes clear and practical an otherwise difficult study. It also contains the latest Glossary of Astronomy the contains the most simple method of instruction even published, and makes clear and practical an otherwise difficult study. It also contains the latest Glossary of Astronomy the contains the most simple method of the contains the contains the contains the contains the contains the c "medie's' meeting, and it was I who made her shoe mystery to them, but it was either too sweep away existing barriers to freedom of know you before you told her who you were. sacred or to obscure, and they learned nothing thought and of life, considering our various

camps as "oases of spiritual life in the desert

of bigoted ignorance."
In the afternoon A. E. Tisdale held a yest audience in perfect harmony as he must elu-quently portrayed the origin of all customs. languages, religious and races in the East, and which, through the operation of natural law, have traveled westward until they have enciroled the globe.

Tuesday afternoon D. P. Dewey, of Grand Blanc, Mich., President of the State Association, and a Director of the National Spiritualists' Association, made his opening speech, taking for his subject "Organization." Only those who have had the pleasure of hearing Mr. Daway can realize the intellectual features. Mr. Dewey can realize the intellectual feast we received. He commands universal commendation as an original thinker and lecturer. Naturally modest, he comes in close touch with the people, who know and appreciate his intrinsic

Wednesday, State and National Day, was occupied in the morning by a conference in which the subject of organization was thor-

oughly aired pro and con. In the afternoon Mr. Dewey gave a most able he showed what the National and State Organizations had done to lay broad and secure foundations for the coming temple of Truth, and made many suggestions which cannot but prove fruitful in the years to come.

Thursday, Friday and Saturday afternoons Mrs. Marion Carpenter satisfied the speakers for spiritual knowledge in her usual pleasing and convincing manner. Her subjects Friday, given by the audience, were "Telepathy," "Thought-Transference," "Maznetizing," etc. She impressed upon her hearers that as each and every one in communication with the and every one is in communication with the spirit world every day of his life, either consciously or unconsciously, it behooves us to think kind and pure thoughts, because thoughts are thinge, and one thought must of necessity attract others of the same nature. Her subject on Saturday, "God's Work," brought forth many living spiritual truths. "Man is a finite god upon the earth-plane—creative to a certain extent. When you realize that you are a part of God, you will be in to develop your God nature. The Golden Rule of practice has been transformed in these later days into 'Do others before they do you.' You call to you just what you send out." Each lecture was followed by descriptions by either Mr. or Mrs. Carpenter, satisfactory to all.

Four morning sessions have been devoted to classes in Practical Medicine, by Dr. M. E. Conger of Chicago. Much interest has been manifested in these lectures, eviaced by the attendance, and much good is being accom plished in this needed reform. A number of conferences have been held, full of interest and enthusiasm. There are a large number of speakers on the ground, and there is just enough diversity of opinion to secure a spirited though good natured expression upon various

Many improvements have been made in the grounds; a new tent line has been established, a new organ secured, the grounds enlarged, a beautiful arch erected at the entrance, a large number of campers have arrived and more are coming daily, so that, altogether, this camp is rapidly winning favor and drawing to its beau-tiful home many people from all over the United States

Beside the speakers already noted, we have with us Mrs. Emma Blake and Miss Mattie Woodbury, clairvoyants; Mrs. Mary Horton, trance medium; and Mr. King, materializing

medium. Others are expected.

On Friday evening, the first private cottage ever erected on these grounds, belonging to Mrs. Lemon, was dedicated to the angelworld, several taking part. We hope, with Mr. Edgerly's control, that "it may be the resting place for Jacob's ladder for many years to come," and be a spiritual center which shall cal form, to the development and spiritual un-foldment of all. H. F. A.

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Force and Matter; Or Princi-PLES OF THE NATURAL ORDER OF THE UNIVERSE, with a System of Morality based thereon. By Prof. Ludwig Büchner, M. D. A scientific and rationalistic work of great merit and ability. Translated from the 1sth German edition, revised and enlarged by the author, and reprinted from the fourth English edition. One volume, crown 8vo, 414 pp., with portrait. Extra silk cloth, \$1.00; half calf, \$3.00.

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# Banner of Light.

BOSTON, SATURDAY, AUGUST 26, 1899.

ESSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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BANNER OF LIGHT PUBLISHING COMPANY.

Earrison D. Barrett...... Editor-in-Chief.

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

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

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

#### Golden Words.

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

#### Prof. Bunsen.

This eminent scientist and noted friend of humanity has gone to the higher life. Through his transition, Heidelberg University loses one of its ablest, (if not the ablest) instructor. His inventions were numerous, and of a very practical character, being always in the interest of humanity, whose enlightenment he most untrum analysis are due to the wonderful genius of this modest man, who even tried to give care for fame nor for the applause of the multiimparting it to those whose lives he could brighten and strengthen by so doing. He was and is a benefactor to the entire human race.

nothing of the character of the phenomena Howard's case. Her flaring advertisement inhasty judgment for or against her.

#### Volume Eighty-Six.

With our next number the BANNER OF LIGHT enters upon its eighty-sixth volume. No Spiritualist journal in the world can point to a like record in the matter of years, nor in respect to the affection in which it is held by its patrons. The venerable Banner boasts not of its attainments, neither does it seek to build itself up by tearing other journals down. It has ate the importance of the coming convention ever sought to give credit where credit was due, and has welcomed every progressive effort made, by its contemporaries as a belp to through delegates bearing positive instructions Spiritualism as a distinctive movement. There is room enough in America for all of the spiritualistic papers now in existence, hence there

The BANNER OF LIGHT occupies a position by itself, and covers a field of thought little however, certain axiomatic facts upon which cultivated by its contemporaries. Its work during the past forty-two and a half years speaks for itself, and needs no encomiums of praise to impress it upon the minds of the peo- interpret those facts according to his best judgple. It is (and long has been) known as the ment, and is not bound in the slightest degree 'old reliable BANNER," and takes a pardonable pride in that eminently fitting soubriquet. But the BANNER OF LIGHT has other claims fore the convention, but it is not the only one upon the spiritualistic public than its name that must be considered there. and long and honorable career. It is the live paper of to-day, and contains inspiring messages of the richest and best thoughts from the bright has to deal. It should be considered at length, est minds of the age for the delectation of those who love to study and to think for themselves.

It also has a clear cut, well defined policy, and advocates the same fearlessly in the interest of the Cause. It believes in Spiritualism, pure and undefiled, first, last and all the time, without prefix or suffix, as the highest be carefully followed, and supplemented by expression of religious truth the world has yet | such legislation as will enable the organization received. It believes in mediumship of a high and noble type, far removed from the wiles of the trickster, or shams of the counterfeiter. | regard to this matter, and that they should so For all true and worthy instruments of the act in the Convention as to cause the largest spirit-world, it has ever had, and ever will have words of commendation and cordial support. For those who prostitute their powers to base | to do the work that ought to be done with no purposes, it has a profound pity and words of means at their command to make it possible admonition to lead a better life. For their sins against themselves and their fellowmen, THE | necessity, and we trust that every Spiritualisi BANNER has only implacable opposition, in on this continent will do everything in his other words it has love for the sinner and hatred for the sin. In fine, THE BANNER stands for honesty, truth, morality, and sincerity in me- best good of the Cause at large. diumship, and for the highest possible expres-

sion of spiritual thought. It enters upon its eighty-sixth volume with new courage, and with bright prospects of a tors are among the ablest and most advanced thinkers of the times. Every issue in the field of reform, in ethical culture and religious advancement will be fearlessly advocated and earnestly defended. No pains will be spared to make THE BANNER'S columns more attractive than ever before in its history. Poetry, and asks the Spiritualists of the world to aid it in spreading the sublime truths of their religion through a generous patronage. Subscribe for the BANNER OF LIGHT, and let your subscription open with volume eighty-six.

#### A Crisis in Massachusetts.

Is Spiritualism a religion? This question is

now before the courts of Massachusetts for settlement. If the court says yes, then Spiritualists will have the same rights under the law as We trust that Spiritualists everywhere will are enjoyed by other denominations. If the decision is no, then it follows that they have no rights that the law is bound to respect. This is a most important matter, and should be carefully considered by every Spiritualist who claims a residence in the Commonwealth. Briefly stated, the case is this: A lady conveyed a certain amount of property to three trustees, to be used in propagating the spiritual religion. Relatives of the testatrix now declare that Spiritualism is not a religion, hence it is impossible to propagate that which is not. This is certainly good logic, hence it becomes necessary for Spiritualists to prove that Spiritualism is a religion. Several decisions pro and con are on record in other States with regard to Spiritualism. It will be necessary to look them up, and to have them properly pre-

> sented by a competent attorney. If the National Association had adopted a formal declaration of principles, it would be a very valuable witness in the present case. Had the Massachusetts State Association of Spiritualists issued such a statement, it would be of great help now. The officers of that progressive body tried to secure recognition from the State Legislature on one occasion, but were defeated by influences brought to bear by some so-called Spiritualists, who did not believe in organization. A great opportunity was thereby lost, and we must now fight for our rights in the courts of this State. This one case shows the need of organization more than any argument, no matter how logical it is, can possibly do. It shows the necessity of cooperation very plainly, and is an object-lesson to those who have hitherto been indifferent to the work of the State Spiritualist Association.

#### The Case of William Franks.

The exploitations of Dr. William Franks of bring the blush of shame to the cheek of every high-minded man or woman in our ranks. He selfishly sought. The spectroscope and spec- presumed to advertise to the effect that he would be "controlled" by the spirit of the great orator on a certain evening before the cremathe credit due him for his work, to those who | tion of Ingersoll's body took place, and give assisted him in his experiments. He did not indisputable evidence of the presence of the arisen hero. Several hundred people were in tude; he was a worshiper at the shrine of attendance at twenty five cents each, and Dr. truth, and loved wisdom only for the sake of | Franks proceeded to make Spiritualism ridic ulous t brough his pretended message from the gallant soldier of Free Thought. The séance was a travesty upon the religion of Spiritualism, as well as an insult to Ingersoll and his A letter inquiring as to the standing of friends. The medium (?) gave absolutely no Miss May Howard as a materializing medium proof of the presence of the famous orator, has been received at this office. As we never and so angered the people in the audience by heard of a medium by that name we know his absurdities that many left the room in disgust. Others felt that they had been imposed produced by her. All phenomena should be upon, and demanded the return of their admiscarefully studied, hence we can only advise sion fee. The refusal to grant this reasonable our correspondent to do the same in Miss request led to a bitter quarrel, in which the mob spirit was in the ascendancy. Blows were | feel that they should conform to the same law, dicates that it would be wise to use caution at struck, hair pulled and hard words used, all of yet we have no sympathy with those who all of her séances, and wiser still to form no which indicated the spiritual natures of those would prohibit them from smoking in fashion- Berkeley Hall the first Sunday in November.

should be held responsible for the disgrace in | moral law for the sexes, and women should not flicted upon Spiritualism by his wholly unwarranted assumption and proposterous claims.

#### The Chicago Convention.

No Spiritualist who is really interested in the progress of his religion can fail to appreciin Chicago. All local societies connected with the National body should be represented there with regard to the necessity of issuing a declaration of principles to the world. The time has come when the Spiritualists, for legal reasons, is no danger of encroachment of one upon the must define the purposes of their Spiritualism. It is not necessary to adopt an ironclad creed, nor is it even proposed to do so. There are, Spiritualism rests, and we can see no possible objection to the giving of those facts to the world. By so doing each Spiritualist is left to by any statements of belief. This is one of the most important questions that will come be-

The question of finance, ways and means, is the knottiest problem with which the delegate and measures adopted that will return sufficient revenue to meet the needs of the National Association. The last annual convention reduced expenses to the lowest possible figure, and set the pace in the direction of economy. This wise and eminently proper precedent should to do its legitimate work. We feel that all delegates should have careful instructions with possible returns to the National Society. The officers of that Association cannot be expected for them to act. A full treasury is an absolute power to fill the treasury of the National Association with good hard cash, to be used for the

The Convention must also elect a full Board of Officers for the year next ensuing. This question is the chief one in the minds of many, but is not half so important as the two above rich harvest of spiritual truth. Its contribu mentioned. If people know what Spiritualism and the National Association stand for, if money enough is in sight to carry out those purposes, it will matter very little who the officers are so long as they are known to be true blue Spiritualists. It is highly probable that candidates for the respective official positions are being considered throughout the naart, science, philosophy, ethics, religion, as tion. If parties can be found who can do betwell as phenomena and speculative thought ter work and render more efficient service dence of the value of the book. The second will be found upon its pages. Its news items than do the present incumbents, then by all edition will soon be ready for the market, will be up to date, and its editorials straight means let such ones be chosen. We believe hence no one need feel any hesitancy about forward and definite in character. It will be every member of the present Board would ordering a copy of this most excellent work. a splendid family journal in every respect, and gladly pass his burden on to another if his in-Orders should be sent to the Banner of Light will appeal to all progressive people as a clean, dividual wishes alone were consulted. But Publishing Company. Price 15 cents; postage wholesome exponent of our sunny philosophy. the main question for the delegates will be, 3 cents. With such high aims and pulp ses, THE BAN- What is best for the Cause as a whole? We NER appeals to the reading public for support, | believe that the delegates will have little or no difficulty in solving this problem.

Rotation in office is a good thing in nearly but this does not mean that all National Spir itualists' Association officials should be changed annually. It means that changes in the intershould be made each year if necessary. But such officers as the Secretary and Treasurer should be well acquainted with the machinery of the Association. We are therefore decidedly in favor of retaining the present incumbents of these positions in the National Spiritualists' Association for another year. In saying this we declare that we have no axes to grind, no personal ambitions to gratify and no ill feeling toward any worker in our ranks. We are for organization, first, last and all the time, hence we wish to have men and women at the helm who know what organization really means. We urge our readers to attend the Convention in Chicago, and to see to it that their respective local societies have delegates on the floor to represent them. Let us move upon Chicago three thousand strong on Oct. 17, 18, 19, 20, to attend the greatest convention of the year.

#### Women as Smokers.

The patrons of a fashionable New York restaurant were more than surprised recently to see a young woman-possibly one of the newest of new women-light her cigarette when her escort lighted his cigar and settle back for a comfortable smoke. As the restaurant in sociation. question is exceedingly high toned, smoking is permitted after a certain hour in the evening, and a sign to that effect "adorns" its gilded walls. It would seem, therefore, that the young woman in question broke no rule when she set out to enjoy her little smoke. But the head waiter and steward thought otherwise, and suggested to her that she should desist. She was at first amused, then vexed, and finally indignant as they persisted in urging her to put her cigarette out of sight.

She pointed to the sign that gave guests permission to smoke, and insisted that she was a guest as much as was her escort, who was enjoying a costly Havana. She was sustained in her position by the gentleman who was with New York City in regard to his interviews her, and actually caused the head waiter and with the spirit of Col. Ingersoll are enough to steward to retire discomfited from the contest. The young woman continued her smoke in absolute peace, and is said to have gazed about the dining room with an air of triumph after carrying her point. If men are permitted to smoke in first class restaurants, there is no reason why women should not do likewise, if they so elect. It may be the height of fashion for men and women both to thus indulge in the use of the weed, and to pollute the air that other patrons of these resorts are compelled to breathe without one word of protest on their part, but we are just old fashioned enough to doubt it.

We are loth to believe that self-respecting men, let alone women, would presume to do this. If men must injure themselves and curse their posterity by using tobacco, let them be obliged to resort to places where they cannot pollute the air that others must breathe. Rational beings would undoubtedly do this, if they really followed the higher promptings of their souls. If women also must smoke, we who indulged in those little services. Dr. able eating houses while men are permitted to

Franks was not equal to the emergency, and | do so unreproved. There is but one absolute be condemned for doing that for which men go uncondemned. If smoking at any time or place is a virtue in men, it assuredly is the same in women. But the best authorities pronounce the use of tobacco to be deleterious to health in both men an i women, hence advise against it in strong terms. Even if it is not unhealthful, it is at least a vulgar and an unnecessary habit. We therefore believe, and presume to say, that Spiritualists should be united in their opposition to it.

To see women smoking in public places may be unusual, but it is the legitimate sequence of existing conditions in society. Men of reputed wealth, blasé scions of aristocratic families, frequently light their cigars in the presence of ladies in the parlors of those upon whom they are calling. Some of these persons will ask in a supercilious manner if they object to smoke, whereupon nine out of ten young women will vehemently declare they like the odor of a good cigar! If they do, it is not to be wondered at if they themselves resort to smoking. Is this vice the outcome of of woman's "larger liberty" that she has obtained in this progressive age? If so, it would seem as if the step was a backward one, rather than toward the goal of purity and wisdom. If women would keep their homes free from the fumes of tobacco, by setting the seal of their disapproval upon the use of the weed by men in their presence, they will do the world a good service, and remove temptation from their own pathways as well. Men and women. who are followers of Spiritualism, should endeavor to protect the bodies in which they live from every form of vice, in order that their souls may find the highest and best expression through the flashly mediums in which they dwell. The use of tobacco, whisky and opium therefore should be earnestly advised against by every true Spiritualist.

#### John R. Lord,

Ex-President of the Oneida Community, and a prominent business man at Niagara Falls Center, Ontario, passed to spirit life a few days since at the age of sixty-six years. Mr. Lord was a consistent Spiritualist for more than a quarter of a century, and was sincerely interested in every effort to further the progress of the Cause he loved. He was well known at Cassadaga Camp, where he was a regular visitor for many years. He is survived by a loving wife and daughter, to whom the sincere sympathy of many devoted friends is extended at this sorrowful hour. They have the assurance of Spiritualism to comfort them as they mourn the loss of his physical form, through their knowledge of his presence in spirit.

Prof. Longley's New Book of Songs. The first edition of this justly popular work is completely exhausted, which is ample evi-

Capt. E. W. Gould, of Washington, D. C., met with a painful accident at Onset last week. He made a misstep as he was leaving all societies. No one should be allowed to his hotel in the evening, and was thrown viofeel that he has a life tenure in any position; lently to the ground, injuring the right patella quite severely. Although very painful, his injury is not necessarily dangerous, yet our young venerable friend will be confined to his est of the society and for the good of the Cause room for some days to come. The sympathy of all readers of the spiritualistic journals is with him in his suffering.

> A typographical error in the last stanza of our "Rhyme on Our Exchanges," in the last number, completely changed our meaning. The word learn should be used where the word leave appeared, in order that the true sense of the stanza may be known. We also desire to apologize to Dr. Fuller for several typographical errors in his excellent lecture in our last issue. Read "Radiates" for "Radiales," "articulates" for "articulales," and rerum for urum, and all will be well.

Are you going to the next National Convention in Chicago? Special rates on all roads, elegant quarters while in the city, a splendid convention and a grand good time, ought to be attractions enough to induce several hundred New England Spiritualists to visit Chicago on

Onset's contribution to the National Association is nearly two hundred dollars, Lake Pleasant's nearly one hundred, and other New England camps in proportion. New England is loyal to the National Spiritualists' As-

A. B. Gardiner, of Providence, suffered a slight shock of paralysis last week, and is quite seriously ill at his home in that city. dis many friends unite in wishing him a speedy

Mattie E. Hull writes from Chesterfield, Ind.: "I am happy to report that Mr. Hull and myself are in the very best of health. He goes from this camp to Etna, Me., and that will finish his camp work for the present season. I go home, and shall probably make one more visit to Lily Dale the present season. There is a prospect that our school will be removed to that point."

At Lake Pleasant, Aug. 21, the following election of officers took place: Vice-Presidents, H. A. Buddington, Mrs. A. S. Waterhouse, F. B. Woodbury; Clerk, A. P. Blinn; Treasurer, Fred Haslam; Directors, A. H. Dailey, D. P. Barber, Mrs. A. E. Barnes, K. D. Childs, Miss M. A. Westcott, Mrs. J. A. Chapman, Byron Loomis, L. F. Crafts. The Camp has our best wishes for another successful sea-

A friend sends for THE BANNER and says: "I formerly was a regular reader of the dear BANNER, but misfortune left me without means to pay for it. Now on the verge of the grave I wish to read once more the paper that gives me hopes of a life beyond."

G. W. French, Centralia, Wash., sends a list of new subscribers, and says: "Have been a constant reader of THE BANNER ever since it was published, except for a few months. Am now over seventy, but I must have the paper as long as I can see to read it."

F. A. Wiggin, who is doing such good work at Onset, will open the meetings in

#### Passed to the Higher Life

From his home at No. 65 Wayland street, Roxbury, Col. WILLIAM CROCKETT, aged 79 years, ten months.

Col. Crockett was a native of New Hampshire, but lived in Boston and vicinity for many years, having been a printer, and associated with the Wright & Potter Co., State printers, for many years, and much beloved and esteemed by his associates in business. He was of a very retiring nature, although he held the office of President at Onset for eleven years. He was always found at his post of duty, always courteous to all the public workers upon the platform, giving them words of encouragement. He enjoyed the quiet of home and family, was a lover of nature and a great reader, especially of all works upon Spiritualism; was a friend to both old and young, especially little children, winning their love by flowers, which he so loved to cultivate in his garden. They will mourn his departure. When once his hand was given in friendship, he was always the true and tried friend. With a heart full of charity, he always had an excuse for the faults of others, and never allowed himself to say an unkind word of any one. Very benevolent, but in a quiet, modest way, giving freely from his store, assisting many a struggling comrade to a better posi-

tion, adding to their happiness.

He was a firm and avowed Spiritualist, and lived his faith day by day, and looked forward to his passing away as birth, not death. He had been in failing health for a long time, and was a great sufferer, but was the same patient spirit as when in health; and when the spirit took its flight it was calm and peaceful, having the constant care of a devoted wife and daughter (Mrs. Sarah Billings). May the religion of Spiritualism comfort them while under the shadow of sorrow.

The funeral was held at the home Monday, Aug. 7, and many gathered to pay the last tribute to a dear friend. Among those present were Mr. Lyman Rhodes, a friend of his early days among the printers, and eight heads of departments of the Wright & Potter Printing Co.; Mr. Simeon Butterfield and E. Gerry Brown, who were upon the Board of Directors at Onset while the Colonel was President, beside many other old time friends. The writer, assisted by Dr. Wm. Hale, officiated at the services, the music being rendered by the Ruggles. Street Quartet. The remains were taken to Dover, N. H., where his twin sisters reside, but who were too ill to be present at the funeral. are the only remaining members of a family of thirteen, and the Colonel was the only one who believed in Spiritualism. Many beautiful flowers were placed about the casket, tokens of love from his friends. A devoted wife, who had shared the sunshine and shadows with him for over fifty years, with the loving daughter, are left to wait until the summons come for them to join him in his new home in the higher life, and may his spiritual presence comfort them where faileth mortal so to do. So another of the faithful has entered into rest.

Sweet rest at last. A soul tired of life's burden, Hath found sweet rest at last. MRS. SARAH A. BYRNES.

#### Onset.

Sunday, Aug. 13, Rev. W. W. Hicks spoke before a large audience in the Temple. He took for his subject "Home, Sweet Home," and after reading the poem, asked Mr. Maxham to sing that beautiful song, the audience joining in the chorus. He said in part:

"A man is never truly at his best until he is anchored in his home. This home must not be a cage or a hiding-place for your own self, that is no picture of home. In the Hebrew time you read of those who sat under a vine or a fig tree. They sat under their own vine and fig tree. The law of home is the law of mortal. The trend of the Christian civilization is away nome rooms, in large cities substituted for the home. The church has degenerated to a club-house The evening meetings of the young people at the church tend to weaken the home. No really great man ever graduated from a club house. Woman is at the bottom of every civilization. I don't know what the new woman will send out from the club house, and I don't believe the new woman does. I do n't believe a club house should be built that is not opened to men and women alike.

"Abraham Lincoln only had one room down stairs. What a slave his mother must have been to that cabin to bring up that man-a man who loved the Bible. He was a Spiritualist of the right kind. He marshalled a million men to save a Union. All the education he ever got was at home. No such man as he ever came out of a club house. I protest against the banishment of the home. Let us cultivate the home life. Let us not forget 'Home, Sweet Home.' No man is fully selfconscious until he is happily married, or woman

The meeting was closed by the audience rising and singing "Home, Sweet Home.

About two thousand people were in attendance in the afternoon to listen to the address given by Mrs. Mary E. Lease, who took for her subject, "Ancient and Modern Spiritualism." Mr. Maxbam opened the meeting with a selection entitled "Who Saved the Left?" Mrs. Lease went into a detailed account of Ancient Spiritualism as portrayed in the Bible, proving Spiritualism to have existed years and years ago. In speaking of Col. Ingersoll, she said: "He lived in an age of bigotry. He stood alone. He lived for humanity. He destroyed the vampire of superstition. He did not seek to destroy the religion of his brother. He believed in what he tried to make others believe. He lived and died in what he believed. Peace to his ashes! The old religions are weakening, and the ministers are resorting to dances and cake walks to get a large attendance. It is very evident that the multitudes are growing tired of the pulpit. The people are seeking for the truth, and they are bound to find it. Humanity is hungry for this truth. They are ready to relinquish their hold on religion when they are convinced that something more is offered. Death is not death, but a link in the chain of a long life. The great fact of spirit return has not yet been accepted by the masses, and it requires great courage to accept it. All conditions of life are changing. Man

is coming up from the basement plane of life. We are standing upon the threshold of a new age, and this age of spiritual intelligence demands some proof of immortality, some proof that mortal is linked with the immortal. Science, once the foe of Spiritualism, has today become its friend. The Bible is the book of Spiritualism. There are good and true things in it as well as false. The Bible is merely a book of history, and is full of fossils. The New Testament is a book of Spiritualism from beginning to end. The life of Jesus Christ is a long record of the truth of Spiritualism. He dared to attack the wrong, and they put him to death for telling the truth, just as many truth-tellers have been crucified in many ages of this world. The appearance of Christ before some proved that man lived after death. That which was accepted a thousand years ago will not be accepted now. You who have never believed the dead return may laugh, but leave to me my beautiful reality that my darlings return to me to prove that the living live and the loving still love!

The words of Mrs. Lease were highly appreciated by her audience. Mr. F. A. Wiggin gave an excellent seance at the close of the lecture. His work as a medium

is equal to anything we have ever had. Monday, Aug. 14, the meeting consisted of a conference. Mr. Maxham kindly rendered several selections. Among those who spoke were Mr. Bates, Mr. Phleggin, Prof. Kenyon and Mr. Lyons; Mr. Sherman, of Providence, R. I., a veteran of '82, spoke with fire and vigor of

Tuesday, Aug. 15, Mrs. Kate R. Stiles was the speaker of the day, and at her request questions were placed upon the stand for her to answer. First question: "Is cremation better than the burial of the body?" We believe it is better, and will become at no very distant deaths only mathed of dealing with only mathed. day the only method of dealing with our dead; when we consider the matter, it is a beautiful theory—purified by fire. We must put senti-ment away and think of these things rationally; if we as Spiritualists realize that the

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 communi-cations, if they would put themselves in harmony with their spirit friends. We cannot be lieve 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. Wiggin gave a very successful féance. Wednesday, the 16th, Mr. Maxham opened the meeting with singing; Miss Susie Clarke

read a beautiful poem and then gave a rare lec ture upon "The Ministry of Beauty." "Beau-ty is dual, the outward and inward, philosophers have failed to portray the real essence of beauty, and even the definitions given in our leading dictionary are not adequate to the subject, i. e., 'A combination of graces and proportions of parts that charm the vision.' It is portions 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 texture, of these beauties we find the start of these beauties we find the start of the 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 imtelligence 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 de mand 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 heaviting of the eye, the leavest this leaves the continued of the continued to the leavest the beauties of the soul to satisfy this longing: Music is the only thing that has power to lift the flagging heart, lulling the storms of battle, harmonizing all worries. How tuneful are all 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. Bar-rett, speaker of the day, read a poem by James 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 easy for those who stumble now." Mr. Maxham closed

the meeting with singing.
Friday, 18th, Mr. Maxham opened the meeting with singing, as usual, after which Mr. Wiggin 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 criticise 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. Wiggin spoke elo quently 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. Wiggin by many of his friends, to show him their love and appreciasion. Among those present taking part to make the occasion a success, were Dr. W. W. 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. Hytch, Mrs. Kate R. Stiles. They all spoke in the highest terms of Mr. Wiggin, and wished him all suc-cess. 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 meet ing 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 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 would 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

body is only a worn-out garment, why do we was going to come up in Massachusetts to de lay so much stress upon the disposition of that cide whether Spiritualism was a religion or body? We should become students of this subject then we would realize the benefit of oremation. 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 expected an organization only about six years percentally and the day but the great race. will absorb all life. This of course will not be accomplished in one day, but the great race old to do the work of an organization one thou 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 harmonles, 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 absorbed an organization only about six years old to do the work of an organization only about six years old. "I am glad the N. S. A. is as the substitute of the N. S. A. is as the church will about six years old. "I am glad the N. S. A. is as the class of the N. S. A. is as the church will about six years old. "I am glad the N. S. A. is as the class of the N. S. A. is as the church will about six years old. "I am glad the N. S. A. the N. S. A.—that it is going to move on for-

After a collection was taken the meeting adjourned till 2:30 P.M., when President Barrett called the Convention to order, and Mr. Max-

bam 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 avers In 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 brother-hood. Organization is a necessity. It is a power, and power is a necessity which does power, and power is a necessity which does away with the obstacle 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 organiza. 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

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. Spirit-ualism comes to elevate your soul."

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

ence 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 wast to do? Or. 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 be read at the an niversary. One of the telegrams he received read: 'Hearty congratulations that Califorread: '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.

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, the beginning of the National Association is a power for the National Association is a power for the National Association in the National Association is a power for the National Association in the National Association is a power for the National Association in the National Association is a power for the National Association is a power for the National Association in the National Association is a power for the National Association is a power for the National Association in the National Association is a power for the National Association in the National Association is a power for the National Association in the National Association is a power for the National Association in the National Association is a power for the National Association in the National Ass G. Clarke. Mr. Barrett was heartly received, and he extended greetings to the Camp from the other Camps, Lake Pleasant, Queen City Park, Temple Heights and Harwicuport. His subject for the day was "Immortality." There is something in this thought that is of interest to every person. Mr. Barrett enlarged upon carry on this organization. All we ask to-day 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 from the East for 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 be ginning to eud. 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. 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 Octo-

ber. 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. Wiggin, 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 qualled 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. Haslett 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. Haslett 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, inof 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

cism has to be met.

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DR. PEEBLES' extensive research has taken him to all parts of the world, and there is not a man living to-day who has met such universally cordial greeting as he. Dined by Kings, Princes and Potentates in Oriental countries, and distinguished personages in Europe, and banqueted by learned societies, his pilgrimages in search of Truth have ever been triumphal processions. His thorough mastery of the healing art, as taught and practiced by its most successful followers the world over, stamps him as a healer preëminent. In recognition of his wonderful accomplishments he has been made a member of the following, among many other, learned societies:

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 in which work of the ordinary methods of relief are efficient, are placed under Dr. 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. marked by continued increase of attendance Barrett, spoke at length, in the afternoon, of and interest. Saturday night and Sunday, 12th the value of organization and the great bene- and 13th, our extensive facilities were pressed fits to be derived therefrom. He made an elo- almost to their limits, and the meeting but quent appeal for assistance to help the funds half over, with much of our best attraction still of the Association, and a generous contribu- on the program. tion was made in response.

Saturday evening the first concert was given in the Pavilion by the children, under the di-rection of Miss Ethelynd 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 ior gave fine descriptions at the clos

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

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 excur sion from Miller's Falls and adjacent towns, and many familiar faces greeted us. Mrs. H. P. Russegue, 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. Russegue. 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. Russegue, 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. are usually very good and well attended.

Mrs. Russegue 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 ware excellent. In the evening of the lecture ware excellent. the lecture, were excellent. In the evening a good audience gathered in the l'avilion to hear Mrs. Russegue 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.

#### Ashley, 0.

We trust it may continue.

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 unarswerable 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 skepti-

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

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 teances 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 fruitage in Modern Spiritualism. Especially interage 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 convinc-

ing 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 relaive, 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. 24. It wil. 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

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 Psychical 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

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FRED HALL.

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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 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 comforts due this life. He goes on to say that | would think he would long for life is dark and dreary to more than half the race; that our President is a murderer-to the bly 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, where he can see and grasp the means for im proving them. 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

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 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 dead 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 | conversation by spelling rapidly: let that friend struggle along without aid.

In a 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, coldhearted 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

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 med aval 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 re-acts on those we love, and will surely brighten their lot.

When our friend mourns over the cruelty of Christian nations toward the timid and de fenceless countries, we feel that he has just 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 he personally what is called in society a nice he was elected to his position by the monopolists. The Arena gave at the time the list of for the time to come

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

associating only with wealthy persons, who convincing to me, 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 worry about saving their small home; that in 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 his, and that he wants for his family the and helpless on the shores of Liliput! One

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

demands of greed and avarice—and yet, if his where he could sit, like Buddha under the bosoul were to leave the earth, he would proba- 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 he reditary 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 resby so doing, get himself into the mental state tive, 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 worldwide 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 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 "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?"

answered.

"Easily," spelled Ouija.

"How?" I asked, curiously. "By padding the steps," said Ouij 1. Well, I thought, Ouij, 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 Oaija. '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 Oaija 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 the wrong is a cause for congratulation and | 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 stairpads, as Ouij directed us to do. The stairpads did, later, prove a blessing in muffl.ng 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 grounds. But a backward look on history although I have at different times talked with shows that the dear old planet is indeed evolv- some of the greatest believers and best-posted ing into more blessed conditions. Would or 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 man, yet I have never overlooked the fact that 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 multi-millionaires who supported him. Oh! 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

to say that I am fully convinced that there is and receiving the thought of the speaker. 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 medi- | Some are very eager to communicate before | ums, one of them (a trance medium) is an intisidered an industrious and well working band desirous to express himself through me, as a of some twenty-five spirits. I have sat in his messenger from the Liberty League of Spirits. circle a great many times, and have seen some | But he was not an expert in telepathy (which teresting conversations with different spirits possess himself of my organism, and distressed while they controlled him. Here, also, I found | me extremely. It seemed as though my body confliction on different points. Religion and would be rent to pieces, my lungs burst. When most frequently discussed, and on that all-im- organism, impress her brain," he ceased those portant subject the members of the band could efforts, saying: "This medium's soul is so never agree, as they all seemed to hold to their much larger than her body"; and after a while respective religious views, which in each and succeeded very well in impressing. every case seemed to be the same as when they were here among us in the flesh. One of them 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 and best posted conversationalists I have ever continues his sun-worshiping practice, though in other respects he has greatly advanced. Still another, an Indian, continues to worship of spiritual force, here in earth atmosphere. 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 the band, for no two of them seem to have the same opinion on the subject of religion, and 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 a confession. Consequently (according to her 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 stanch Presbyterian, 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 | ing, perfecting. It binds the countless worlds | temerity. The American Ark is the mail bag. 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 cau 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 etter in regard to spiritual truth from my standpoint. Truth must be spiritual always, and in all forms of manifestation. Truth is the laying on of hands, must allow that the unchangeable and imperishable. "The eter- scope of its action is arbitrarily limited, nal years of God are bers."

If you refer to the modern manifestations of Spiritualism and the teachings of the spiritual evolution, the unfoldment of the powers and | not necessarily alluded to. 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 ex- require different modes of treatment. There ercise of these principles. All forms have been brought into existence by that all-pervading theory of animal magnetism as the healing 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 discarnate 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 to show how a greater good can be accompass beyond the earth sphere and condition

when the physical form is laid off. What we term telepathy has become a mode of communication with decarnate spirits that is satisfactory to me and very instructive. The consciousness of communication of thought to practitioners have largely overlooked.

cisely as we have, when conversing, a conscious.

Through this communication, some inter esting 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. they have learned how to convey their

The message he brought was the wish of the Liberty League that a commission of women (an Englishman), who claims to have departed should be established at the national capitol. from the body in the early part of the century, having the right of a hearing before congresis what might be called a free thinker, the sional committees. Also the wish that I should be in Washington as a medium through whom move the members of the Administration and the members of Congress.

Another interesting acquaintance is a spirit. him while he was controlling the medium, and of whom my friend who sits with me used to I found him to be one of the most intellectual hear in her early life (in Canada), who was a philanthropic and very zealous worker in the had the privilege of talking with. Another (a church, and much beloved. He now claims to Persian) who claims to have been in spirit life have followed up his "missionary" work for upwards of twenty-two hundred years, still among the undeveloped, dark, and earthbound spirits. He was surprised to find how much it helped him and them to find a center

This confirms my conviction that in regard to communication between us, we may be as helpful and necessary to the spirit world, to opinions and beliefs as there are members of those who have not attained the degree of development which we have, as those who surpass us in development can be to us. Paul each one claims that his is the only right way said truly: "There is one family in earth and to attain perfection, which seems to be the aim in heaven." A realization of this in both worlds—the world of shadows, in which we the incarnated are; and the world of reality, in which the decarnated are, and of which we in | ficent enterprises. our real and inmost selves may be more or less conscious-would be a mutual help and ben efit. It is so whenever and to the degree of

goodness and love, we are building our souls from which and of which we are in our higher | be harmoniously regulated. being. The more completely we can realize pleased to style purgatory, and she believes this, and concentrate our thought and endeavor that before she will be permitted to progress | to attain the mastery of spirit, the harmony of there were many more debts that she had not and to my sleeping-room, was an unpadded it is necessary for her to find a priest and make love and peace, the more constantly shall we progress toward perfection. Love casteth out story), she is searching all over spirit-land for | fear, love hopeth all things, endureth all things, | that there is one sacred and immaculate thing is spiritual; love is spiritual, beneficent, say all is vanity.

The divineness innate in human beings cannot be satisfied with the limitations and evanescence of sense, life and enjoyments. To be some hidden truth, and ever seeing it open up to our perception and comprehension, ever ex panding 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 psychically, 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 disparage ment of another, but even the most enthusiastic advocates of the literal practise known as 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 such as Bro. Green suggested, our brothers of philosophy, it seems to me they belong to human | physical act of magnetizing or manipulating is

We are quite ready to admit that different modes or phases of healing may all proceed from a single source, also that different cases are, however, wide distinctions between the 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 sub stantiated by the testimony of their patients, still it is impossible for them on the basis of their doctrine to accomplish knowingly or in-

tentionally 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 plished by a larger system than one which rests avowedly on a physical foundation. Rational mental healing depends for its efficacy very largely upon the spiritual development of the practising healer, a fact which too many

from the minds of mortals. Also the separate and while in a large way it may be correct to of the soul and its eternal progression.

It must be almost intolerable for a right | ories of men who have given the matter more | consciousness of my own thought at the same | say that all very successful mental healers minded man to live in the midst of a rich ring, or less study; nevertheless, none of them are time I receive the thoughts of the spirit, pre particularly those who have great success with absent patients, are highly mediumistic, the · Before I go further it might be well for me ness of our own thought, while listening to 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 mate friend of mine, and he has what is con- thoughts. For instance, Patrick Henry was 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 very remarkable things and had some very in- is mental telegraphy). So he enleavored to 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 religious views, however, were the subjects a friend suggested, "Don't try to control the 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 the Liberty League could better reach and thought that they are so much more engrossed with a mental than with a physical life that to them thought projection comes easy. Such people are en 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 acquaintanceship 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 bene-

Telepathy is none too well proven to be open to dispute among scientific students of psychic phenomena, and as messages of all kinds can such realization. Humanity is the image of be mentally telegraphed or telephoned to great divinity, the perfect, the ever living. Man is distances, healing suggestions can be and often a spiritual being, capable of eternal progres- are communicated by this method. The final difference between simple magnetic treatment When we are climbing toward ideals, to and distant mental healing is that the former ward our highest conceptions of truth and | undertakes to set you right by giving a dose of magnetism, while the latter cables to you ininto the beautiful proportions that are our in- struction how to regulate your own thinking heritance as the expression of that Perfection | machine so that your outward conditions may

#### Mails.

It is a great satisfaction, mingled with a reat deal of vexation and disgust to know beareth all things. Love suffereth long and is under this free government. That sacred kind, is not easily provoked, thinketh no evil, thing is a U. S. mail bag. The man who is envieth not, is not puffed up. Love never fail- supposed to misuse one of these tender and eth. So love is the fulfilling of the law of be-spotless pouches is likely to share the fate of ing. Being is spiritual, life is spiritual, truth the man in Scripture who reached out his hand to steady the Ark and was struck dead for his in space into a universe, and it is the one and | To criticise the Administration for the presonly satisfactory possession of the human heart | ent in power, and send it through a mail bag, and soul. The worshiper and seeker of sense is treason. To express views upon marriage. gratification from Ecclesiastes down to the sex, or anatomy and physiology differing from same to-day comes to the same conclusion, that | 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 ever seeking and ever finding, ever knocking at 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, 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. BEHNKE.

#### 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 bequest should be worded in order to stand the test 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 'BAN-NER 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 de sires the same to be expended, which request will be faithfully carried out, strictly upon trust, that its officers shall appropriate and ex-pend the same in such way and manner as they my brain is as tangible and impressive of the personality as is the expression by language susceptibility and sensitiveness in general; mulgation of the doctrine of the immortality

#### ON CASSADAGA'S CAMPING-GROUND.

BY STEPHEN BARNSDALE. Dear friends, we've met in converse sweet On Cassadaga's camping-ground, Have rest for mind and body found,

Where many, with hurried and fired feet 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 floweth on with music grand,

Bearing us singly or side by side To whatsoe'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 overflowed the tent, and as the speaker spoke with great force and singularly clear articula-tion, 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 Ingersoil's complex character was held up to light. It was not a eulogy or panegyric delivered by a partisan ad mirer, but a calm, kindly tribute to a warmhearted 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, because all harsh criticisms are short-lived, and jokes do not touch the inmost spirit, but nis 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 hypocricy 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 evidentbelieved 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 Whittier, and many other truly religious men—Theodore Parker foremost among them—contradicted the blasphemies of so called Orthodoxy as forcibly as did Ingersoll; and though the Outlook is rather severe on Ingersoll for being so hard in the severe many of the severe of the seminary of the regular Camp season. Mrs. Lincoln gave a very pleasing address on "Immortality and Soul Relationships." Mr. Cordingly 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 Mrs. Grumbine and other elequent speakers in the severe 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. Cordingly gave several excellent psychometric readings, and W. J. Colville gave a farewell poem, which received a hearty outburst of applause. The final services of the summer will be conducted by Mrs. S. A. Armstrong, Aug. 27. She will speak at 10.30 Mrs. Grumbine and other elequent speakers in the service of the regular control of the re look is rather severe on Ingersoll for being 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 mate-

Following W. J. Colville's discourse some beautiful remarks were made by Rev. Alexander Smyth, a liberal Scotch Congregationalist, who said that nothing assailable 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 Scot-

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. Cord ingly of Chicago, who gave many interesting psychometric readings. Music furnished by Mr. Crittenden and Mrs. Elliot, 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 meetings were dependent on the terror of the storm on the storm on the lates. work was done on that occasion on behalf of the New York State Association though 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 arrived and arrived the second arrived and arrived 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 McLean; 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 fieroest and grandest electric storms of this somewhat tempestuous summer, W. J. Colville spoke to a good sized audience, and Mr. Cordingly 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 dingly successfully exercised clairvoyance. In

appreciative, and included a good sized delegation from the George Junior Republic, a facfrom the grounds. The young people are being truly educated on a coperative industrial basis with the aid of kindly and efficient teachers. A large delegation of campers visited the Inatitution 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 Copperation"
Were the themse arguested by the claims. were the themes suggested by the elder chil dren. 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 demco-

On Sunday, Aug. 13, Freeville Camp was the scene of much pleasurable and profitable excitement. The day was a glorious one, na ture smiled benignantly, 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 Purposes." 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 retear unusual summers of the seven

following rather unusual summary of the seven creative epochs in their relation to the life of man: The first day's work is conceptive, 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 cestative, 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 unsean into the visible 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 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 daywing maphood. 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 to rule in its own kingdom. All that follows in Genesis 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,

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 pheres 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 preëminently 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 Lillie 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 dostrangers 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 con tinue. F. J. Neelin, editor of The Cassadagan,

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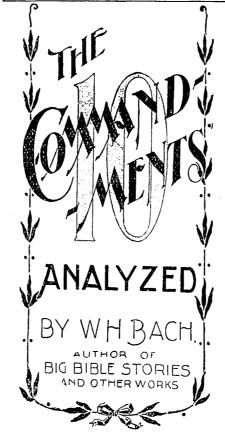
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BOSTON, SATURDAY, AUGUST 26, 1899.

### 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 gen-eral rule. The addresses of all local societies in Boston and vicinity, as well as in cities and town in other States, can be found above. Societies marked with a \* have the BANNER OF LIGHT on sale.

#### Local Briefs.

#### BOSTON.

Commercial Hall—Mrs. Nutter Conductor.
Sanday, Aug. 20, services as usual. Prayer led
by Dr. Nelke. Mesdames who assisted during
the day: Westen, Smith, Millan, Wheeler,
Peak, Irwin, Hill, West. Poem, Miss Taylor.
Messrs. Leaverett. Amerige, Krsinski, Dunbar,
Nelke, Brooks, Tuttle, Turner, Walker, Hilling. Sawin. 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. Tompson. Evening opened by Mr. Haynes. Those taking part through the day: Mr. and Mrs. Pye, Mr. Tompson, Mr. Dearborn, Mrs. Dade, Mr. Graham, Mr. Bates, Mr. Hersey, Mr. Cohen, Mr. LeRoy, Mrs. Smith, Mrs. Brown, Mrs. Guiterrez. 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 Campball Reco. P. J. O. A. Kaeler, and Corden bell Bros., P. L. O. A. Keeler and Corden White. We have also participated in a pleasant reception to Carrie E. S. Twing and Mrs. Ant reception to Carlie E. S. Iwing and Mrs.
Clara Watson. The classes in spiritual instruction of the different workers, including
Clegg Wright, Plof. Lockwood, Cora L. V.
Richmond, as well as "Starlight" were well
attended. Mr. Swami Abhendenda was interesting in both lectures and private talks. We
had a delightful evening at "Shadyside" with

"When these words were uttered, over

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 after-noon tea was given by Mrs. Densmore of Shady side, for Ouina 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 Waverly 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

usual services at 36 Market street Sunday even-ing, 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 is a bore, without amusement, and had, like ington and wife, Dr. A. A. Kimball, Mrs. Petand presided at the piano. Mrs. N. S. Noyes their city sisters, organized whist parties in the piano of Malden, took part; as which hours of time and weak are creating was held, in which learn the first sisters, organized whist parties in the first sisters, organized which hours of time and weak are creating was held, in which Isaac Well-interest. ve an invocation and able remarks I my Brother's Keeper?" Mrs. L. F. Holden made remarks on "What Spiritualism has Done," also gave many messages. Mr. Fallingreen 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 , and had a 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 lec-Loyalty ture, 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. Cowan 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, Mowerland 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 Cliftondale, 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 inverse on and some excellent, remarks. The 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 Mists." Mrs. L. A. Prentiss, of Lynn, made a tew 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 Burnham was good, as she always is. The quartet sang 'Open Those Pearly Gates," and Rev. James Smith, of Cliftondale, spoke briefly and weil. 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.

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, Special interest is taken in Mcdiums' 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. Tillie Evans, No. 217 South Fourth street, holds meetings every Sunday evening at 8 o'clock. Mrs. Alice Ashley holds winusual 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 as scattered upon receptive soil.

The business meetings have all been harmonious. A large front lot was sold on Saturday to Mrs. Filandon of Orrington, who will at once commence the erection of one of the largest as a settle of the large of the largest properties of the season. The Directors voted to hold the

meetings at Single Tax Hall, 1101 Bedford Ave., every Sunday at 3 p. m. Miss Minnle Terry, eactated by Bro. Eargent, holds meetings at 1000 Bedford Ave. every Bunday evening at 8 o'clock; Mr. Harber, at Serus Hall, corner of Fulton street and Troy Ave., every Sunday evening new'o'clock. No door contribution is taken at Miss Terry's or Mr. Harber'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 always be obtained at the conference meetings each Saturday evening. Gro. A. DELEBEE.

#### 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 Godspeed 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 sung 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. Twing, who has made herself prominent in spiritual circles in this vi-

"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 influtime the latter part of September. Due notice will be given. Mrs. J. S. SOPER, Clerk.

The Arthur Hodges Spiritual Society held its named services at 36 Market street Sunday even-

Mrs. Twing said that even country towns had become imbued with the thought that life shuffling pieces of pasteboard and in winning

Mrs. Twing 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. Willardthe 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 The address was by Prof. W. M. Lockwood of Chicago. His subject was "Influence of Psychic Life on This Lite." Music was by Stratton Operatic orchestra. Tests were given later in the afternoon by Mrs. May S. Pepper of Providence.

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. Twing then gave her closing lecture for this course; she spoke from the subject "Outgrown," and the necessity of a right education of the children that they might leave from the 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.

Tuesday afternoon was Lake Pleasaut Day at the Temple. The hour was devoted to considering the needs of the Camp Meeting Association. Speaking by Judge Dailey, 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 sung, "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 Tem-

ple. 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 sung "Love's Old Sweet Song," and "Blue Bells of Scotland." The sessions of to day have been of

unusual interest, with large audiences.

which was in 1809. He then referred to his boyhood and sarly life to the time when he took his seas in the British Parliament, and the men with whom he then became associated with. The lessons of Mr. Gladatone's life were given in an eloquent manner, and the speaker closed with a brilliant percration of Mr. Gladatone 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. Lookwood, subject, "The Relation of Spiritualists to Spiritualism." Sin sing by the Ladles' 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.

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 description; 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

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 Suntays 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. Bickford; 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 oxcart 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, 1809.

#### Verona Park, Maine.

On Tuesday, Aug. 15, a memorial service was held. There were many to be remembered who have been identified with Verona Campmeeting, 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 any 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 Mr. Smith of Rockland, Mrs. Mrs. Dean, and others. Many wonderful expa riences were related, carrying great weight to these in attendance. Mrs. Hittie 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 Kim-

ball 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 ccoperation in national affairs and in all reformatory work, and of the necessity of send-ing out pure thoughts and advertising the good deeds of mankind in the great daily papers, in-

stead of giving so much space to the disgusting details of crime and all manner of iniquity.

He was followed by Charles Brown, of Orrington, a gentleman who has had a large experience in reformatory work and seen a vast amount of the terrible results of alcoholic poisons. 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 elequent 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 Perrigo, 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; Mr. 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 earnwentworth'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



next annual meeting during the four Sundays of August, 1900. Mrs. Reynolds and Mrs. Pettingill 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 Spmerset Railroad will sell round-trip tickets Madison, commencing Aug. 30, good to return Sept. 11, at one fare. From Madison and Skdwhegan take Somerset Traction Co.'s elec-tric 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 Haydenville, Mass.; 2 P. M., address Dr. Geo. A. Fuller, Sanday 10 address, Dr. Geo. A. Fuller. Sunday, 10. A M, address, Dr. Geo. A. Fuller; 2 P.M, Rev. F. A. Wiggin 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. Wiggin; 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. Wiggin and Miss Lizzle 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. Wig-gin. 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. Wiggin.

All addresses, except those delivered by F. A. Wiggin, will be followed with platform evidences by Mrs. Effic 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

#### Blodgett's Landing, N. H.

Aug. 13.—Another fine Sunday, and one of the largest crowds of recent years, fifteen cars an interesting process of the control of the largest crowds of recent years, fifteen cars an interesting process of the control of the largest crowds of recent years, fifteen cars an interesting process of the control of the largest crowds of recent years, fifteen cars an interesting process of the control of the largest crowds of recent years, fifteen cars an interesting process of the control of the largest crowds of recent years, fifteen cars and one of the largest crowds of recent years, fifteen cars are control of the largest crowds of recent years, fifteen cars are control of the largest crowds of recent years, fifteen cars are control of the largest crowds of recent years, fifteen cars are control of the largest crowds of recent years, fifteen cars are control of the largest crowds of recent years, fifteen cars are control of the largest crowds of recent years, fifteen cars are control of the largest crowds of the largest c 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. 16, 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 after noon. Dr. Peebles spoke principally of his travels in his three voyages around the world. This is Mrs. Byrnes and Dr. Peebles's 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. l. Webster.
On Friday morning the annual election of On Friday morning the annual election of officers took place, resulting as follows: Pres., Mrs. Addie M. Stevens; Vice-Pres., John Gage; Tress., Mrs. H. C. Comstock; Sec'y, W. H. Wilkins; 1st Business Committee, Thomas Burpee; 2d, C. E. Gove; 31, C. A. Ramsdell; Auditors, I. K. Connor, Addie M. Stevens.

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

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 al-most 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 a wonderful inpouring of the people on these days in carrlages and on wheels.

Aug. 13 was "Lyceum Sunday." The entire day was set apart for work on behalf of the

Lyceum. It was estimated by some that there

were six thousand on the grounds. The Lyce-ums of Indianapolis, Elwood, Muncle, Ander-son, Upland, Richmond and Winchester were

At 10:30 A.M. the largest assembly of Lyceum 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 Lyceum Work." Judging from the attendance and the frequent applause from the audience, the sentimenta 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 Lyceum 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 Lyceum 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 to-

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 Campa short. visit this week, and by invitation gave a very interesting lecture to a large audience at the Forest Temple. There 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 There is one in our midst who needs more

than a passing thought from my per, 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 her self 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.

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 them to learn on the other side. And when we have received one truth, it broadens our minds for the reception of others." C. H. Figuers of Cleveland, O., followed the lecture

D. A. Herrick gave a to a large circle of people.

Mis. M. McCaslin. D. A. Herrick gave a trumpet séance Aug. 12:

#### 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 Ewell will preside, assisted by good

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.

75 years, 5 months and 15 days.

Services were held in Poston on Monday, Aug. 14, Mrs. Minnie M. Soule officiating, and on Tucsday the body, was taken to Turner, Mc., 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 hesself, she was indeed a true mother, a fond friend at da 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 participator in her joys and hopes. In that new sphere of life, where so many of her own are happy in renewing the ties of sweet cop panionship, 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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OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT OF MARCH 25, 1899.