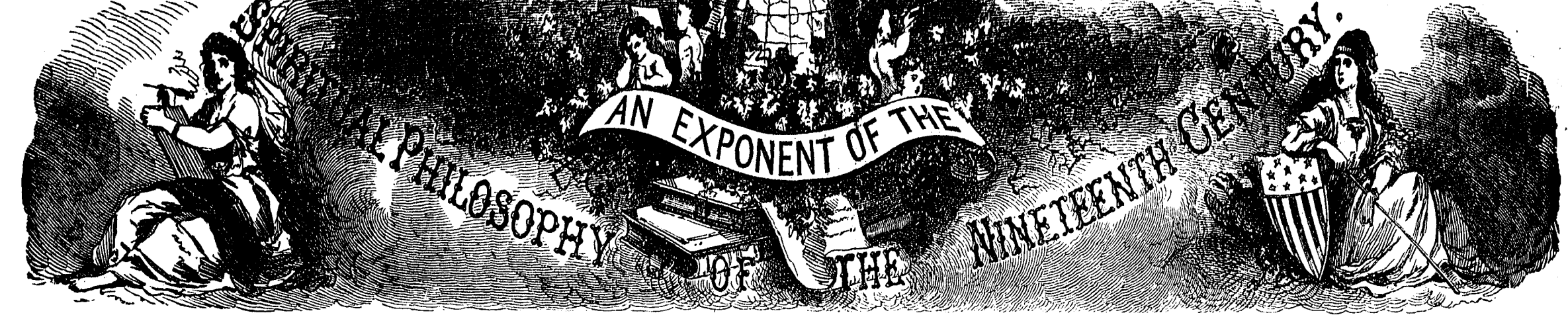


BANNER OF LIGHT.

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AUG 31 1899
CAMBRIDGE, MASS.



VOL. 86.

{Banner of Light Publishing Co.,
9 Bowdoin St., Boston, Mass.}

BOSTON, SATURDAY, SEPTEMBER 2, 1899.

{\$2.00 Per Annum,
Postage Free.}

NO. 1.

CHANGE.

BY MARY SHEPHERD DOW.

Change is writ on every thing,
Who shall dare to count it loss?
The unripe fruit has wider gain
Than the perfect, which is dress.

The perfect flower-bloom meets the change;
When it dies, it lives again,
Growing with a larger range,
Near the haunts of busy men.

So the spiritual man
From the earth-plane low and deep,
Rises high to realms of joy,
Leaves behind all those who weep.

Breaks the bonds of shackles here,
Rises, rises ever higher,
Perceives of light and gloom and fear,
With a holy, pure desire.

For the best that he can find,
Earth and heaven can both afford
Some new joy unmet behind
For the seeker; who has stored—

All the good that he may take
From the fountain-head of light,—
Blessing those who weep and wake,
Groping blindly for a sight—

Of the God within themselves.
They have suffered for the lack
Of true knowledge of the self
Which could never turn them back.

To the idols of their greed,
Pomp and power, and fortune name,
In the small and germ-like seed
Grows the pure white living flame!

The dawn of sweet certainty near and more near,
Still hovers around in the air,
While we wait, and we wait, and we ponder sincere
In one hope for the best, with due care.

We are learning to trust both the small and the great,
In the vast growing-time of the soul,
For changing completeness unceasingly wait,
"While the years of eternity roll."

The glad song of victory bursts on our ear,
The fruition long looked for has come,
And the time of our waiting has leaped into gloom,
And Heaven sings, our own Harvest Home!
Beloit, Wis.

Psychical Research: Limitation in Spirit Return.

BY LILIAN WHITTING.

There are probably more subtle and complicated conditions that invest the communication between the seen and the unseen than the two arbitrary ones of genuineness and fraud. That these two divisions exist is, of course, a matter of general acceptance. But of late the possibility that we cannot relegate all the phenomena to one or the other of these divisions has haunted me, and on the principle of Dr. Holmes that we talk in order to find out what we think rather than to tell what we think, I have wished that we might have a little speculative discussion on this matter to elicit something of that wisdom which is said to lie in the multitude of counsellors. It is but justice to Mr. Charles Dawbarn, of the Pacific Coast, to add that my nebulous thought on this matter has been focused and precipitated by a most interesting paper from him, in which he discusses with great clearness and sincerity the limitations that attend all phenomena, and suggests his own theory of these limitations.

In this article Mr. Dawbarn says: The most experienced Spiritualist is often dismayed and disheartened at the limitations that haunt his phenomena. For instance, when Shakespeare is announced as his visitor he invariably discovers the wit and wisdom of the spirit will not overshadow the unlearned conversation of his neighbor, John Smith. This same sad fact applies to the return of any and every spirit, whatever his renown for special knowledge and talent in earth-life. The invisible scientist may apparently influence some uneducated medium to talk with a learned twang that is abnormal, but the science exhibited rarely reaches the text-book level, and never equals that of the learned specialist.

Now, here is a definite arraignment, and one which must be conceded as very largely true in the experience of every investigator. No one of us who is studying the new revelations of psychic law is, I take it, a special pleader in any way. There can be but one common aim—that of discovering and accepting the truth, whatever that truth may be. If it were true that the entire phenomena which have stirred the modern world since the initial "rappings" that came to the Fox sisters over a half-century ago had another explanation of the source than that which has come to be ascribed to it—if it were true that the event we call death so entirely changed the plane of consciousness that no communication between that state and this was impossible—then by all means let us come to the clear perception and the entire acceptance of this theory. Even then, as our present state has definite limits, we need not be as those without hope. We know that, some time within a hundred years from our first entering on this part of life, we shall inevitably pass on to another part; and, while we all feel the theater of the present to be infinitely enlarged, uplifted, and ennobled by the interpenetration with the state just beyond; yet, even were it utterly devoid of this—were life restricted exclusively to the physical world—still as spiritual beings now and here we would admit it to be even then full of the richest significance, of noble dignity, of infinite opportunity. So, could we for a moment imagine (I confess it is difficult) an absolute barrier shut down between the two states of life—an impenetrable one which forbade to us any intimation of the friend who had passed out of his physical body—even then life would have its duties, its dignities, even its hopes and beliefs.

For myself, I stood face to face one June morning nearly three years ago with this hypothesis. I do not mean that I accepted it. I confronted it. Previously to this date I had accepted the idea of unseen companionships and influences as naturally—perhaps with almost as little thought—as I had the companionships and influences of the friends in this life. The whole idea was to me as unquestioned as that of the reality of the atmosphere or of the universe. It was equally a part of my consciousness in an unanalyzed and unquestionable recognition. From my cradle up, the intimations of forces and influences in the unseen were as much in my daily experience as were such intimations in the world of the senses, and, indeed, the preponderance was on the side of those in the unseen—only that all this was so absolutely a part of the familiar and perpetual experience, that I had never thought of separating the one from the other. Both together made the wholeness of daily experience as day and night make the twenty-four hours.

Suddenly the question of the reality of communication over this gulf of death confronted me, as sooner or later it confronts us all, and its truth or untruth, its reality or its unreality, became a most important question. Even then I felt so deeply the rich assurance of the Eternal Goodness of the living and glorious realities of the spiritual life, that I could not say that the possibility or impossibility of communication with a friend presented itself as the most important question, but as a most important one. For, while it was a question that seemed entirely to include all possibilities or personal happiness during the remainder of life here, yet we all in these hours of deepest experience realize that there are other interests than those of personal happiness—that we may, as Carlyle has said, "do without happiness and find blessedness." At all events, there is no person who may not find opportunities for usefulness, and he would be unworthy of the gift of life if he did not value these and pray to fulfill them to the utmost of his ability. Still, these very opportunities of being useful to others, of contributing to the progress of his day, are very largely increased by the interpenetration of that world of finer force with this one in which the causes in the higher are felt as effects in the lower. And supremely above all mortal reasoning or desire rises the supreme greatness and goodness of God the Father and of Jesus the Son—the overwhelming reality and importance of the Christian life, the marvelous significance of the example and the teachings of Jesus—and one seems to hear a voice that says, "Be still, and know that I am God." In this supreme consciousness, the question of communication between those in the seen and those in the unseen reveals itself as one detail only in the great wholeness of life, almost as a letter coming or not coming from a friend might be a detail in a week's experience. If the letter comes one is glad; if it does not come, why, one knows that his friend lives and loves him—that his friend is fulfilling the duties of his place; and if the letter does not come to-day it may come to-morrow. Almost in this way did the question—which is, after all, the supreme question of comfort and help, or of desolation and darkness while here—almost in this way does the matter prefigure itself. In a little book entitled, "After Her Death, the Story of a Summer," the expression of all these experiences and the wonderful results in unquestioned replies which came to me from my beloved friend in the unseen—in this little book all this poured itself out and I will not dwell upon it here, the allusion being only to indicate the vital nature that the problem has assumed to me. Nor was it the less vital in that I still felt my absolute faith in Christ and in immortality untouched and unimpaired by either the reality or unreality of specific communication between the two worlds. "It is He who made us and not we ourselves; we are His people and the sheep of His pasture." The deepest experiences of life must always lift the soul to God with renewed consecration.

Is it not true that there could be no greater error—one might well say calamity—than to hold the truths of religion as commonly represented by the Christian Church, in all its various sects and denominations, as something on one side, and the possibility or certainty of spirit intercommunications on the other side, as antagonistic rather than as mutually complementary truths? One has little patience with any formula that places the "Church versus Spiritualism," or postulates as antagonistic "Christians and Spiritualists." If a "Spiritualist" is not a "Christian"—heaven help him! And if a Christian is not a Spiritualist, then the only conclusion is, that if Spiritualism (to use a rather objectionable term to carry the idea) is true, then the matter of the Christian becoming also the Spiritualist, coming to include the truth of intercommunication with the other truths of the Christian life, as taught by Christ and as taught by the Church, is simply a question of time. For all that is true will some time be accepted by every one. It is a matter of evolution. As Phillips Brooks said of the psalmist who wrote the line, "In thy light we shall see light," as Dr. Brooks said: "To him everything is comprehensible and capable of being understood only as it exists within the great unfolding presence of God." Now if the fact of intercommunication between those here and those who have passed beyond death really exists, then it is a truth—one truth among those essential and sacred relationships that the soul of man bears to God, or that the spiritual man, temporarily clad in a physical body, bears to God and to Jesus the Christ. While the question of this intercommunication is of the profound

est interest and importance, it is yet always and essentially secondary to the supreme truth of our spiritual relation to the divine; for that is the larger question and includes the lesser one. I can live—you can live—all through this part of life without specific communication with even our nearest and dearest who are in the unseen, but you cannot live, nor can I, without the perpetual intercourse with the Divine Spirit, without his leading, his care, his love. The former is desirable, the latter is essential. Yet there are those of us who believe that the lesser is included in the greater; that the desirable is also inwoven with the essential, and that the Lord is equally the giver of both in his divine ordering. And this brings us back to the consideration of Mr. Dawbarn's conclusions. He says:

Almost everything claimed for the spirit of the dead can, apparently with just as much propriety, be claimed for spirits of the living mortal. One heals in the name of Spiritualism. Another healer who denies "spirit return" is quite as successful. The prophet and test-giver may be only a psychometrist, while clairvoyance and clairaudience are undoubtedly uncultivated faculties inhering in every mortal. And when at last we come to the fact that, after many years of most careful investigation, the Society for Psychical Research acknowledges that it has found traces of independent intelligence, through the mediumship of Mrs. Piper, that can only be explained by "spirit return," we are still left, face to face with the old mystery. In these acknowledged cases of spirit return we have the same old limitations and imperfections, till the weary skeptic exclaims: "At best there is but a grain of wheat to a bushel of chaff."

It is true that a large proportion of the experiences which come through communication from those who have passed through death can be duplicated by experiences of communication with those still in the physical body. But I think we can already safely affirm as a demonstrated truth, that these two forms of experience are not mutually exclusive, but mutually complementary—that the one is just as natural as the other. To day A in Boston has conscious telepathic communication with B in San Francisco; to-morrow B has passed out of his body and A has with him the same telepathic intercourse. Is not the one as natural as the other? Once given the truth that the spiritual man is the real man, and that whether in or out of the body is a mere detail, and do we not have a clear grasp of the conditions involved? And the onus of mystery is rather on the side of telepathy in the physical world, for there the flashes of spirit to spirit have greater barriers than when, on one side, these barriers are removed. For, we must remember that the physical body is that which hides rather than reveals us to each other. As the poet says:

"We are spirits, clad in veils;
Man by man was never seen:
All our deep communion fails
To remove the shadowy screen."

Now, Mr. Dawbarn came to the conclusion which he presents in these words:

The new personality thus destroys memory, but retains the effect of every mortal's thought-life. The acts are all that tell the tale on earth to-day. It is the thought-vibration that holds the register in the life of to-morrow. This law necessarily applies to every mortal, and to every grade of thought that can produce a vibratory reaction on the soul of man, thus becoming a state of consciousness.

And then he says:
(a.) Death changes all vibrations to such an extent that the spirit organism becomes invisible to mortal eye.
(b.) Therefore, death also destroys all memories of earth-life.

Now, if the accumulation of evidence was exclusively that of the nature of the limitations described by Mr. Dawbarn in the first paragraph that I quote from him—if there were, invariably, nothing in any communication outside the actual or the possible knowledge of the sitters—then I should, for one, accept Mr. Dawbarn's theory which he states with scientific accuracy and wide comprehension. It does provide an explanation tenable for a large proportion of the phenomena. It does not in the least explain all, and a proportion of actual phenomena entirely negatives the theory of a loss of memory.

As Mr. Dawbarn alludes to communications made through Mrs. Piper, I may venture to state that, in a personal experience with a series of frequent sittings with her extending over some fifteen months, I had communications involving a clear and accurate memory of the life on earth, a memory that not unfrequently made statements of matters unknown to myself, but which I afterward verified and which proved an almost unbroken consciousness continuing from the life here to the life in the etherial world. Much of this could not possibly be thought-transference from my own mind, because things I had never known were told, and things I did know were not told. As an instance of the latter was this—and to make my story clear I must simply say (what has already become semi-public) that the special friend from whom these communications came to me through Mrs. Piper's hand was Kate Field. The circumstances of her death are still fresh in the public mind. She had gone from Honolulu to the island of Hilo in pursuit of her work, and, seized with pneumonia, embarked on a local steamer to return to Honolulu. On this steamer there chanced to be (is anything a chance?) Prof. and Mrs. Todd, who—on a tour they were on a yacht to Japan, to observe a total eclipse—had stopped at Hawaii for a few days. Within a few hours the physician, Dr. Adriance, saw the fatal nature of Miss Field's illness, and Mrs. Todd very kindly went to her room and remained with her, offering every possible service and attention. Miss Field and Mrs. Todd had never met before, and Miss Field was already in periods of

unconsciousness, and she passed on to the other life within a few hours. This, then, was the situation. Now, in one sitting with Mrs. Piper it occurred to me that it would be an admirable proof of identity if Miss Field would tell me Mrs. Todd's name. So I questioned. Mrs. Piper was in deep trance, and her hand—evidently guided by Miss Field—was writing. I asked Miss Field to tell me the story of her passing out, immediately before and after. Mentioning her weariness and last work, she then wrote that there was a period of unconsciousness, and that when she awoke (in the new life) she was standing in the room where her body was laid, and that her mother was beside her; and she told me the words that her mother said, beginning: "Kate, my child, have no fear; come with me."

Let me state here that it is only within the past three months that, in reading old letters of Mrs. Field's to her daughter, in my work of writing Miss Field's biography, I have discovered that Mrs. Field always addressed Kate as "my child," rather than as "my daughter." At the time of this communication—in the late weeks of 1896—these letters had not come into my possession, nor did they come until some months later, and only since last October have I opened and read any of them. But to return: I must say here that certain details described by Miss Field of the room in which her body lay were afterward verified to me in letters from Mrs. McGrew, of Honolulu, to whose house Miss Field was tenderly carried from the steamer, and where, two hours later, she died. Naturally, I thought she would give me the name of Mrs. Todd, which was strongly in my own mind.

"Who was the lady with you, darling, on the steamer in those last hours?" I asked.

"I do not know," was written. All urgency on my part was fruitless to get the name. Finally I said, "Why, Kate, it was Mrs. Todd, do you not remember?"

"I never heard the name in my life that I know of," she replied, the hand of the medium writing.

Then I said, "Mabel Loomis Todd, who assisted Col. Higginson in editing the poems of Emily Dickinson, and who afterward edited her letters—do not you remember?"

"Oh, yes," she wrote, "I remember those books well; but I did not know that she was the lady with me."

This all seems to me very natural. In those last hours she was continually relapsing into unconsciousness, aroused only momentarily at intervals, and she probably did not in the least in those dying hours connect the identity of the lady with her with some books which I am quite sure she had not read, but only knew of. For, during the time that the poems and letters of Emily Dickinson were appearing, Miss Field was deeply absorbed in political interests in Washington, where she was editing her able review, and all the literary part of her paper (Kate Field's Washington) was relegated to other hands. Politics and affairs absorbed her attention.

The fact that she did not write out the name of Mabel Loomis Todd, as I anticipated, tended to establish that the knowledge in my own mind was not the source out of which the communications came. Conversely, a great deal was written, taking the sittings in the aggregate, which I did not know, but which I afterward verified. Some of the most striking and convincing instances of this nature do not lend themselves readily to narration, they are too involved with a myriad of personal details; but one that was very valuable in its nature I have chronicled under the title, "The Date in the Ring," in the third series of some little books of mine under the general title of "The World Beautiful." To me these experiences prove in an absolutely unanswerable way, and beyond possibilities of doubt, that memory survives the change called death.

Yet, believing this, it still seems to me that there is important truth involved in Mr. Dawbarn's suggestion that this great event of the separation of the spiritual man from the physical body involves such signal changes of the rate of vibration as often, though I think not always greatly to affect the memory. Yet, again, the memory, even while here in the body, is a variable thing. An eminent woman of letters now living says that her memory plays her such tricks that she is liable at any time to forget the most familiar things. A friend recently showed her some literary matter that included a stanza from "In Memoriam," and I thought poetry was her especial province, she inquired where that verse came from, and this regarding a stanza so peculiarly unlike any others in the English language as are those which compose this poem of Tennyson's. And the story of Emerson at the funeral of Longfellow, when he said, "This gentleman was a sweet and noble soul, but I cannot remember his name," is familiar to all. Nothing is more treacherous than memory, and "whether in or out of the body," as St. Paul says, does not perhaps very greatly determine its power to register accurately.

Regarding the limited nature of the communications, which is so prevailing a feature, and which is the rule to which the higher and more remarkable communications are certainly the exception,—regarding this, shall we accept Mr. Dawbarn's theory that the cause is loss of memory?

Mrs. Browning, writing of this special thing, says:
We have to learn—we in the body—that death does not teach all things. Foolish Jack Smith who died on Monday, is on Tuesday still foolish Jack Smith.

Mr. Dawbarn would say in reply to this that he was not instancing "foolish Jack Smith,"

but Shakespeare, Newton, Plato, Washington, Lincoln, or Gladstone. Then, might it not be, if inane communications came labeled with a great name, that it was merely one of the "foolish Jack Smiths" playing some trick? Such things occur in this life, why not just beyond? Spirituality is a condition, and one not miraculously achieved by the mere event of death. There are as many persons who die who have not yet made high attainment as there are those who live who have not attained unto high things. There have been communications of a very high intellectual order written through the hand of Mrs. Sara A. Underwood and embodied in her book, "Automatic Writing," and it was natural that the scholarly culture and scientific achievements of such persons as Mr. and Mrs. Underwood should attract a corresponding quality of companionship from the unseen.

All in all, the more one studies the whole field of psychic law and intercourse between the seen and unseen worlds, does it not seem that the conditions are full of subtle and complex variations which cannot be sweepingly relegated to the two arbitrary divisions of genuineness or fraud, but which are simply a series of mental phenomena existing in both the physical and the etherial world? "Mediums sometimes cheat," admitted Mrs. Browning. "So do people who are not mediums." The friend in the unseen often forgets certain things. So does the friend in the seen. Do we not, then, find that all the variations of phenomena that perplex us in dealing with those who have passed out of the physical world have their prototype in all our dealings with those in the physical world? For myself, at the present status of whatever study and research I have been enabled to make I find this true: I find that all intercourse, either by letter, telepathy, or viva voce, with all my friends or acquaintances or with strangers, on the present plane of life, presents a similar and a corresponding range of phenomena to that which I recognize in all forms of communication with those who are on the plane of life just beyond. I find in myself, and in my associates in this world, curious lapses of memory, unaccountable moods, inconsistent mental attitudes, inexplicable attractions and repulsions—all the variation of phenomena, indeed, that I encounter in intercourse and association with my friends in the unseen world.

What then? Does not one take heart to enter on renewed effort with this realizing sense of the continuity of life; that all advancement made to-day is felt to-morrow; that all achievement made this year is so much gained for next year; and not only in this specific way, but also that every advance made uplifts one more and more into the region of intenser life, of nobler purposes, where progress proceeds in an accelerated ratio? On this upward way are encountered unseen companionships of the loftier order. The potent influence of the friends we do not see has been erroneously relegated to the mystical realm, rather than recognized as one of the most actual and practical factors in daily life. "Who knows the pathways?" says George Eliot. "We are all of us denying or fulfilling prayers; and men, in their careless deeds, walk amid invisible outstretched arms and pleadings made in vain." The best results of all true culture are in that they so refine and exalt the real nature of the individual that he becomes more susceptible and more sensitive to these unseen influences that are around him to lead him upward in spiritual life.

"What would this life be," said Mrs. Browning, in one of those wonderful letters included in the two volumes edited by Mr. Kenyon and published by the MacMillans—"what would this life be if it had not eternal relations? Nothing would be worth doing, certainly. But I am what many people call a 'mystic,' and what I myself call a 'realist,' because I consider that every step of the foot or stroke of the pen here has some real connection with and result in the hereafter. 'This life is a dream—a fleeting show?' No, indeed. Everything is worth doing—everything good, of course—and everything that does good for a moment does good forever. I believe in a perpetual sequence according to God's will, and in what has been called a 'correspondence' between the natural world and the spiritual. . . . What comes from God has life in it, and certainly from all the growth of living things spiritual growth cannot be excepted."

The unbroken continuity of life is the one supreme fact that makes for all achievement that is of value and for all progress and happiness; and how this truth is concentrated in the one line from Robert Browning:

No work begun shall ever pause for death.
—The Coming Age for August.

Be as you would have your child be, and your child will bless you and heaven will be within you!

It is not best to live too much for a cause. All time should be spent to perfect individualities. As parts of the whole are perfected, the harmonious whole is evolved. If every conscious entity were self-supporting, self-regulating, self-controlling, the thousand and one bars to a higher being would be displaced and all the inclinations to crime and the irregularities of life would be outgrown by the continual and unobstructed action of the law within. The completed man and woman would shape every event of life by determining causes. Every Low outgrown by something Higher. The cause of every irregularity is inside of the individual. Perfect the individual! Begin with self!—Marion Enterprise.

"A certain amount of distrust is wholesome, but not so much of others as of ourselves."

Written for the Banner of Light.

THE GLORIOUS SUN.

BY CHARLOTTE A. E. ORRINE.

Didst thou ever think as the days go by,
Of the wondrous sun in the azure sky,
Deem thou performing his round of estate,
His arduous duties of circuit great?

That as he continues his daily round,
He takes in wonders that are most profound.
The whole vast expanse and the wide domain
Are really all in his Kingly reign.

That in rising east or when setting west,
He takes with him always his golden crest.
His work continues through the day and night,
Also reflecting a most brilliant light.

That this dense and spinning sphere
Visits over three hundred times a year,
That in sudden flight sinking in the west,
He leaves peaceful night that we may rest.

That rising early from behind the hill,
He often finds we are slumbering still.
See how grandly he rises in the east,
As a mighty King over man and beast.

Regaled in a robe of most gorgeous hue,
Encircled by the distant border blue,
The sun does share to us all much alike,
The heat, the cold, the shadow and the light.

His constant diligence we also share,
He gives us all alike his common care,
Can he not see with his most brilliant eye,
The wee sparrow fall and poor mortal die?

Without the sun there would be nothing bright,
And if no sun all would be dark as night.
Terrestrial bodies we could scarcely see,
And every color would alike then be.

Without the sun we would not wish to live,
Then why not to Old Sol some credit give?
Is it wrong to speak of the garish sun,
In so simple a way as I have done?

My logic so meagre, vain and ill planned,
Should be governed by a much stronger hand.
Go I backward to dark ages of old—
To the red-skinned warrior so strong and bold.

I'll study astronomy, receive light,
Shall I then be sure to get my mind right?
I would like to study sun, moon and stars,
All the planets with Jupiter and Mars.

Then let not our thoughts lie dormant and dead,
Bring them to action, achieve, then be read.
In closing, I trust, no wrong has been done,
By thus speaking of the beautiful sun.

God is a spirit gentle, bright as gold;
But how he came, has never yet been told.
I pause as I think of the wondrous plan,
The moving Universe, immortal Man.

Concord Junction, Mass., 1899.

Under the Elm Boughs.

BY SUSIE AGNES CLARK.

In a cool, sheltered nook of the deep woods,
Close to the edge of a stream, a fair white flower
Lifted its head on a tall, graceful stem of green,
And smiled a glad greeting to the things of
beauty about her. Above her spread the pro-
tecting branches of a great elm, clothed in their
new spring-time beauty, and his great roots
stretched their fingers far beneath the white
blossom, into the black soil for support and
nourishment. The water, which a little farther
along danced and rippled on its sunny way
over the pebbles, at this point seemed to rest a
moment in the deep shade, and formed a quiet
pool where little fishes loved to dart and play.
A great fern, delicate but tall, swaying in
the breeze, bent toward the white blossom and
anon caressed her fair cheek. Dear little vio-
lets, half hidden under their thick leaves, nest-
led close to the great elm, and felt secure
from harm in the protection of their great
friend. The birds sang cheerily from the
branches, and all was love, joy and peace.
The white blossom had never before seen the
world upon which she had opened her eyes this
bright spring morning, and as she saw the de-
licate beauty of her own fresh leaves, moist
with dew, she sang in her heart, "How sweet,
how beautiful is this life!"

So the days went by; little changes came.
Sometimes the wind was a little rough in his
frolics; sometimes the rain, usually so warm
and loving, would come in a great drenching
downpour; the warm sun would be hidden by
black clouds, and fierce arrows of flame would
dart about, frightening them all a little; but
soon the disturbance would pass, and all would
be glad and bright once more.

"Dear Fern," said the White Blossom one
day, as he bent lovingly toward her, "I sup-
pose we shall live on and on in this sweet spot.
I heard the Tree sighing and speaking mourn-
fully of winter and sorrow and death. I did
not know what he meant, but I am sure they
cannot come here, where we are all so happy."
"Sweet Blossom," replied the Fern, "the
Tree has lived many, many years and has seen
much of the world. He says that sorrow and
even death, or change, must come to all; that
through these changes come growth and wis-
dom; that we should take whatever comes
patiently and gladly, knowing it is for our ad-
vancement. I do not understand it all, dear
Blossom, but I think our part now is to help
brighten this spot of the woods and be glad in
each other's love."

"Yes, love is beautiful," she whispered. "I
hope sorrow may not come; I think I would
not like it."

So spring days came and went, and the air
grew hot and dry with the summer sun; yet it
was very pleasant in the nook in the deep
woods and the White Blossom was happy, for
several little white buds had opened their frag-
rant petals close to her own.

One day in the late summer, along the black
earth slowly trailing, came a creature that
made its way straight to the spot where the
White Blossom made her home, and began to
crawl up the slender stem. It was only a dark,
ugly little grub, but to the White Blossom it
looked like a great monster. She shivered and
tried to shake it off, but it only clung the
closer. She cried aloud for help, but the Fern
could only whisper words of encouragement,
bending his longest, strongest leaf to touch
her own.

So the creature clung and crawled. Day
after day went by and no relief came. Her
delicate leaves were trailed over with slime
and great brown spots began to appear on
them. Then nip, nip, went sharp teeth into
their fragile texture and in her pain and sor-
row she wept a great tear and as it fell into
the stream she saw her own reflection there,
and knew she was no longer so young and fair
as she had been. Then she thought of what
the Fern had told her of sorrow and death, and
her heart grew very heavy within her. And
the days passed by.

One by one the violets had faded and fallen
beneath their leaves; the little white buds
that sprang up around her had bloomed and
died; the fern began to show signs of age, and
she sighed: "All has grown so drear and deso-
late where once all was so fair! Let me die,
too, for I cannot bear the sadness and the
change."

But the Tree whispered from the depths of
his great heart, "Courage, courage, my child.
Seemingly loss is oftentimes gain, seeming defeat,
victory. Each has a work to do in the onward
march of progress. Bear with patience and all
will be well."

Her fair white petals had fallen, brown and
tear-stained; the leaves and stems were seared
and broken; but still the black creature who
had sapken their life clung and thrived and
at length, as the autumn days grew shorter
and chill winds blew, he spun a snug retreat
for himself on the under side of her fallen
stem, and at length, weary and lonely, he
sank to sleep under a soft blanket of snow.
And the days passed by. It was a glad spring

morning. In the awaying boughs of the old
elm tree, gladly the birds sang their welcome
to spring. There was a stirring of busy life all
through the moist earth, for Mother Nature
must get all her little ones well started on
their journeys in the outer world. As the leaf
and flower-buds opened and grew apace, old
friends smiled and nodded to each other, and
among them rose the stately White Blossom,
fate as of yore, but with a patient sweetness in
her face that had not been seen there before—
a look born of sorrow endured and overcome.

Down among the new grasses at her root,
where dewy leaves were springing, lay an old
withered branch that had been hers in the
summer that was gone; and from the little
white, silky ball that had lain close to its un-
der-side all winter, there issued one day a little
creature with snowy wings and a soft, downy
body. The White Blossom watched it in won-
der as it tried its wings, and fluttered itself
until at last, grown stronger, it poised itself
lightly close by her, preparatory to taking its
flight out into the world beyond. And as she
watched it there in its airy beauty, a wave of
love went out from her heart to the pretty
creature which she had sustained and nurtured
with her own life, though then she knew not
the service she was performing, and felt it a
heavy cross to bear.

"Ah!" she said, "I see it all now—the sor-
row, the loss I thought so great, was really
gain. Out of it has come joy and renewed life
for myself and another, and thus in my hum-
ble way I have been of some use in the great
world, and I am very glad."

She lifted her sweet face with a brave smile,
out of which her soul shone, and the Fern bent
his head reverently toward her, but did not
speak, for he felt the presence of something
that was holy.

Philippine Question—The Other Side.

BY R. E. FICHTHORN.

Hoar, Gorman, Bryan, Atkinson and Croker;
daily journals representing both of the political
parties, besides "all of the leading journals
and every man and woman of its representa-
tive writers and speakers (of Spiritualism), see
that this struggle in the Philippines is wrong."
So say we, but it is a condition, not a theory,
for which the enemies of the administration
have only been offering "damnable" epithets
for those who are in authority but no honora-
ble solution of the problem. Judging by what
is said by the Philippine allies in this country,
strangers to our form of Government are jus-
tified in believing that we have less liberty
than a Spanish subject, and that our President
as a colonial dictator would out-Wesley Wey-
lerism.

There is no more reason for crying "imperi-
alism," and swinging this scarecrow in the face
of our soldiers, than there was for our good
Orthodox brethren to do the same with the
cry of "atheism" in the face of Spiritualists.
After all that has been said against our coun-
try, whether true or false, we are still of the
opinion that it has the best form of Govern-
ment of earthly realization to be found upon
the planet; good enough and free enough for
the Filipinos. Instead of "criminal aggres-
sion," or through "conquest," it seems to us
that the leading journals and speakers in Spi-
ritualism would begin to perceive that these
much-abused people were brought to the door
of our free and best government by the very
founders and liberators themselves, just as a pa-
rent would bring an incorrigible child to the
gates of an industrial institution to be dis-
ciplined and in a way educated.

We do not argue that our form of govern-
ment, or its present chosen representative, is
perfect, or the best we expect to be evolved,
any more than we would call green fruit ripe.
But green fruit is relatively perfect, and there
is no sense in condemning it because it is un-
ripe. All laws are only effects, and are no bet-
ter than the people who make and administer
them. Much as Spiritualists might want to
change some of the existing legislation and
make void non-essential laws, such a desired
end, to remain permanent, can only be ob-
tained by and through a change of the people.
And the best way to change those who are in
authority is not by condemning them, but by
ourselves living the beautiful truths of Spiritu-
alism.

But, to return to our question. No fair-
minded person would think of imputing to the
administration thoughts of imperialism and
aggression before and when it declared war,
and there are no facts to prove a change of
mind since. It surprises us to have good and
tried Brother Stebbins say that "The Cuban
war was fairly declared," but against the Phi-
lipinos none at all was declared; we bought
them of Spain. War was declared against
Spain, and not against Cuba. There was no
Spanish army and navy in the Philippines,
just the same as in Cuba, and our army and
navy were ordered to those islands in the East
for the same purpose that the army and navy
were sent to Cuba—to conquer the Spanish on
land and sea—and thus protect the Pacific
coast. Dewey did his part, and the army was
hammering away when Spain cried "Enough."
The Spaniards were not "bought" with those
twenty million dollars, nor was it paid for a
"hornet's nest," but an honorable reimbursement
to Spain for what she had expended upon
permanent improvements in those islands.

W. F. Peck must have forgotten the waves of
war-p passions that moved the people, and gave
utterance to the cry, "Remember the Maine,"
so that it was the people and not the inexcusa-
ble blundering Administration who declared
the war. How a moderately wise diplomacy
could have settled the matter which was then
of such great importance, peaceably, Mr. Peck
does not tell us; neither does he tell us that
McKinley did stem the unreasonable tide for
which he was rewarded by the cry that Hanna
and trusts were holding him back; and now
the same people are sure some syndicate is
keeping him in the Philippines.

Simple honesty must admit that the people
commanded the President to lay the axe to the
root of the tree of Spanish colonial oppression.
In obeying them the branch in the East fell
with those in Cuba, and that is why the people
and not the President are in the Philippines.
Having cut down the tree of corruption, our
duty to clear away the wreck is as in the East
great as in the West. The defeat of the Span-
iards in either island was the smallest portion
of our obligations assumed toward these peo-
ple, who in both islands need a savior to save
them from themselves. What has been done
for those who liberated in the West, disappoint-
ing as it must be to some of our countrymen
because the Cubans have refrained from shoot-
ing down the soldiers of the liberator?

Read what Leonard Wood and Wm. W. How-
ard have to say in the *Century* for August. Al-
ready a committee of representative Cubans
have petitioned our Government not to be in
any great hurry about withdrawing our guid-
ance and protection. These are the words of
Gen. Gomez: "All is going well. More could
not have been done in so short a time. An im-
patient populace does not realize that it is not
the work of a day to organize securely. The
turbulence of high-strung minds must have
time to abate, in a people thirsting for liberty.
The intervening Power will fulfil the obliga-
tion it has incurred, and the Cuban people,
heroic and sensible, will take the selection
calmly, working and waiting for the independ-
ence which the future will surely bring. As to
the suggestion that the intervening Power con-
templated robbing Cubans of their own, I do
not believe it. Such a rumor is a calumny
against an honorable people."

The honesty and confidence of Gen. Gomez
should silence the enemies of our colonial pol-
icy. We direct special attention to what has been
and is being done in Cuba as it answers the cry
of "political spoils," and that "tyranny and
oppression" will be the lot of the Filipinos.
As these conditions are not found in Cuba,
on a few miles of the Philippine coast, "criminal
aggression" could imagine the humane treat-
ment accorded to the Cubans to be converted
into tyranny and oppression in the Philippines.
Much fear and alarm among our friends on
the other side is due to the falsification of facts
by our "Free Press and Free Speech," which
we might more correctly call, as pertaining to
the Philippine problem, "Free License propa-
ganda."

gating a multitude of lies." We presume that
Stebbins when he says "thousands of our sol-
diers have died in battle and by pestilence,"
depends for his data upon statements like that
in the *New York Herald* which had the num-
ber 5,000. The *Free Press* also says that the
Pennsylvania regiment just returned is a
wreck, while from Milk street, Boston, comes
the statement that our soldiers are shooting
down women and children.

As regarding deaths and condition of Penn-
sylvania regiment we learn from the records in
War Department that the:

Total deaths in the Philippine army up to
Aug. 1, including those who died of disease,
725, and not 5,000, nor even thousands.

The deaths in Cuba were 1240, on Cuban
transports, 267.

In our camps at home, on our own soil, the
deaths were 415. In the East only 380 from
disease. Total death of the 270,000 enlisted,
6603. Percentage in Philippine army less than
2.

Total enlisted in the Pennsylvania regiment
recently returned was 876; discharged, 116;
killed and died of wounds, 15; of disease, 6;
transferred, 16; mustered out, 733.

One of the most reliable informants as to the
conduct of our army and condition of affairs
in the Philippines is Prof. Worcester, who has
lived among the Filipinos for nearly five
years. He tells us that he personally inspected
the battle fields from Colocosa to Malolos,
and found no woman or child among the slain
and wounded. He did find insurgent soldiers
whose wounds had been dressed by American
surgeons. Others are brought to our hospitals,
and when they are discharged, can hardly be
driven away.

Who was to blame for the first shot fired
against the Filipinos? Otis says his instruc-
tions from the President were to avoid blood-
shed by every honorable means. By reading
Gen. Otis's report treating of the events which
led up to the outbreak you are not surprised
that it came, but that the indignity heaped
upon their liberator by the liberated did not
cause an earlier outbreak.

But who is responsible for the false hopes
put into the heads of these comparably few
ambitious Filipinos? Chas. H. Burritt of the
First Wyoming says: "Every soldier in the
Eight Army Corps understands that the re-
sponsibility of the blood of our boys rests upon
the heads of Hoar, Gorman & Co.... I am
grieved and disappointed beyond expression to
read that they are still harping on imperialism,
and attempt to prolong the war, which can
have but one result, the defeat of Aguinaldo."

"From Dewey down, every officer deplored
the encouragement received by the Filipinos
from America," said John Barrett, recently
returned from the East, in his speech before
the Boston Chamber of Commerce. Mr. Lala,
a native Filipino, but now a naturalized Ameri-
can, says on this point: "They (the insur-
gents) have nevertheless received much en-
couragement from the Americans themselves.
They have learned of the large anti-expansion
element in the United States and of their
strong sympathy. They were glorified even by
their enemies, and the Filipino Junta fed them
on the speeches of the Americans."

Otis: "Only hope of insurgent leaders, is U. S. aid."

We cannot be too explicit on this point, as
facts prove that the soul of opposition to our
peaceful authority in the East is of American
creation and only externalized in the Philip-
pines. No wonder these creators call their
projected astral patriotism that "Washington
of the Orient." But when these deluded fol-
lowers of Aguinaldo will discover that, in-
stead of a change of party soon taking place
favorable to their cause as told by their lead-
er, the change is really an increase of our
army, they will begin to reckon with him and
his American creators.

As for Gen. Otis and the "brave company of
Manila correspondents" who raised such a
storm against him by their complaints, we are
asking why they did not send us the whole
truth supposed to be suppressed by Otis at the
same time they sent the round robin from
Hong Kong. There is no censorship at Hong
Kong, so they are at liberty to report the exact
conditions on the islands. That Gen. Otis did
not ship these paper warriors right after their
round robin, speaks for itself that he has a sin-
gle eye for doing the work for which he was
sent and not for "sensations."

But McKinley has his personal representa-
tive, Mr. Denby, and the Philippine Commis-
sion to inform him. They would not keep him
in ignorance of what Otis is accused of sup-
pressing. The conservative *Harpers Weekly*
has made a study of these accusations, and
finds only one fault: the lack of troops to re-
arrison the towns captured, for which not Otis
but Congress is to blame.

We now come to ask: What is the character
of these Filipinos, the legal status of Aguina-
ldo, and is he the choice of his people as their
ruler? Is the power he now exercises derived
by consent of those he governs? A cor-
respondent of the *Evening Post* who writes
from personal observation, has this to say
regarding their character: "All we know of
the treachery and insincerity of the Spanish
we must apply to the Filipinos, and add to it
one hundred per cent. By instinct and train-
ing, he is untruthful, tricky and treacherous.
The most active promoters of the insurrection
are the Chinese mestizos, who expect, in
case of success, to become the ruling spirit, in
a strictly military oligarchical government....
A man of influence, who asked for peace, was
beheaded; a common one, who refuses to take
up gun or bolo, has his throat cut."

Regarding the fate of the peace commission,
appointed by the Filipino Congress, the same
writer informs us: "I was beheaded, three
joined Luna's forces, and two escaped to Ma-
nila." Strange that they should have to re-
turn to the American butchers (?) to save their
heads. Instead of calling our intervention
"criminal aggression," should we leave these
people to themselves, all the world would have
reason to call us criminal cowards.

Mr. Lala, the native Filipino, says: "Aguina-
ldo, Luna, and the other leaders, well know
that they represent but a small portion of one
of many tribes, and that even if successful,
their rule would be utterly opposed by the best
classes in the other islands. Knowing how the
Tagalos are hated by the other tribes, how can
they be sincere?" When peace-loving Ameri-
cans discover the utter absence of harmony
and confidence in each other among them-
selves, they will also see how utterly incapable
they are of self-government.

The same authority that bestowed the title
"Washington of the Philippines" upon Aguina-
ldo has this to say about his hero: "The Spanish
Governor General ended the late rebellion in
the Philippines in the usual way by offering
the chief of the insurgents Aguinaldo a large
sum of money, if he and his lieutenants would
quit fighting, and leave the islands with a
promise never to return. They were, in fact
taken over to Hong Kong last January, (1898)
and there paid a liberal sum."

But rebels are even more treacherous than
politicians in the matter of staying bought.
To buy rebels is to invite more rebellion....
Aguinaldo's luck aroused the envy of other ad-
venturers who were not long in starting a re-
volt for themselves in hopes of getting bribes
of their own (they may again be fighting for
the same kind of peace, or prices). Aguinaldo,
with a perfidy that is flagrant, but not unna-
tural, is now on his way back to the islands,
prepared to sell his life as dearly as before."
So there is no longer any doubt about the ob-
ject of his rebellion. He tells us himself that
he still holds 7,000 Spanish prisoners, which
Spain can have in exchange for \$1,000 a head.
These prisoners are put to labor in digging
trenches, while in chains. Such a practice has
been outlawed and obsolete since the seven-
teenth century. All such conduct is below the
level of the belligerent—a robber for revenue
only.

Prof. Worcester, who speaks the Tagala lan-
guage, says: "At least 80 per cent. (of the esti-
mated 10,000,000 inhabitants) of the population
detest the war, and the only serious trouble
is in a few agribands in the interior. Other
provinces in the island are compelled to sub-
mit to the armed forces of the insurgents. The
present rebels are hated on account of their
robbing and oppression, and even the common
people among the Tagalos want peace, while
those in the other provinces are waiting for the
coming of the Americans."

All this seems to prove that those who op-

pose our authority are also the real enemies
of their own country. We never could believe
that those Filipinos who really love liberty,
peace and industry could have any objection to
our intervention except on account of what is
said against our government by their and our
enemies. Much as we abhor war, made neces-
sary under the present conditions as a means
to an end, we would much more abhor the cow-
ardly selfishness and perfidy of which we would
be guilty, by leaving these 8,000,000 non-re-
sistant Filipinos and the large number of Ameri-
can and European population in Manila to the
tender mercies (?) of Aguinaldo who has re-
turned to sell his life, not for their liberty, but
for their money. The Filipinos are therefore
not able to govern themselves, and as for hand-
ling these islands over to some other Power that
is also out of the question.

We are not proud that all of the leading Spi-
ritualists are frightened by the bugbear of "ex-
pansion." The same leaders are also saying
much about the Brotherhood of Man. "Little
America" cried against the expansion in Loui-
siana, in Texas, Wyoming, Alaska and Hawaii,
while we are not any the less free because of
the Greater America. It is not consistent for
us to talk about the "Power of Thought," and
then repeat all the slanders against our gov-
ernment and soldiers.

With the increase of the army will come the
end of bloodshedding, the need of which we all
loathe, as we do the use of the surgeon's knife;
but the work would be done quicker and more
thoroughly if we will only cease our abusing
the surgeon and encouraging the rebellion of
the patient. Then another Leonard Wood, or
as many as are needed, will be found. Soon
we shall learn that these Filipinos are enjoy-
ing—in the words of McKinley: "The largest
liberty compatible with peace and order."

Cuba is a demonstration of his sincerity. In-
stead of calling such benevolent work a "blun-
der" of which to be ashamed, we won't have
to wait much longer before we will have a real
cause for shame because of the encouragement
we did not give to the American Lincoln of
the Philippines and Cuba.

With Lala, we believe that "the Filipinos
and all will most surely come to recognize and
appreciate the unsullied manifold advantages
made possible for them by American occupa-
tion." History has no parallel of such benev-
olent intervention. Our coming to the rescue
of the oppressed is already the wonder of the
world, and our conduct will yet command the
admiration of mankind.

As to our fears of corruption, "responsibility
is a powerful restraining influence." England
is no more corrupt to day than it was in the
time of Walpole. Lord Gray, in his reply to
Mr. Morley, the Hoar of the British Parlia-
ment, had this to say: "I cannot believe that
our civilization is so tender that virtue would
be in danger of being deteriorated in our at-
tempt to govern uncivilized races. The dan-
ger lies in our taking too narrow a view of our
obligations, and in losing confidence in our
own power to be just." If the individual is
saved in truly saving others, same with a
country.

We must judge the Father and Saviour of our
Country by what they would do at this time,
and not by what they did not do in their time
while in the body. We cannot believe that
their love for humanity at large is at all chilled
by any such excuses as are put forth by the
Spiritualists in the body. Their "expansion"
comprehends the Brotherhood of Man. Their
chief aim is the evolution of human freedom
and that the United States should be chosen as
the best medium through which to bring lib-
erty to the Filipinos should not be a surprise
nor reason for a Spiritualist to be ashamed.
That we love humanity more does not mean
that we love our country less.

While liberty may be reaped upon earth, it is
all of heavenly sowing. That not more is
reaped must be attributed to the condition of
the soil and not the sowing. Just as we Spiritu-
alists fall far short of living and realizing our
ideals of organization and government, so
with the administration. Better not let go our
highest ideals for both, long enough to lose con-
fidence and begin to condemn. Here is McKin-
ley's final and declaration of confidence
worthy of a Lincoln: "Rebellion may delay,
but it cannot defeat, the flag's blessed mission
of liberty and humanity."

Let no Spiritualist cause "delay" by any
more condemnation of the means.
New York.

Spiritual Work.

BY E. J. HOWTELL.

That the value of any system of philosophy
or religion, or of any theory that may be pre-
sented to the human mind can be estimated
only from its practical results upon human
conduct, will be universally conceded. That
the tree may be known by its fruits is a plain
and simple rule, the truth of which can never
be questioned.

Nevertheless, we should bear in mind that
each tree will produce its own fruit and no
other, and each needs soil, culture and climatic
conditions adapted to its own nature. Apples
will not grow on orange trees, nor pears on
grape vines. Everything has its own place in
nature, and we judge of it by our knowledge
of its products. This knowledge is always lim-
ited, and in consequence of its limitations we
are at all times liable to err more or less in our
judgments.

Some ask for the fruits of Spiritualism to be
shown them. They would have its utility to
humanity in the present life demonstrated.
Many feel that we should endeavor to make its
utility in reform and other external work very
prominent to the public eye. They would have
it placed on exhibition, where crowds might
see and admire it. They desire that Spiritual-
ists, as such, should take active part in visible
labors for the amendment of existing ills, and
the destruction of much that is wrong in social
conditions. We must admit that these are
ends worthy of our utmost efforts to attain.
More than that, all good movements have di-
rectly or indirectly, their attainment as an ob-
ject. If Spiritualism is to be maintained as a
movement at all, it must take its part in labor
for the benefit of the whole. The elevation of
mankind and the improvement of human con-
ditions are the ends of its existence.

Still it has its own methods of accomplish-
ment. If it will justify its claim to the name
it bears, these methods must be spiritual. In
this they are distinguished from all methods
in ordinary use which are strictly material,
whether they have been classified as religious
or secular.

The efforts to reform and elevate man and
to improve the condition of society up to the
present time have generally failed because
they have followed the materialistic method
of striving to reach the man through condi-
tions external to himself. The spiritual method
is the reverse of this, and is the only one
attended with enduring success. It consists
in reforming the man's environments by re-
forming him. Never mind his actions or his
words. Leave them to change with the change
in his internal state, of the condition of which
they will be the faithful interpreters. If we do
not interfere with their natural, honest ex-
pression. As the real self, the divine good
within him, unfolds, by word and deed he will
display the divine good, and will, slowly, per-
haps, as it appears to us, but surely, improve his
own environments. This will be the result of
changed thought within himself. We cannot
rightly change his thought for him by force of
our own mentality. To do so would be to in-
flict upon him a cruel wrong by depriving him
of the means of his own development. It
would be a bitter injury in the end, although
it might wear the appearance of good in the
beginning. We may aid him by placing better
thoughts in his way, patiently waiting for him
to accept them as he grows in ability to do so,
and by recognizing (chiefly in the silence of
our own interiors) the good within him in place
of the evil we supposed to be there.

This is spiritual reform carried on in a spiri-
tual way. The fruits will in time become
visible, although the root of the tree may re-
main concealed beneath the ground. The spiri-
tual worker ceases to be such when the desire
to be credited with the result of his labors
arises in his heart. He who strives to accom-
plish good should be content with the knowl-
edge that his efforts will not be in vain. Spir-

itual thought will elevate humanity above the
conditions of lower life. To think spiritually
is the mission of the true Spiritualist. To be
an instrument for the manifestation of spirit
phenomena may be incidentally attached to
his temporary earthly career. Man will be
lifted and his environments bettered by the
evolution of his spiritual self. Spiritualism
will teach him the control of his own power,
although from its first crude manifestations it
has been misunderstood as teaching him to
submit to the control of powers external to
himself.

It is often said that the churches, in order to
accomplish good among men, must first pay at-
tention to their external conditions, to their
food, housing and clothing. This is true for
them, because any spirituality they may have
had in the past has been long since lost and
forgotten, hidden under materialistic methods
and ideas. Their perception of the fact that
their work lies in the outer is a somewhat
 tardy recognition of their true position. But
spiritual work is with the inner man, not with
the conditions or environments of the outer ex-
cept as these may be modified or altogether re-
versed by the spirit-man himself. It leaves
the materialist, laborer, ecclesiastical or layman,
religious believer or unbeliever, to tinker with
effects. Its field is with cause. He who works
in it will do his part in the upliftment of the
race by uplifting himself, thus projecting from
himself a silent, invisible, but mighty elevat-
ing influence.

True Spiritualism does not begin and end in
communion between spirits. This has its place
and should be kept there. Its beginning and
its end are one—the unfolding of spirit-
power within each for the good of all. All
manifestations in the external are results of
internal force. If this is rightly directed the
effects are good and permanent. It will feed
the hungry, give drink to the thirsty, clothing
to the naked, and health to the sick, yet cause
and maintain no pauper class. It will elimi-
nate vice, not by restraint or removing tem-
ptations, but by

Onset.

Sunday, Aug. 20.—For the first time this season the Sunday morning concert and meeting was held in the Auditorium, and many hundreds took the opportunity to enjoy the open air concert by the Middleboro Band. During the concert the steamer from New Bedford arrived, bringing about one thousand people, most of whom attended the meeting to listen to the lecture given by Mr. F. A. Wiggin. Dr. Fuller called the meeting to order and presented Mr. Maxham, who rendered one of his touching songs. Mr. Wiggin followed with one of Whittier's poems, and after another selection by Mr. Maxham, Mr. Wiggin took for his subject: "The Importance of Little Things," and gave one of the finest addresses given here during this season. I will not attempt to give your readers the lecture in full, only brief notes of the same. Among other things the speaker said: "I am afraid that my theme this morning will fail to touch my listeners. Many desire to hear of the greater things of life. It was a Christian's method of old to employ a miracle to satisfy the people's curiosity. Spiritualists are doing the same thing to-day by giving the most startling phenomena to the people. It is a fact that a great many in this world are ignoring the most important things in life. This is due, perhaps, to the fact that every man wants to outshine every other man."

Speaking of the Indian, he said he could put his ear to the ground and detect a sound where all would seem silence itself to you. Why? Because the Indian has been obliged to be the protection of his family, so he has been on the alert, and he has become very keen. A certain sound will tell him more than it will tell you. A footstep would tell him a long story. It is because he has given attention to the small things of life. In our lives there is something that we have failed to recognize—the fidelity of man is in perfect goodness. We are not here to produce sadness in life, and by and by the angel of good will wipe away all tears. In the heart of man should be written the love letter of life. When love writes its letter there is no power that can eliminate it. That love is the power of good. It is my belief that every man and woman is somewhat of a medium. It is one of the greatest hindrances to Spiritualism, that all wish to become great mediums at once. It is the small things that are overlooked. Why is it that you are always trying to borrow light? Why is it that mediums are not satisfied unless they are trying to be controlled by the greatest. Remember, you can do a lot of good by doing just the little things.

In the afternoon one of the largest audiences was in attendance to listen to the address to be given by Harrison D. Barrett. Mr. Barrett opened the meeting by reading one of J. G. Clark's poems, and proceeded to deliver a historical address such as can only be given by an able speaker, as he is. A verbatim report only of such an address would do justice to the speaker, consequently we will not attempt to give any portion of it. The audience was, with the exception of the one that listened to Mrs. Lease, the largest of the season. At the close of the address Mr. Barrett held an informal reception on the platform. Every one was anxious to shake the hand of a man who had given such a lecture. The Band gave a concert at the close of the service.

Monday, August 21, in the afternoon of the day, a Conference was held that was very interesting. Mr. Glass of Onset opened the meeting by telling of some of his experiences, after which Dr. George Dutton spoke upon the subject of "Reincarnation." Mr. Hammond of Worcester talked upon the same theme, which called forth further remarks from Dr. Dutton. Mr. Sherman of Providence, R. I., made some very pointed remarks. Mr. Maxham sang several selections during the session.

August 22, the meeting was opened with singing by Mr. Maxham. Mr. H. D. Barrett read a poem, "The Coming of Liberty," by J. A. Edgerton. He followed with a discourse upon the question, "What Good Is Your Spiritualism, and What Does It Stand For?" In the course of the address he said: "I wish we Spiritualists had more reverence for our religion. This is too often laughed at. We must learn to reverence truth, and everything pertaining to truth. We will then grow into the higher thought and be prepared to meet the issues of the day." Mr. F. A. Wiggin followed with a very satisfactory lecture. Mr. Maxham closed with appropriate singing.

Wednesday, August 23, the meeting opened with singing, after which Mr. Colville gave an inspirational poem. He then took his subjects from the audience: "Development of Mediumship," "The Atment," "Character and Reputation," "Life's Philosophy." He closed his meeting with a poem, subjects given by the audience.

Thursday, Aug. 24.—The meeting opened with singing by Mr. Maxham, after which Mrs. Carrie F. Loring read a poem, and then followed with an address on "How to Promote the Best Interests of Spiritualists." She said in part: "You have listened to some of the most eloquent speeches upon the platform, and have doubtless been carried to a high spiritual altitude; but, have you ever considered the best way to advance our religion? We have many kinds of Spiritualism, but I believe we should have one, which would be for the uplifting of humanity. In the first place, I believe in cultivating that which is within. It is just as essential to cultivate our characters as it is to cultivate the flowers of the field. We must learn to cultivate the physical as well as the spiritual. We should be so developed that we can live our Spiritualism seven days in the week. We must learn to understand the potential influences that surround us, and to know how much we influence each other. Let us encourage the young people in every department of life, and open the home circle so that they may know of the truths of Spiritualism, and furnish them with the best conditions which will unfold their spiritual nature." Mrs. Loring followed her lecture with readings, which were very satisfactory, and Mr. Maxham closed the meeting with song.

Friday, Aug. 25.—Mr. J. W. Colville was the speaker, and, after singing by Mr. Maxham, and a poem by Mr. Colville, he, by special request, took for his subject "What the Orient Owes to the Occident, and What the Occident Owes to the Orient." Mr. Colville said: "We know many will say it is speculative philosophy. We will divide this into three phases—Spiritualistic, Materialistic, and Agnostic. The Agnostic is non-committal, and has no finality. You are on the fence. Now, while it may be very wise to cross a bridge while you are on a journey, it would be very foolish to stay upon the bridge indefinitely. Now there may be any amount of truth in the world, but if you are indifferent to it, it will not do you any good or enlighten you in any way. We owe to the Orient all the literature devoted to the sacred teachings of the time. The heart is the emotional side of a person; the brain the intellectual side. Now, true religion belongs to the heart, physical science to the brain, but the religious physical science belongs both to the heart and brain, and is, therefore, the ideal religion, because it is equalized. We are all aware it is important we should have both hands, both feet, both eyes and both ears to be in the best condition, and produce the best results; therefore it is better to combine religion and physical science to produce the best religion. The Orient is devoted to spiritual teachings, the Occident is devoted to mechanical arts, and, while we rejoice in all the advantages of physical triumphs, we have no proof that these things elevate the moral senses. Do those things make us wiser and happier, and do they promote the spiritual elevation of the people? If not, then they are not civilization and are only means toward civilization. The Orient has a religion, a phenomena, a science and an art which is far in advance of the Occident to-day, and this is the real civilization which improves morally, spiritually and physically. The Orient has always asserted that the interior is of far more value than the exterior, but we care more for the exterior. Spiritualism includes all the truths of all the cults and laws of the age. I hope the time will come when the Orient, with its knowledge of spiritual truth, the Occident, with its devotion to material things, will join hands together and bring forth a glorious religion. The great event of the twentieth century will be the demonstration of a universal religion." Mr. Wiggin closed the session with ballot tests.

Saturday, 26.—The meeting opened with singing and the reading of some thoughts by Mr. F. A. Wiggin, after which he took for his subject, "Death." Mr. Wiggin supplemented his lecture with a remarkable lecture. Mr. Maxham closed with singing.

A Musical was held at the cottage of Mr. S. Butterfield on Saturday evening, and was enjoyed by all present. The party broke up at midnight.

Mrs. Carrie L. Hatch and sons, Mr. and Mrs. Chas. Crawford were the guests of Mr. Geo. Hosmer on Friday evening, and during the evening a musical entertainment was enjoyed. About three thousand people were on the grounds Sunday, Aug. 27—a large crowd for the closing Sunday.

Get next week's BANNER for the report of Mrs. Soule's lecture. Don't forget to write for terms to Chicago. Sunday evening Mr. Wiggin held a large séance in the Temple.

Weather fine. HATCH.

Notes from Lily Dale.

This is the last week of the camp season of 1899 at Lily Dale. It has been an exceptional success. The attendance has been the fullest in the history of the camp, and an unusually pleasant condition of things prevails. The higher aspects and aims of Spiritualism lead in all departments. Phenomena are abundant, and appreciated for their eternal value in the "Building of God," the "Temple not made with hands," and fakism is at a discount. Thought Exchange meetings are well attended and lively. Chairman Brooks is a general favorite with all classes; he makes all feel at home, and manufactures fear out of the shadows and silence. Prof. Lockwood's lectures made a profound impression upon thinkers, and were popular. He vigorously defends science from the standpoint of a physicist, and inductive methods, and hits hard against reincarnation and all attempts to subjugate reason to speculation. J. Clegg Wright follows in close touch with him, but deals more in the super-sensuous, and deductions from assumed data, or from data derived from super-mundane sources. But he insists on all theories conforming to demonstrable facts and scientific consistency. J. C. F. Grumbine made his first appearance before a Casadaga audience, and captured the people with his strong psychic presence and high metaphysical reasoning. He assumes the spiritual is first and last and all the time the supreme empire of destiny, and matter a temporary creation or expression of its properties. That we have a conscious, eternal, an ego without beginning or end.

His Sunday lecture, Aug. 6, was a masterly effort, and enthusiastically endorsed. Anna L. R. Gillespie made many new friends and inspired many old ones. This, too, was her first appearance before a Casadaga audience, and her efforts were well received and gave a wide and general satisfaction. C. Fannie Allyn, Thomas Grimshaw and some others of note made flying visits to this camp, and Bro. Grimshaw spoke last evening of English Spiritualism, and was highly appreciated. Dr. Ravlin from the Pacific coast came on an excursion ticket, via Chautauqua, and is so charmed with Casadaga that he does not want to go back, and offers his ticket to Chicago for \$5. He gave an interesting lecture Sunday P. M., which was endorsed with vigor. Col. R. P. Van Horn of Kansas City spent a week here, and his large, genial nature shed sunshine over a broad area. A. B. Richmond will appear Tuesday and Sunday, and has the closing day, with the famous Dr. Austin for his platform companion. This week is full of promise, having for platform attractions Hon. A. B. Richmond, Rev. Morgan Wood of Toronto, Canada, and Rev. Dr. Austin, whose many and able defense before his church censors is well and widely known. It has been the driest season in the history of the camp, but this morning a refreshing shower has washed the air and laid the dust.

August 27. LYMAN C. HOWE.

Liberty Park Camp.

The fourth Sunday service at the new camp at Liberty Park, Setauket, L. I., attracted the largest attendance thus far. Although no special effort has been made to advertise the new camp, yet its opening has been in many respects very auspicious. The people of Setauket receive the new movement in their midst with open arms, and probably two hundred of the villagers attended last Sunday's meeting. This is more than double the attendance of any previous Sunday. The services were conducted by the founder and President, Dr. Henry Von Gombz. He introduced as the first speaker, Mr. Lafumee of Brooklyn, one of the oldest Spiritualists in the great city, whose Spiritualism dates back sixty years, several years before the Hydesville demonstration. He gave a very interesting review of his experiences. Mrs. Von Gombz sang "The Holy City," in a very artistic manner. Mr. Henry C. Dora of Newark, N. J., offered an impressive address upon "The True Mission of Spiritualism." He was followed by Miss Anna J. Chapin, the well known blind medium of Brooklyn, who in a few well chosen words demonstrated the high quality of her inspiration. Mr. I. R. Sanford of Brooklyn, gave some experiences with spirit manifestations. Congregational singing was interspersed between the addresses. Several people were present from various cities. The interest is constantly growing.

There will be at least two more meetings in September, and it is hoped many more visitors will come from the surrounding States.

H. C. DORN.

Blodgett's Landing, N. H.

The Twenty-Second Annual Camp-Meeting closed Aug. 27. The attendance, although not up to the two previous Sundays, was good for the last day. We have been favored with good weather every Sunday since the meetings commenced.

Dr. Peebles has been the speaker during the week, delivering both addresses the last day. All of his lectures have given the best of satisfaction. His forenoon lecture was the second on his travels, and his closing lecture on the "Travels of Spirits."

Mrs. Cunningham has been the medium for

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

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

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the past week, and has also given many private sittings. Never since this society was incorporated have we had as good an array of talent as through the session just closed, and the committee should be and has been highly commended for the judgment shown in securing such able speakers. It is the hope of the writers as well as others, to not only have as good mediums as we have had this year, but for the year 1900 to have mediums with some different phases. Although the twenty-second meeting has been a successful one, we see no reason why the season of 1900 should not be the meeting par excellence of them all.

W. H. WILKINS, Sec'y.

Lake Brady, O.

George C. Day, clairvoyant and test medium, gave his second lecture here Aug. 17. His subject was, "The Changes of Life; or, the Growth of Modern Civilization in the Last Quarter of a Century." Mr. Day is a strong speaker and handled his subject well. He spoke of the various ways in which science has advanced the growth of the civil world in the last twenty five years, also pointing out the advancement of the entire animal kingdom. He pointed out the advancement of the human race beyond the dogmas and beliefs of the past. Speaking of the resurrection, he said: "Think of our bodies, mark ye, they may lay in the grave for thousands of years, suddenly rising up at the sound of the trumpet and getting in line to march up to that bright, eternal happiness, where there is singing constantly—oh, how monotonous it would be!—and where the streets are paved with gold! Vanderbilt or Gould would enjoy it, wouldn't they? On the other hand, think of the shrieks and groans of the dying damned! Think of it, mothers! I ask of your children becoming fuel for hell! I ask of you, mothers, could you be happy in heaven, knowing that your child, the child you nursed and petted and one drop of water to cool its burning tongue? Methinks we hear that mother cry out in anguish, 'Spare, oh, spare my child!' Man's true Savior is science and knowledge. Could the science of life have made a more wonderful discovery than the fact that there is no devil or eternal hell to torment us but that within? Heaven is a state or condition, and we can all reach that state by striving to attain pure thoughts; and, above all things, 'Judge not, that ye be not judged!'"

The test medium for the afternoon was C. H. Figures, of Cleveland. This was his last appearance at Lake Brady for this season. He gave a great many messages, all of which were fully recognized.

A little babe between four and five months old passed away on Wednesday morning of this week. It was the child of Mr. and Mrs. W. K. Sheekler, of Alliance. Brain fever was the cause of its death.

Chesterfield's Minstrels entertained a large audience here Friday evening. The latest "coon" songs were sung with a fervor that made the rafters ring. Two especially good features were the singing and dancing of the little Hazelet sisters and the cake walk by Karl Homan and his little partner, Eva Miller.

The Ravenna Horticultural Society held its annual meeting here on Friday afternoon. The society passed a vote that it would begin sending flowers to the Flower Mission of Cleveland next spring.

Southern California Harmonical Camp-Meeting of Spiritualists.

At Sycamore Grove, Los Angeles City, Cal., during the month of September, 1899, commencing Sunday, Sept. 3, under the patronage of the Harmonical Spiritualists Association of Los Angeles, adjourning all its services and closing Harmonical Hall during camp-meeting. Sycamore Grove has been leased at a large expense for the Camp. It is situated about two and one half miles northeast of the Plaza, on the line of the Pasadena Electric Street Railroad, and within the limits of Los Angeles City. It is a model grove for a camp, furnished with a commodious pavilion, a large building to be used for hotel purposes, pagodas, arbors, plenty of good water, water-fountains, electric lights, telephone, etc., etc. It contains over twenty acres of land, large Sycamore trees, very shady, with paths and lanes, and fenced about, plenty of room for tents and temporary booths, sanitary conditions good.

Season tickets \$1.50; weekly tickets 50 cents; single admission 10 cents. Will our patrons please show their appreciation of our efforts by buying and disposing of season and weekly tickets, from now on to camp-meeting time? This will lessen the work of the collector and will be much appreciated. Tents set up and ready for occupancy 10x12, \$2.00 per week, \$5.00 per month; 12x14, \$2.50 per week, \$8.00 per month (including two cots). Board \$4.00 per week, hot meals 25 cents, single cots per night 25 cents. A twenty four page illustrated pamphlet is in preparation. An limited number of advertisements will be taken at reasonable rates, if received by Aug. 12; 5,000 copies will be distributed.

There will be services daily at 10 A. M., and at 2 and 8 P. M., except Saturday evening. Musical every Friday evening. Camp dance Monday and Wednesday evenings. For an account of the talent engaged and expected see program. Address all communications to the Secretary. J. D. GRIFFITH.

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May 17

FAREWELL TO INGERSOLL.

BY F. L. K.

Farewell to thee, thou nobly brave!
We sorrow not—we know the grave
Holds not such souls.
Just and true in earth-career,
Ascend thou to that higher sphere
Where love controls.

Farewell! Thy form to us so dear
Now basks in light so pure, so clear
It mirrors facts.
Thou surely hast full measure given
Of service to the good man's Heaven—
Thy gospel—acts.

Fare thee well! but not forever;
We shall meet beyond the river
Of charity and truth.
Thy genius purged the dross from gold,
Saving from superstitions old
Made place for love and truth.

GREETING TO INGERSOLL.

BY F. L. K.

Welcome to thy spirit-home,
Thou friend of man, in vales of blue.
Thy duty's done 'neath Heaven's blue dome.
Rich thy love—
Ripe thy years.

Enter to well-won rewards.
With hand in hand and heart to heart,
Accept thou our most fond regards.
Enter thy home
Ne'er to depart.

A Letter from Abby A. Judson.

NUMBER EIGHTY-FIVE.

To the Editor of the Banner of Light:

No word in the English language has been more misapplied than the word "Love." In fact, as the meaning attached to the word "God" depends on the mentality and the nature of him who uses it, so does the application of this word vary with the individual.

The dictionary makes it synonymous with affection, kindness, devotion, delight. This is as it should be. Did all love in this way, love would be regarded as honorable, and not as a temporary madness. It seems to us that true love is of two distinct kinds. One is the kind referred to by John, in the expression "God is love." This love belongs to the mutual relation between the infinite parent soul and all its finite offspring. It exists in all its fullness in the infinite source. Latent in some of these derived souls, it is yet destined to increase as their conception of God enlarges; and, as the object of this adoration is infinite, this increase in love on the part of the offspring will continue forevermore.

Old theologians thought that God's love to his creatures was of two kinds—the love of complacency and the love of compassion. We cannot make this distinction in an infinite being. It partakes of the narrowness of a finite nature. To the infinite soul, from whom all came, and to whom the causes of undevelopment are an open book, all must be regarded with complacency; while their dependent, limited condition must perforce make each and all the objects of divine compassion.

"We are but children; the things that we do
Are but sports of a child to the Infinite view
That sees all our weakness, and pities it, too."

On the illimitable ocean of infinite love,
every little human boat may sail unshadowed by fear. Those who realize this are truly blest: those who do not yet realize it are beset by unrest, whether they perceive it or not.

When we think of the love of finite beings for one another we do indeed find a wondrous variety. But all its forms fall into one or the other of two great classes: the love of friendship, which may be felt to every member of the human race, and conjugal love, which is bestowed on but one at a time. The latter kind may be fickle, and be given successively to many different objects; but at any given moment of time it is bestowed on one alone. Both of these varieties of love should be alike in one thing. To be truly worthy of the name of love both are unselfish, and are exerted to advance the well-being of their object.

Let us first consider the love that is for many, leaving that which is limited to two individuals to the latter part of this article.

Much that is called love has in it the element of narrowness. We love the members of our family because they are our own. Conscious as we are of their good qualities, we should not see them so plainly if they illustrated the family of our neighbor. We love in this way the people of our own State and of our own nation. In the latter case we call it patriotism. But the larger the nature of the individual the more expansive does this feeling become, until it is limited to no family and to no nation.

No one can accuse the author of "Common Sense" of a want of patriotism, and yet no words of Thomas Paine are more frequently quoted than his simple and sublime statement, "The world is my country." To the expanded view of this great man there is no Jew nor Greek, no German nor Frenchman, no European nor Asiatic; there is only a man. Were the world in line with this great truth, that the question of being a Jew or a Gentile should be wholly subordinated to the purely human tie, Dreyfus would not have been subjected to both mental and physical torture during five terrible years.

This general love, which is really synonymous with friendship, forms the bone and sinew of society. With it, the social state is a lovely garden; without it, a dreary waste.

Though many centuries have passed since it was penned, there is no better description of human love, the love of our kind (not the conjugal) than that given by Paul to the Corinthians, and called by an error of the translators, "Charity." According to this, human love "suffers long, and is kind, does not envy, does not boast, seeks not her own, is not easily provoked, thinks no evil, bears all things, believes all things, hopes all things, endures all things."

Ah! evil maligners and persecutors of Dreyfus, you have to grow much before you can appreciate and practice those sublime teachings. One might illustrate continually from the experiences of daily life, but when human friendship is extended to all, and is practiced in accordance with Paul's ideal, the world will be angelic, and will have become in deed and in truth the wished-for heaven. And this world will develop into heaven by and by. It is not necessary to get out of the fleshly body in order to be an angel.

Passing now to the other form of love, the conjugal, it must be realized sooner or later in the consciousness of every finite soul, from the fact that it inheres in our infinite source. Those who think of God as their All-Father are logically forced to admit the All-Mother as well, the existence of the infinite universe being the unending genesis necessitated by this

infinite parentage. Such things cannot be proved to the finite mind. They are intuitions into the heart of things that must come to those who are "at one with the Infinite."

Father and mother making the being of God, from which the eternal universe is ever generated, it follows that finite souls have the father and mother element in them. From the distinction in sex that prevails in present human existence, it looks as if the one dual soul had separated in the earthly expression. For that reason we see these human individuals seeking a conjugal mate. They but seldom meet their own. If they could be content to wait for their own, even for ages in spirit life, the brutality and lust which blacken man's social state would be unknown.

Man has the angel in him. But he developed from the animal plane of existence, and so the purely animal longings for sense-gratification that dominated early mankind still hold as complete a sway in many, as if their ancestors had but recently evolved from the brute. In fact, we find among men belonging to what are called the civilized nations, a perpetual self-abandonment to the sexual passion that does not exist in untutored tribes. It is not found even among the animals, except a pampered few who live in unnatural association with human beings, and partake by the law of "suggestion" in the unholy feelings of those who rule them. To use any organ of the body merely for pleasure, and not with a view to the end for which it was created, is to prostitute that organ. He who eats for pleasure alone, instead of eating to nourish the body—living to eat instead of eating to live—prostitutes the digestive organs, and becomes an epicure or a glutton. In like manner, those who use other organs merely for pleasure, and not with the object of producing offspring, prostitute those organs and become sensualists. They who seek to avert the consequences of their shameful self-indulgence by destroying the life germs during any period whatever, become murderers as well.

A man who marries a woman whom he finds attractive, not with a view to raising a family of children, who will constitute one of the main pleasures of their home and become later the bulwark of the State, but solely with a view to indulge his passions, is as truly a prostitute as the unfortunate victims to whom society gives the name. He regards this woman with a bias that is two-thirds passion and one-third pride; and then, if questioned by his male friends, he dares to say he "loves" her. This is not love. This is unadulterated lust, legalized by Government and consecrated(?) by priestly sanction. True conjugal love, like true human love, "seeketh not her own."

The worst result of this abusing the true end of marriage is its effect on the children who are brought into life unintentionally by some accidental oversight. Coming unloved into the world, sensualized, it may be, before birth, they are indeed the worst of the many evil results, for this one bears with terrific force on the future of the race. They do as their parents did, and the next generation quadruples the woe.

To marry here below one's bona fide soul-mate is so rare an occurrence that it partakes of the ideal. Some of us prefer to live for the ideal alone. Others form the ties that propinquity and attraction help to bind. Some of these, though not really soul-mated, continue a mutual friendship in the life that is to come. If children blest their earth union, they will continue to love them and aid them if they go first to spirit-land. If passion alone drew them together, and living together as man and wife did not result in friendship, the home becomes hateful; the children if such there be are the sufferers, and the ill-mated pair drift apart after entering the spirit-world.

Only those can be truly happy here who make duty first and pleasure second. And to be really happy, whether here or there, there is one simple rule. Everybody can be truly, exquisitely happy by following this delightful, this fruitful rule. It is: "Make other persons happy."

Yours for humanity and for spirituality,

ABBY A. JUDSON.

Arlington, N. J., Aug. 17, 1899.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

QUES.—[By Thos. Hepworth, Needham, Mass.] If the most perfect results are to be obtained at any spiritual seance, or meeting, is it not very important for each person present to do his part to make it so, rendering aid by being in passive mind, not whispering, moving about, throwing out unkindly or unfriendly thoughts; nor doing what may disturb in any manner? May not counter actions rightly be considered as unjust to mortals, as well as spirits then present?

ANS.—There is everything to endorse, but comparatively little to answer in the above question. However as the subject has been so well opened by a correspondent, we will give our views very plainly on the highly important topic of just regard for the common welfare.

The very spirit not yet vanquished in the masses which makes it necessary for such signs as *keep off the grass, don't pluck the flowers*, and others of similar import in public parks and other recreation grounds, appears in its most offensive form in gatherings of people where the misconduct of a few militates against the peace and comfort of many. It is nothing less than positively dishonest to disturb exercises which other people have a right to enjoy, and whenever any disposition is shown to encroach on the rights of others, those in charge of the meeting should enforce order strictly.

A great many giddy people who have no intelligent appreciation of anything spiritual, religious, intellectual or artistic will invade a hall, paying nothing for admission, and contributing nothing to the support of the building they desecrate, and then while on other people's premises to which they are admitted only by the kind hospitality of the owners, will make themselves offensive to all the intelligent members of the audience. Such ill-bred empty-headed titers may have no malice in them, but their anti-social proclivities must be rebuked, as to encourage them in their vulgar insolence is to assist them to become increasingly a source of annoyance to any community in which they may reside.

Ignorance and shallowness will probably cover the cause of such misconduct, but people should be educated by the officers in charge of meetings, if they have not learned reasonable behavior previously. There is always injustice where there is indifference to the welfare of those around us, and though when conversation is overheard it is often entirely innocent, it is not fair or honest to intrude private buzzing upon a public assembly gathered for some serious purpose.

We do not demand that people should have any better in one place than in another, or in one kind of meeting than in another, as

it is quite as unjust to inflict injustice on one set of people as upon another. Some people behave very well in certain places which they elect to honor, and very badly elsewhere, and though it may be a grave offense to disturb a spiritual meeting or a religious service, than to interfere with the progress of a laughable entertainment, it can only be so because it requires more delicate conditions to successfully carry forward the former than the latter.

Though there can be steps taken of a legal character to enforce outward decorum, the deeper question of psychic or mental influence must be left entirely to the good feeling of people themselves, as no external legislation can dictate thought.

Persons who have no intelligent sympathy with any event of proceeding, should let it alone and go somewhere where they can lend a helpful influence. The success of spiritual meetings often depends very largely upon the thoughts of the people in attendance, and all who are desirous of lending aid to the support of any spiritual work should be prepared to make a definite psychological contribution to that effort which can be detected only by superphysical perception.

One of the chief causes for low vitality in many "spiritual" meetings is due to the lack of that spirituality which is something far nobler than mere tacit willingness to accept whatever may come in the easiest possible manner to the receivers. Among regular frequenters of gatherings of any description there are as a rule but very few who are filled with hostile thoughts or are in any way desirous of detrimentally affecting the meetings they attend; but while no positive injury is inflicted on any cause by those negatively good people, positive goodness is essential to success, and such is a good definition of real spirituality. Not soft, easy-going, goody-goodness or tame apathy, but live force, vim, energy of thought must constitute spirituality, if by spirit we mean the *breath of life*, as the word properly signifies.

There are few people who can totally withstand the influence of a palpable but unseen atmosphere, and it is what visitors feel even more than what they hear or see in any place which either attaches them to the centre whence the amiable force proceeds, or else alienates them from a spot whence emanates a disturbing and unfriendly psychic exhalation.

Though agreeable accessories are not to be despised. For all spiritual work soul-music is more important than any amount of operatic performance, and the thoughts of the people contribute far more to deep and abiding success than do mural decorations or hothouse flowers.

Pecuniary means are not always instantly forthcoming on a large scale, but there are no occasions when mental contributions cannot be freely offered. Were people at large to lay supreme stress on psychic agencies, they would soon find that they had set in successful motion such spiritual machinery as must ere long bring into expression all desirable outward correspondences. Place the value of thought before your children in the first place, then good actions and loving words will follow in conduct as naturally and inevitably as typical flowers proceed from parent seeds or special varieties of birds emerge from the eggs of certain species.

Am I a Creator?

BY G. C. ELSLIE.

There is good reason for believing that inspiration is wisdom, and comes to the individual whose mind is in touch with higher intelligences, who have left this earthly plane, after solving many of the problems pertaining to this existence which are mysteries and puzzles to us, and who desire, because of their interest and love for those left behind, to communicate their knowledge to those who are worthy of it. As it is a well known law that like seeks like, it follows as a logical consequence that the pure and noble in heart and mind will be in touch with pure souls who are living on a higher plane, so it also follows that the individual who is evil-minded will naturally draw to himself evil-minded beings living on a lower plane. "As a man thinketh so is he."

Because a communication comes from a realm apart from this world on which we are living, and we cannot explain it by any known law, it does not follow that it must come from a higher or superior plane, that it must be from an exalted being, in fact the very opposite may be the case, and it certainly looks that way when we consider the fact that many people have come to grief by accepting and following advice given them under such so-called mysterious circumstances.

Many people accept and follow without question the advice given them through mediums simply because such advice claims to come from some one who has left this sphere of life, and is supposed to be on a higher plane and in possession of superior wisdom than any one here.

Assuming for the sake of argument that this communication does actually come from a disembodied spirit (and is not simply a psychological phenomena produced by those present, as it unquestionably is in many cases), it does not necessarily follow that it is of any more value because of this fact. A person who has gone, and is desirous of expressing himself to those here, should, if he possesses the knowledge he is credited with, be able to embody himself, and not be obliged to use a medium who, in most cases, is a person of extremely delicate and nervous organism, one who is easily influenced and controlled by a strong mentality.

If it is necessary for him to use another bodily intelligence other than himself, it shows a lack of knowledge; therefore before accepting the advice given by such a person it should be proved that while on this earth he demonstrated his profound knowledge by "his works"; then his advice is worthy of consideration, and if it can stand the analysis of reason it would probably be to the individual interest to follow it. We can not "know all things." No matter how deep we penetrate and investigate, there is always something beyond. Many persons who claim to be wise (in their own conceit) say they do not believe in anything they cannot prove by science; they seem to forget that science is simply an orderly arrangement of known facts; nothing more than a collection of discoveries in that unknown country "from whose bourne no traveler returns," according to Shakespeare; there is some testimony in these latter days, however, which disputes this statement of one of the greatest minds this world has ever been blessed with. There are people who claim to have been visited and had personal and tangible contact with parents, relatives and friends who had previously left the earth for other

realms of activity. The question is, is it unreasonable?

The body is simply a combination of chemical elements gathered from Nature, and in other departments of life man is gaining knowledge and control of these elements every day of his existence. Why should there be any limit to his possibilities and power if he makes himself worthy of it by living a life of honesty, truthfulness and integrity—in other words, live in harmony with the divine principle which governs all things. Surely nature will yield up her inmost secrets to such a man, and if he has a strong desire to return again to this earth after once leaving it, will not God give him the privilege and knowledge of how to embody himself in flesh and blood—in fact, control the forces of nature?

Is this thought irreverent and presumptuous? I think not; man knows all his power must come from God, and he can never make himself equal with God, because He is a Being, without beginning and without end; and as all else is a creation, that which is made, there necessarily must be a CREATOR.

The Nobility of Woman.

BY EVERETT W. TAYLOR.

Oh, Woman! Noble Woman! Oppressed Woman! The builder of our race! Why hast thou been kept in ignorance and superstition, producing criminals, idiots and insane children, instead of noble men and women, who in turn should reproduce themselves, instead of such degenerates as are, alas! too common?

Is not one chief reason because of the old prejudices and customs of ancient generations handed down to the latter days, denying to woman the opportunity of self-development and education, and condemning her to be a satellite and slave of man, he never so unworthy or debased? In the language of ancient so-called "Holy Writ," "Thy desire shall be to thine husband, and he shall rule over thee." This has, in large measure at least, brought about the sad results of ignorance and folly in not using the common sense with which Nature has been supposed to endow all her creatures, teaching them how to use the "temple of the soul," not abuse it, and to insure the proper and rational fulfillment of its most peculiar and wonderful mission.

How many fathers and mothers sorrow over the results of their own insane abuse of nature's laws, as exemplified in the character and conduct of their own offspring, when no one should be blamed but themselves; for did not these children come forth from the world of mystery, not of their own choice, nor yet as the choice of their parents, but as the result of their selfish lust and the gratification of the animality of their natures, regardless of times or conditions and circumstances necessary to the production of sound and healthy bodies and minds, and pure strong souls, worthy of an immortal destiny? How often and how intensely is expression given to remonstrance against the unsought and unwelcome condition of maternity, and the attempt at "the murder of the innocents," made in vain, produces the direct results, the life or health of the unwilling mother being imperilled or lost, or as an alternative result, there comes into the world an unwelcome or unloved child, cursed before birth and ever afterwards by conditions and feelings so impressed upon it as to render its whole future, and perhaps that of still other generations after it, one to be deplored and dreaded of all men, as the child begins to develop traits of character differing so sadly from any in either line of its ancestry. It may be found dishonest, untruthful, cruel or generally vicious, or otherwise depraved, and at an early age prompted to acts of cruelty towards the lower orders of creation, or in its later life to the commission of some dastardly and cruel crime against humanity, such as we so often find committed by those who are the product of such an inheritance as we have suggested, and yet may not have thought of such an act or intended it until the brief moment before its commission. The inherited tendency and taint was ever present in them, needing only the favoring or provoking and immediate circumstance to produce its result.

"As the twig is bent, so the tree is inclined," so watching closely the acts, and studying to understand the motives prompting them, in the mind of the child; teaching it that all things tending in such directions and producing such consequences are wrong and must be shunned by them—when such teaching is prompted by, and given in love and earnestness it will tend to change the nature of the child and lead it to overcome even such inherited tendencies and conditions as have been indicated, if so unfortunate as to have been cursed with them. By strengthening the will to avoid such evils, and instructing the conscience and intelligence of the child against them, making known the ways of true life and blessedness, they may be to some extent at least, saved from the consequences of such ignorance, and depravity as would otherwise be entailed upon them, because of the neglect of parental duty and instruction, and thus prevent "the sins of the fathers from being visited upon the children, unto the third and fourth generation of them that hate Wisdom," and cause mercy to be shown unto thousands of them that love Wisdom and keep her commandments.

How many parents allow their children to learn by experience, or from strangers and those ill prepared to teach them in love, that which they themselves should be first to teach, so that they might avoid many ills in life, which they must suffer by reason of such neglect on the part of those Nature has provided for such purpose.

Oh that parents would think more and try to understand themselves and their duty to the children Nature has placed in their keeping that they may in turn learn to know themselves!

Give woman a chance that she may walk hand in hand with man, *his equal*, although in noble and holy aspirations she is usually far his superior. Above all things let her learn about herself and her duty as the mother of the future so that, knowing and obeying as the highest and most sacred of all laws, those which relate to the reproduction of the race, she may be able to produce men and women, and in the highest and noblest sense, giving us naturally and inevitably, good and wise statesmen, inspired and inspiring teachers, musicians, authors and artists, consecrated and able physicians and lawyers, who shall devote their lives to the good of humanity, rather than to the selfish and narrow protection of themselves at the expense of humanity, and honest, faithful mechanics and artisans who shall dignify and ennoble even the humblest forms of service by the power of an honest

purpose and determined endeavor to magnify their calling.

Thus shall success in its highest sense become the possession of the race at large. By following out natural tendencies along the lines as indicated by natural selection and adaptation, instead of a false and misleading ambition, so often leading and pushing a son along to the study of law or medicine or theology; or a daughter to music or painting, when there is no natural ability in such directions; then wondering why they fail to succeed in life; if they had been encouraged by intelligent foresight and instruction to follow their natural inclinations along mechanical, mercantile or other more natural lines, the results might have been far more satisfactory to themselves and others.

The young girl as she grows into womanhood should be taught the ways of life, and instructed in school as to the limitations and necessities of her physical system; and her mother alone should be the first to enlighten and instruct her in the most important and delicate subjects, so that she may thoroughly understand herself, and will be forewarned and forearmed against all such dissipation, and courses of conduct as will draw upon and vitiate her vitality and strength. When thoroughly understood, there are many who would gladly listen to words of wisdom, spoken in love and good-will by the mother's warning voice—instead of being ignorantly deceived and misled by the designing and unprincipled or depraved of either sex, to her own physical, mental and spiritual ruin and shame.

Why not wake up to the importance of such truths, and seek to enlighten future generations by learning from science and nature the true secrets of natural reproduction? Why not learn by observation from the successful stock-raisers and horse-breeders, and strive to improve humanity by proper breeding, instead of by accident or impulse?

Let motherhood become a sacred calling, and the conditions surrounding it made as perfect as possible. How often if not almost universally we find the contrary is the case. Her powers are heavily overtaxed by the supposed or actual needs of the family, or others associated with her. Food is carelessly or ignorantly provided which is deficient in nutritive and assimilative quality, and the nourishment of mother and child is insufficient in quantity and ill chosen in quality; abundant rest and happy recreation are denied her, and consequently her child is born to an inheritance of weakness, sickness and suffering, or at the least of nervousness and fretfulness from which it must suffer, and from which it may gladly seek or find release in early death, following a cheerless life—all because of the mother's ignorance and neglect, combined with the thoughtless and criminal brutality of the father, who, having married the wife according to the "Mosaic Dispensation of Divine Law," and the more or less foolish customs and laws of modern society, thinks it enough for her that she should honor and obey him in all things, sacrificing body and soul on the altar of his jealousy and lust, to which she must bow down; instead of being his companion and equal in the wonderful manifestation of omnipotence and the divine creation of a new race who shall be after them, the heirs of a blessed immortality and an inheritance that fadeeth not away.

Pittsfield, Mass.

Gone Up Higher.

Our friend, Dr. Robert Brodhead Westbrook passed from life among us at Pascoag, R. I., on Saturday, Aug. 19th, at six in the evening. He was, I think, a little less than eighty. Dr. Westbrook had been in failing health for several years, but soldier-like fought hard to hold the field. He was a brave man with his convictions, never hesitating to change them as more light came to him. In this way he became a Methodist and then a Presbyterian clergyman, and afterward the receiver of a broader doctrine of life.

For years while he was engaged in the practice of law, he had an office in Newark, at the corner of Nassau and Liberty streets. I was at the time one of the staff of *The Evening Post* in the same building. Despite the explorations in the world of thought that interested us both, we never exchanged a word or knew of each other's tastes and enquiries.

When I first visited him at his home, No 1707 Oxford street, Philadelphia, he recognized and remembered me at once. It was in 1885, and since that time our association and correspondence have been most intimate and cordial. I think that the preaching habitude never left him; he often hired halls and gave discourses on spiritual and other subjects. He wrote several little treatises, models of concise diction and forceful utterance. I have envied his faculty of saying much in small compass of words.

The artifice by which the provision of Stephen Gerard's will was evaded by Episcopalians in Philadelphia he regarded as a palpable fraud, and denounced it as such. His little works, "Man, Whence and Whither?" and "The Bible, Whence and Whither?" were gems of close reasoning, and rich instruction. In "The Eliminator" he spoke his full conception of religion. If his strength had lasted he would doubtless have written more.

His wife was a most devoted woman and assiduous in her care and attention. She is a graduate of the Woman's Medical College of Philadelphia, but perfectly free from the bigotry which seems to be the inseparable characteristic of medicine in that city.

ALEX. WILDER.

Passed to Spirit-Life.

From his earth-home in Fairhaven, Mass., Aug. 19, WILLIAM BUTMAN, aged 55 years.

Mr. Butman was a faithful soldier in defence of the Union for more than four years, having enlisted at the first call for men, and serving until the close of the Civil War. He bore well his part in the great struggle, and did his duty as he saw it. For many years he was a firm Spiritualist, being an excellent clairvoyant and trance medium. The cause of his transition was consumption, from which dread disease he had long been a sufferer. He is survived by his devoted wife and one son, both of whom have the consolations of Spiritualism to guide and comfort them in their sorrow. Funeral services were held at his late residence on Monday, Aug. 21, conducted by Mr. H. D. Barrett.

From the home of her son, in Denver, Col., Aug. 15, Mrs. CLARA LOWELL, of Waltham, Mass., aged about 68 years.

Mrs. Lowell was a native of Carmel, Me., but has for some years resided at Waltham. Spiritualism came to her many years ago as a blessed knowledge of the hereafter, in the light of which she faithfully lived. Her was a life of devotion to the welfare of others, and she found her greatest comfort in aiding to the enjoyment of others. She had only words of kindness for all with whom she associated, and ill-will was as foreign to her nature as darkness is to daylight. Four sons, a daughter and sister remain to mourn her absence in the physical, but they all have the light of Spiritualism to guide and comfort them in their sorrow. Mrs. Lowell will be greatly missed at Berkeley Hall, and at Etta Camp-meeting, where she was well-known to many friends. She has lived a truly noble life, and has earned her rest in the spirit-world. She has left a priceless heritage to all who knew her in her noble example and her devotion to truth. Services were held at the residence of her son, John B. Lowell, in Waltham, on Wednesday, Aug. 23, Harrison D. Barrett officiating.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

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FRED P. EVANS, the Slate-Writing Psycho, has taken a vacation until September. Due notice will be given of his return to New York. July 8.

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BOSTON, SATURDAY, SEPTEMBER 2, 1899.

Spiritualist Societies.

Notice to Local Societies.

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

Local Briefs.

BOSTON.

Commercial Hall—Mrs. Nutter Conductor. Sunday, Aug. 27, morning circle was very interesting. Sunday evening, remarks and messages given through the day: Mesdames Nutter, Weston, Katz, Millan, Ott, Hill, Smith, Annie Ritzel, Fox, Wheeler, Irwin, Poem, Mrs. Taylor, Messrs. Graham, Dunbar, Krasinski, Turner, Tuttle, Nelke, Sawin, Hilling, Cordingley, Delbos. Poem by Mr. Webster.

Odd Ladies' Hall, 416 Tremont street.—Sunday, Aug. 27, circle opened by Mr. Haynes. Afternoon by Mr. Demby; evening, Mr. Haynes. Those taking part through the day were Mr. and Mrs. Pye, Mr. and Mrs. Hall, Messrs. Hill, Claason, Dearborn, LaRay, Wood, Thompson, Dr. Westly; Mesdames Dade, Smith, Merrifield, Ackerman, Robertson, Lewis, Davis, Gutierrez, Miss Boalt, Dr. Nelke and wife. Sunday will be a benefit for Mr. Tuttle. Come and help a good cause. Ten cents admission for all. No collection.

Massachusetts.

The Malden Progressive Spiritualist Society had a very good meeting at their Hall, 76 Pleasant street, Sunday evening, Aug. 27. The services consisted of songs by the congregation, Mrs. L. W. Neary acting as pianist, (in the absence of Mrs. Barber who is still very ill) scripture reading and address by President Barber, address and messages by H. H. Warner. The attendance was very good.

The Worcester Association of Spiritualists will resume meetings in Grand Army Hall, 35 Pearl street, Sunday, Sept. 3, at 2 and 7 P.M., with Miss Blanche Brainerd, of Lowell, as speaker for the first two Sundays of the month, followed by Mrs. A. J. Pettigill, of Malden, the last two. Mrs. D. M. Lowe, Cor. Sec'y.

Mrs. M. A. Brackett writes from Portland, Me.: The regular fall meetings will be opened next Sunday in Orient Hall, with Dr. C. W. Hidden of Newburyport for speaker.

At the last summer meeting held in Lowell Annie L. Jones spoke on "Every Day Spiritualism," and pleased an attentive audience.

The Arthur Hodges Spiritual Society of Lynn held services at 36 Market street, Sunday evening. Appropriate music, led by Mrs. M. K. Hamill. Mrs. N. S. Noyes gave an invocation, and an able lecture, under control, on "Spiritual Growth and Power," which received well-merited applause at the close. Mrs. Lizzie D. Butler made well chosen remarks and gave many spirit communications, also readings blindfolded. Mrs. L. F. Holden gave many spirit messages, all said to be correct. Next Sunday, music by Mrs. J. B. Hayes and others. All mediums are invited to come and take part.

Camp Progress, Mowland Park, Upper Swampscott.—Sunday, Aug. 27. Again an audience of over 200 people assembled to hear the very interesting service at this grove. Mr. Smith of Cliftondale made interesting remarks and Mrs. Smith gave good spirit messages. Messrs. Furbush and Pierce of Lynn also spoke briefly and well. In the afternoon, after a song by the quartet, "Morning Land," Mr. L. D. Millikin gave a fine invocation and some interesting remarks. Song, "Softly O'er the Living Waters," by quartet. Mrs. N. J. Willis gave a short but eloquent address on "Whither are We Drifting?" Mrs. Robertson of Boston read an original poem, "My Angel Mother." Dr. Huot of Boston was good in remarks and messages. C. H. LeGrand sang "The Stranger's Story" finely. Mrs. Burnham gave a short address, which was most interesting. Mrs. B. H. Merrill rendered "The Sound of the Signal Bell." Mr. Chase of Salem spoke very interestingly, as did Mrs. Baker of Danvers. The service closed by all singing "America."

A shade of sadness was caused by the news that Miss Amanda Bailey, who has sung on our platform for a long time, lies critically ill in the Salem Hospital of a general breaking up of the system. It seems only a question of days or a week or two when her spirit must leave this tenement for a higher life. She will be greatly missed at our meetings in the future.

H. O. M.

New York.

The Woman's Progressive Union holds meetings every Sunday afternoon and evening at 3 and 8 o'clock. Social meetings every Thursday evening at 8, at their hall, 423 Classon avenue, between Lexington avenue and Quincy street. Mrs. ELIZABETH F. KURTZ, Pres.

Brooklyn.—The Advance Conference held its usual Saturday meeting on the 26th ult.—Mediums' Night. Mr. LaPumee opened the meeting with a report of the doings at Lake Pleasant Camp this summer, which was followed by an artistic piano solo by Miss Sperling. Mr. Morey read a beautiful poem. Then followed readings, and communications from spirit friends present. The following mediums took part: Messrs. Morey, Thomas, Clark and Robinson. THE BANNER OF LIGHT was, as usual, looked for as the medium of light for spirit work in camps and elsewhere. GEO. A. DELEREE.

Other States.

The School of Psychic Philosophy will hold meetings at Richmond Park, Staten Island, New York City, on Sunday and Monday, Sept. 3 and 4, and a series of meetings daily from Sept. 10 to 24 inclusive.

R. F. WOODWARD, Vice Pres.

The Harmonical Society of Stargis, Mich., (incorporated) will hold its annual meeting for election of officers on Monday, Sept. 4, at the Free church of Stargis, 2 P. M.

THOS. HARDING.

G. F. Lewis writes from Corry, Penn.: Mrs. Cora L. V. Richmond delivered one of the best lectures ever heard in this city at the Opera House Sunday, Aug. 27, on "Immortality." Many church people say her prayer was the best they ever heard. Some seemed surprised to find so much of the spirit of love and aspiration for goodness. The audience was larger than all the churches ever had at any of their union meetings. It was composed of the best people in the city. There is quite an awakening in regard to Spiritualism.

Michigan State Spiritual Association.

The Sixth Annual Convention of the Michigan State Spiritual Association convened in Lansing, Aug. 15, at Spiritual Temple. The attendance was somewhat small, but much interest manifested. Officers elected for the ensuing year: President, David P. Dewey, Grand Blanc; Vice President, John Hutchison, Jackson; Secretary, May F. Ayres, Lansing; Treasurer, Charles A. Clement, Lansing; Trustees, 1. Dr. Barney O'Dell, Paw Paw; 2. C. D. Phillips, Fenton; 3. Mrs. Lucy J. Williams, Schoolcraft. Delegates to the National Spiritualists Association, 1. John Hutchison, Jackson; 2. Dr. A. B. Spinney, Reed City. MAY F. AYRES, Sec'y. Lansing, Mich., Aug. 19.

Lake Pleasant.

Sunday, Aug. 27, was indeed big Sunday in camp—largest attendance for many years. Rooms at a premium, and like the times of fifteen years ago people walked the streets all night, unable to find a place whereon to lay their heads. The extra trains and the trolley cars brought hundreds more, making several thousands, and the largest camp-meeting in the world.

The Temple was full long before the hour for commencing, with many standing outside. The service opened with the reading of the Lord's Prayer by the audience. The Ladies' Schubert Quartet sang "The Mystic Way," "Calvary," and "Under the Willow." Mr. J. Clegg Wright was then introduced, and spoke eloquently, logically and profoundly upon the subject "Evolution." Among a long list of golden sentences were these: "Faith is a goodly anchor when knowledge cannot be had; but knowledge is all powerful." "Civilization is the development of the individual." "The science of freedom is the science of adjustment."

"We are rejoiced to believe that the time is coming when we shall be unknown, when there shall be no North, no South, but a universal whole, with enough for all."

"The trouble with the world to day is, there is too much selfishness; but the star of hope is rising."

In the afternoon every seat was taken, and hundreds were unable to obtain admission. The attraction was Mrs. Mary E. Lease, of Kansas, the eloquent lady orator of the West. After singing by the Ladies' Schubert Quartet, Mrs. Lease was introduced. In opening, she paid a glowing tribute to the late Col. Robert G. Ingersoll. "In an age of bigotry, an age when ecclesiasticalism prevailed and the power of the church dominated, he stood alone. On the high waves of human progress he met the bald and brazen wrong. To attack it meant the sacrifice of political ambition, the ostracism of society, the proscription of the church. Hesitating not, he struck the wrong full in the mailed and helmeted front and the armor of superstition was shattered. The shackles of ignorance were broken, the fetters of superstition fell from the human mind, the spectres of civil fear fled from the brain and heart of man. If he be true, as the great historian, Buckle, declares, that the individual is an instrument in the hands of omnipotent purpose, for the consummation of omnipotent plan, then let us reverently believe that Robert G. Ingersoll was a potent factor in the scheme of omnipotent purpose for the mental liberation of the race."

The subject of Mrs. Lease's lecture was "Spiritualism, Old and New," with which she held the large audience for an hour. She said in part: This is an age in which people seek for the truth. Ecclesiastical rubbish is banished to the world's garrets. New ideas are taking control of the human mind. Yesterday men dreamed; to day they are thinking; to-morrow they will act. There is a marked falling off in church attendance. Ministers are compelled to resort to cake walks and similar institutions to get a hearing. The people are suffering from ecclesiastical indigestion. The religious unrest of the hour is filled with hope for the future. There has come a fuller conception of what man is to be. Death is seen as a link in the continual chain of endless life. God lives in the world, moves and sustains it, and is constantly repeating the wonderful process of creation. All deductions of modern scientific research lead to a recognition of ether or spiritual energy. We are on the verge of great spiritual investigation and manifestation. The soul is destined to become a conscious force in the activity of the world.

A healing circle was held at 4 o'clock by J. B. Hanger of Boston. In the evening a test séance was given by Mrs. May S. Pepper. Concerts were given throughout the day by the Stratton Operatic Co.

On Monday morning the annual meeting of the New England Spiritualists' Camp Meeting for the choice of officers was held at the Temple, the following being elected to serve one year from Sept. 1:

President, Hon. A. H. Dai ey, Brooklyn; vice-presidents, H. A. Budington, Springfield, Mass.; A. S. Waterhouse, Boston, Frank B. Woodbury, Boston; clerk, A. P. Blinn, Boston; treasurer, Fred Haslam, Brooklyn; directors, Hon. A. H. Dai ley, Brooklyn, A. P. Barber, Nashua, N. H.; A. E. Barnes, Boston, C. D. Childs, Marlboro, Mass., M. A. Wescott, Marlboro, Mrs. J. A. Chapman, Norwich, Conn., Byron Loomis, Haverhill, L. F. Crafts, Watley.

In the afternoon, service at the Temple. Singing by the quartet, "The Legend," "Your Darling is not Sleeping." Address by Prof. W. M. Lockwood; subject, "The Evolution of Marriage."

In the evening a theatrical entertainment was given by Mrs. Woodroffe and others.

Tuesday afternoon the service was held in the Temple, with another large attendance. The Schubert Quartet sang, "Evening Bells," "Sometime We will Land," and "Sweet and Low." Mr. J. Clegg Wright spoke with his usual earnestness upon "Nature and Phenomena." Mrs. May S. Pepper gave several platform descriptions.

Wednesday morning, Conference, with speaking by local talent. Afternoon at the Temple opened with singing by the Ladies' Schubert Quartet of "He Who is Upright." Mrs. Mary E. Lease was then introduced, giving as her subject, "The New Woman." She said in part:

"The real story of the world is not written in events, but in ideas; not in the biography of the few and mighty, but in the faith and feeling of the many; not in the intrigues of power, but in the ideals of the people. The historic unfoldment of civilization has kept pace with the physical emancipation, the mental growth and the spiritual progress of woman. To-day, as never before, the hands on the dial plate of time mark the hour for a new dispensation. The Samson of soul power is shaking the pillars of material authority. The people are coming under the spell of mighty ideas, and whoever becomes the instrument of its organic utterance of a people's thought is truly great. An era of evolution is upon us—evolution which is not necessarily or primarily a changing of forms, but an unfoldment of forces."

"New occasions teach new duties, Time makes ancient good uncouth. We must upward strike and upward, Who would keep abreast of truth."

To-day as never before new occasions and new conditions confront us—conditions so absolutely new that all the intelligence, the wisdom and integrity of the hour are demanded to meet the requirements which they impose. "The evolution of the centuries has developed not only new problems and new conditions, but a new woman as well. Not new as regards change of form or function, but new in the sense of the discovery of hitherto unsuspected powers and the development of hitherto unrestricted vital forces. The new woman is here, not as the result of a more advanced civilization, but a more advanced, a truer and higher civilization is dawning because the new woman is here. She is at once a result and a cause."

Thursday, debate at the Temple; subject, "Formative Principle of Nature," Prof. W. M. Lockwood and J. Clegg Wright. Afternoon address by J. Clegg Wright; singing by quartet, "The other world." Evening, séance by Mr. Wright.

Friday afternoon, address by Mrs. Nellie T. Brigham.

Saturday afternoon, Children's Progressive Lyceum.

NOTES.

Mrs. Buchanan, medium, of Lawrence, has been very busy in camp.

A large party went to Saratoga on Friday. Monday evening, Aug. 21, public exercises of a most successful and satisfactory character were held at the new cottage of Dr. and Mrs. Conant, presided over by Mr. George A. Bacon of Washington, D. C., who appropriately alluded to the dual nature of the meeting—the dedication of this beautiful cottage as a home, a resting place, a retreat for the worthy worker in humanity's high interests, and also to publicly tender a cordial welcome and reception to that eminent woman orator of Kansas, Mrs. Mary E. Lease. Fitting remarks followed from the President of the Association, from Miss

Lizzie Harlow, J. Willie Fletcher, Mrs. Lease, who fearfully expressed her sense of gratitude for the more than cordial good will which had been extended to her at this camp, the memory of which would always remain with her as an inspiration; from Mrs. Clara Field Conant, who thanked the many friends for their attendance, and spoke at length in the highest spirit of hospitality, of the object and purpose of her husband and herself in erecting this cottage home. Further remarks were made by J. Clegg Wright, Mrs. Demorest of Pennsylvania, and Prof. W. M. Lockwood. The famous Schubert Quartet rendered several of their choice musical selections, and the meeting at a late hour closed with very general expressions of great satisfaction from the hundreds who were present, at the unusual good character of the exercises and the quality of the speeches of the participants.

Mrs. M. J. Wright of New Haven, Conn., is here for a brief stay.

A very pleasing episode at the Fair of the Ladies' Improvement Society was the drawing of one of the prizes, an elegant New Home sewing machine, drawn by Mrs. Jacob Nichols of Lowell. Some forty dollars was realized upon the sale of tickets, and ten dollars as a present from Mrs. Nichols, making fifty in all. This machine was donated by Mrs. John W. Wheeler of Orange, being the fourth which Mrs. Wheeler has contributed during the past few years. Mrs. Wheeler is one of the most popular women at Lake Pleasant, always generous and kind to the poor, and has been a regular subscriber to THE BANNER for many years.

There is quite a delegation here from New Hampshire and Eastern Massachusetts. Newburyport is well represented, also Salem and Marblehead.

At the adjourned meeting of the lot owners, at the Temple, on Saturday morning, some \$400 was raised for the Association, making \$900 thus far.

The attendance at the Children's Progressive Lyceum is on the increase. Cake and ice cream were served at the session on Saturday. Several recitations were given.

Saturday evening occurred the grand illumination, and Lake Pleasant was aglow with hundreds of lanterns. It was a gala occasion.

The Ladies' Improvement Society held its annual meeting on Wednesday, with the choice of the following officers: President, Mrs. A. E. Barnes, of Boston; Vice Presidents, Mrs. Dr. Thrall, Mrs. Hattie C. Mason, Mrs. J. C. Chapman; Secretary, Miss M. A. Wescott; Treasurer, Mrs. A. S. Waterhouse; Directors, Mrs. Hatch, Mrs. Childs, Mrs. Conant, Mrs. Abbee, Mrs. Loomis, Mrs. Dai ley, Mrs. Fales.

Sunday, Aug. 27—This was the closing day of the great camp meeting. The day was fair and perfect, and a much larger attendance than usual at the close of this camp. The Stratton Operatic orchestra gave three fine concerts, and the Ladies' Schubert Quartet sang in their very best voice.

The morning service at the Temple opened with singing by the quartet, "Angel Trio" and "Beautiful Angels." Mrs. Tullie U. Reynolds then gave an invocation, followed by an address upon the subject, "Have Spiritualists a Hell, if so, Where is it?" This was followed with tests. In the afternoon every seat was taken, and many stood outside. The quartet sang "Legends" and "Still with Thee." The speaker was Mrs. Mary E. Lease of Kansas, her subject being "Christ or Caesar," and it is safe to say that she captivated her audience as no one else has done this season. Mrs. Lease has certainly created an excellent impression at Lake Pleasant.

We give a few sentences of her lecture: "This Westward journey is the history of the world—the history of the struggles, the progress and triumphs of civilization. But in one day the journey is ended. The chain of humanity encircles the globe. We meet on the Pacific coast the descendants of those from whom our ancestors parted six thousand years ago on the plains of Asia, and we are compelled to realize that we cannot escape the solution of present problems by a Westward flight. There are no more worlds to discover, no more lands to explore. We must meet and settle here in America all the vexed questions, all the difficulties and the problems from which all the generations before us have fled."

She portrayed the unrest that is sweeping over the world at the present time and declared that changes were in process of preparation that would wipe kingdoms off from the map of Europe and render obsolete the geography of the day. "The unrest has extended to this country. We have departed from the traditions of our national infancy. New conditions confront us. Complicated problems must be solved. How are we to meet the fierce storm of unrest that is upon us? She declared there were but two methods—the method of Caesar, hate; the method of Christ, love. Hate and love, the two great contending forces of our civilization."

"There has been no wrong committed, no injustice perpetrated, that has not sprung from our having forgotten or ignored the ties of human brotherhood. Restore the brotherhood, and the problems are solved. 'Let us have more of Christianity, of Christ, and less of the Christianity of man.' The Ladies' Schubert Quartet has been re-engaged for next season. Mrs. Lease will come again next year. Among the late comers was Mr. John F. Whitney of St. Augustine, Fla. Mr. Whitney is a Spiritualist of forty years' experience, and also a journalist for the same length of time. J. B. Hatch, Sr., recently received a call from his friends, the occasion being his birthday. A memorial service was held at the Temple on Saturday evening. The following was a tribute to the memory of Father Wilson:

IN MEMORY OF JAMES WILSON.
"A noble life well spent,
His every act well meant,
Each thought on good bent,
What more was God's intent?"

There was quite a display of floral offerings.

To all the friends of THE BANNER who have kept company with us in this correspondence we extend our best wishes. May all your coming years be pleasant. Our pathways diverge, but evening bringeth all things home."

Aug. 29. J. M. Y.

Queen City Park.

Sunday, Aug. 20, was a very full day at our camp. The weather was pleasant, and not so warm as to be uncomfortable. Services were held in the morning in the pavilion and in the afternoon in our beautiful grove. Our dear old friend and sister, Mrs. Sarah A. Wiley, having disappointed us on account of illness, Mrs. Russeque officiated at both services. Her lectures were masterly efforts, the subject of the morning being "What is our belief in God, in Truth, and in Justice?" and in the afternoon, "Our Future Destiny." A very large audience was present, many strangers from the city, who seemed greatly impressed with the beauty of her language and the truths that fell from her lips. The grounds were crowded.

Afternoon tea at 5 o'clock Saturday was given on the grounds around Dr. Smith's cottage by the ladies at the entrance of the Park. A pleasant social hour was passed while tea was served. These teas are quite popular and enjoyable. Last week we had the warmest weather ever known at Queen City Park.

Where usually the cool breezes from the lake temper the heat, this year it is too hot for comfort and the breezes are not here.

Sunday evening a most delightful séance was given by Mrs. Russeque and Mrs. Hard; it was the benefit of the Association. The psychometric readings of Mrs. Russeque were remarkable, and the friends from Burlington were charmed with her accurate reading; Mrs. Harding gave some excellent tests or descriptions of spirit friends; she is a good medium, and a sweet, true woman; we like her very much.

Monday, the day of rest, but hotter than the hottest.

Aug. 22, part of the morning conference hour was occupied by Mr. Morrison of Ithaca, N. Y., with a lecture on temperance. All who heard it were pleased, and some of his original poems were quite good. We were again favored by listening to Mrs. Russeque in the afternoon;

subject, "The Psychology of Life and Death." Her lectures seem to increase in force and power, each one apparently better than the last; Mrs. Harding followed with delineations, which were well received by the audience. The evening was again devoted to psychometry. The interest these meetings have created in this vicinity is remarkable; visitors from Burlington are no charmed with the fine efforts of Mrs. Russeque that they have sent in a request that she be asked to remain longer at the Park, so that others who have not as yet heard her may have an opportunity of doing so.

Aug. 25 the Sockholders of Queen City Park held their annual meeting, and the old board of officers was re-elected for another year.

Mrs. Abbie Crockett, one of the Vermont State speakers, lectured on Wednesday. She is one of the oldest workers in the Cause in this State, and with Mrs. Sarah A. Wiley, has helped to keep up the interest in Spiritualism for some years past among our people. We greatly fear our dear sister Wiley is drawing near to the celestial city, and that we shall not hear her sweet voice again on our platform; but we know she will be with us in spirit, whether she is here or on the other side, though we still hope she may be spared to us a little longer.

Mrs. Nettie Holt Harding left us this morning. During her stay she made many friends and we part with her with regret, hoping to meet with her again.

The address on Thursday was by Mrs. Russeque, and was one of her best. The subject was "The Use and Abuse and the Source of Mediumship." She also gave psychometric readings in the evening to a crowded house. She is to remain with us until Monday morning. As Mrs. Emma Paul, who was to lecture Friday afternoon was not present, our good sister took her place and gave a beautiful description, in her address, of the angel world, the mission and occupation of angels and their work for mortals and immortals. The singing was very sweet and appropriate. The Ladies' Aid Society will hold the annual Fair Saturday.

J. E. T.

Clinton, Ia.

The past week has been the banner week of this banner season. The attendance has completely taxed the accommodations for entertainment, and admonishes the management that a great increase of facilities will be needed for the next season. The program for the week has been equal to the attendance in satisfaction.

Geo. P. Colby closed his engagement with a most interesting talk from the Indian philosopher, Seneca. Mr. Colby is so pleased with the beauties and enjoyments of our Camp that he will remain with us until the close. Mrs. Carrie E. S. Twing began her work with us on Thursday. This was her first appearance on our platform, but she walked right into the affections of her hearers at once. She gave a course of four lectures, increasing the interest of her audiences to the end, speaking on Sunday afternoon to the largest gathering of the season. It is well nigh certain that we shall have her for a still longer period next season.

On Sunday morning C. Fannie Allyn delivered her opening lecture to a large audience, assembled in spite of the threatening weather. Mrs. Allyn also is new to our camp, but she captured her audience at once with her bright sayings and sprightly manners, as well as by the deep undercurrent of love for humanity that pervaded her discourse. Mrs. Allyn will be with us to the close of the season and will deliver the closing lecture.

One of the interesting events of the past week was the business meeting of the Camp Meeting Association and the election of officers. W. F. Peck was re-elected president on the first ballot by an almost unanimous vote, as was Secretary E. L. Kilby and Treasurer Milesack. Mrs. F. Sk. vice-president, declined a reelection, and Judge Dunn was chosen to fill her place. Dr. Adams, W. P. Thompson and Mrs. Foster were chosen upon the board of trustees.

The energy and faithfulness of the officers of the past season have been above criticism, and the successful meeting now drawing to a close is due to their efficiency and devotion.

SCRIBE.

Movements of Platform Lecturers.
(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Henry H. Warner, lecturer and medium, would like engagements for the season of 1899 and 1900. Address 24 Bailey street, Dorchester, Mass.

Julia Steelman Mitchell has been recalled for the Sundays of August, to the Temple of Whitewater, Wis., where she is drawing large audiences. She is also engaged for September. Would be pleased to go East to the coming season, as speaker and test-medium. Societies desiring a medium who can be placed under absolutely test conditions while before the public, may address her for terms at all times to Hartzell Ave., North Evanston, Ill.

Jubilee Deficit.

Previously acknowledged, \$1,273.70. Mrs. E. A. Maxson, \$100; Mrs. T. H. Kimball, \$100. Total, \$1,283.70.

NEW AND NOT NEW.

Unless you have visited Lake Sunapee, in New Hampshire, you cannot realize what a picturesque and lovely place it is.

The lake is more than eleven hundred feet above the sea level, insuring a climate cool and delightful, while for scenic surroundings there is no place in the land which has so diversified a landscape. This island sea lies at the foot of several mountains, and its waters are as clear and sparkling as a crystal. Its shores are heavily wooded, and at every turn one finds summer residences, camp and outing places, and every one with an outlook pleasing to the extreme. New Yorkers long since discovered the beauties of Lake Sunapee as a vacation resort, and among those who have summer homes on the shores of Lake Sunapee is the Secretary of State, the Hon. John Hay, while the late Col. R. G. Ingersoll and Austin Corbin were Sunapee enthusiasts. The drives that lead from Burkehaven, Sunapee, Georges, Blodgett's, which are but a few of the resorts bordering on the lake, are every one of them delightful, and the trip over the lake on board one of the steamboats which ply from Lake Sunapee Station to the numerous landings, is replete in attractions of a most pleasing character. The lake is a popular stamping-ground for the angler, for there is a great variety and quantity of fish to be found there. Lake Sunapee, like the White Mountains and all of the popular summer resorts, is reached by the Boston & Maine R.R., and the Gen'l Pass'g Dept. of the Road at Boston has issued a descriptive handbook of Lake Sunapee which is well worth perusing, for it tells all about the lake in an easy and interesting way. Send for it; it takes only a two-cent stamp enclosed to above address to get it.

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ROASTS

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May 13. 26100W

A Correction.

The article stating that Mr. F. A. Wiggin would open the meeting in Berkeley Hall Nov. 1, in the last issue of THE BANNER, was a mistake. It should have read that the meetings would be opened the first Sunday in October. Mr. Wiggin will do so with the society in November as well.

J. B. HATCH, JR.

Sec'y Boston Spiritual Temple.

Maple Dell, Mantua Station, Ohio.

The 3d of September will witness the last religious service held in the fine Auditorium at Maple Dell Camp-Meeting of 1899. There were as speakers here, first, O. I. Klogg; second, F. D. Dunikin; third and fourth, Mr. and Mrs. Sprague; fifth and sixth, Mr. and Mrs. Geo. W. Kates; seventh, eighth and ninth, Mrs. Mary Wilson, Mrs. Jennie Jackson and Mrs. Marion Carpenter. All of them expounded the gospel of spirit return with power, which, without the phenomena, should have convinced the most skeptical; but some people seem to lack all spiritual perception, and are therefore not ripe for the reception of spiritual truth. Several very fine mediums were also present, among them Mrs. Knight and Mr. E. Menodius of Cleveland.