VOL. 91

Banner of Light Publishing Co.,

BOSTON, SATURDAY, JULY 26, 1902.

Postage Free.

NO.

Lake Pleasant, Mass.

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About thirty years ago Dr. Joseph Beals and a few others were holding circles in Greenfield, Mass. A medium told them about Lake Pleasant and advised them to go to the grounds and consider the advisability of holding a Spiritualist camp-meeting there. A party went over to the lake the next summer and had a basket picnic. The camp-meeting planu seemed feasible and it was agreed that one should be held the following summer. Dr. Beals was chosen president, a position which he held for many years.

Twenty-nine years ago the first camp-meeting was held. The streets on the old grounds were laid out as they are now, with the possible exception of the avenues. Turner, Denton, Massasoit and Adams streets on the Highlands were also constructed.

The lectures were given in the Old Grove which was much the same as today. The speaker's stand has been enlarged since then and new seats have been put in. It has not been possible to secure a list of the speakers for that first year, but we have obtained a comparatively complete one of those who were there the first four or five years: Wm. Denton, Edward Wheeler, E. V. Wilson, A. B. French, Samuel Wheeler, J. Frank Baxter, Cora Richmond, C. Fannie Allyn, Rose Shepard Lillie, Fannie Davis Smith, Sarah Byrnes, Lizzie Doten, Jennie Leys, Rev. B. F. Cuderwood, Dr. H. B. Storer, Giles B. Stebbins, J. Wm. Fletcher, Hon. A. B. Richmond, Elder Emmons, Dr. Peebles, Chas. Dawbarn, Jennie Hagan, Nellie Brigham, Sosie Willis Fletcher, Clara Conaut, Amelia H. Colby, Juliette Severance, Lyman Howe, F. L. H. Willis and John Collier.

Few are left of the first mediums among whom were: J. Frank Baxter, Wm. Fletcher,

at its head, furnished the instrumental music. It is hard now for the young people to understand the affection which the older ones have for the old grove. They cannot see the eager listeners as they filled the seats. They cannot feel the hush as kindly, old Dr. Beals rose from his seat; they cannot thrill with the voices of those sweet singers so many of whom have wandered to the other shore. There were Father Locke, Charlie Sullivan, C. P. Longley, Hattie Mason, W. F. Peck, J. Frank Baxter, Jack Lillie and James G. Clarke.

Even the changes in buildings have been many. The old Association Hall is no longer used and neither is the depot and depot restaurant. Of the many weary stretches of steps, but one stair-way remains. When the speaker grew a bit prosy and all the children hitched wearily in their seats or assailed their mothers in stage whispers with, "Isn't



shell. There are flowers to be had for the picking, sand banks to slide down, big swings—safe even for the little ones—and band concerts on Sunday—blessings enough to make any toddler believe that Lake Pleasant is a bit of Heaven left on earth for the

to make any toddler beliefe that Lake Pleasant is a bit of Heaven left on earth for the children.

The dances held every bening and Saturday afternoons in the strilled are ample proor trait the young people are not forgotien. It goes without saying that they will be a greater success than ever this year with Charles M. Bickford as leader of the orchestra and Mr. Stratton as manager of the pavilion. Entertainments of the vaudeville order, varied by light opera are given every-afternoon and evening in the rustic thearre. These entertainments are under the direct supervision of the officers of the association, a fact which promises well for both the present and future excellence of the plays given. To quote from a circular issued by the Scalpers: "The Independent Order of Scalpers, or as we term it. The Tribe," was organized in August, 1833, at Lake Pleasant, by several young men who spend their vacations there. It started with ten charter members whose aim was to establish a club for mutual fur and enjoyment, but as each year passed the organization assumed a more dignited standing and worthier objects."

In 1853 it was voted to admit young women to the Tribe. The order is partially a secret one and adds much to the fun of the camp. The Scalper's Itall is given in August

Old Grove, which faces the Lake from Beoadway, Later, en account of the noise from passing trains, a new auditorium was built just across the bridge on the Hirshlands. This was used for but a short time before it seemed advisable to have a building to hold meetings in. The auditorium has been fitted up for a rustle theatre, and is used by the vanderille company.

The Temple fills its purpose admirably. It is light and cool, its acoustle properties are excellent. A large picture of Dr. Beals is hung over the platform and the likenesses of many of the workers for the Cause are scattered about on the walls. A good-sixed room underneath the main hall is used by the Ladies' Improvement Society for its fair. A wide piazza extends across two sides of the Temple, which is entered by folding doors in the rear of the hall and also on both sides. A large stage gives ample room for amateur plays. Besides the lectures, various entertainments are given here, many of them being for the benefit of the Association; the Scalpers' Ball is also held in the Temple. This year a concert by the Ladies' Schubert Quartet on the evening of Aur. Dub or list will be one of the numerous attractions. The admission to the lectures is ten cents; season tickets are sold at much cheaper rates.

During the past year Mrs. Annie E. Cus-

and is counted one of the great events of the year. This season the Scalper's Band will help to make life pass more pleasantly during the last two weeks in August.

The older people seem to have quite as good a time as their juniors. To tell the truth in the free and easy life at the Lake the dividing line between old and young is very hard to find. Many a gray-head pauses before saying: "When I was a boy," not half surchimself but he is a boy still.

The Ladies' Improvement Society holds an annual fair; this year it is to be Aug. 1th and 12th. Mrs. Tillie U. Reynolds and Miss Mary M. Sheidon will be very grateful for any articles sent them which will help to make the fair this year a greater success than the fairs of previous years. The receipts from the fair are given to the association of which the society is an active auxiliary.

The program for the coming convocation promises many good things. Two of the youngest lecturers on the Spiritualist platform are to speak—Mr. Albert P. Blinn and Miss Blanche Brainard. Mr. Blinn is well and favorably known both in Boston and at Lake Pleasant, while Miss Brainard has made many friends in the short time she has been lecturing.

Mrs. Tillie U. Reynolds, president of the Ladies' Improvement Society: Mrs. Sarah A. Byrnes, who has been to Lake Pleasant from the first; Mrs. C. Panne Allyn, who was also one of the earlier workers, and Mrs. Carrie E. S. Twing of "Ichabod" and "Eliza-



Dr. Towne,

Dr. Towne, — Matthews, Henry Merrill, Mrs. Snydam, Maude Lord and Arthur Hodges.

At first there were no cottages; everyone lived in tents. Some of the tents had floors; in others straw was strewn over the ground. The cook stoves were invariably out of doors. History doesn't tell what happened when it rained, whether those early campers lived on faith or salted peanuts. Everyone did his own washing and blue Monday must have been white Monday then, with clean clothes hanging on every bush. Several wells were driven but they were not a success—in fact, Lake Pleasant has had troublous times on the water question ever since. There were bath houses on the lake shore for both men and women, but these were not allowed to stand very long.

In a few years cottages were built. Father Lyman's was one of the first and best, Since then more and more cottages have been erected, until now there are barely a dozen tents left.

While the Fitchburg Railroad ran by the grounds, there was no station and no trains stopped. People came in teams and hitched their horses in the woods. There was no enclosure about the grounds. In the course of a few seasons the barn was built and this was for many years owned and managed by Wm. Dudley, better known as Uncle Bill Dudley.

Among the early campers were: Chara Conant, Alice Waterhouse, Mrs, Dillingham, H.-A. Bediagton, Norris Henry, Annie Cunningham, See B. Fales, Noble Hopkins, S. F. Dudley, Phinneas Field, Eben Ripley, Auut Mary Stearns, Grandma Bacon, J. F. Arnold, Aden Caswell, A. S. Pierce, David Jones and William Glimore. Of these, only the first five are living and they all visit the lake still. Three of S. F. Dudley's children are at the lake now. Angie Clapp has a boarding house on Zenita street. George Dudley has a cottage does now on Broadway. He was one of the promoters of Lake Pleasant campmeeting and a co-worker with Dr. Beals.

The famous Fitchburg band, with Russell

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Towne, — Matthews, Henry Merrill, Snydam, Maude Lord and Arthur es, first there were no cottages; everyone in tents. Some of the tents had floors; ners straw was strewn over the ground. cook stoves were invariably out of History doesn't tell what happened.

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These are incomplete memories of Lake Pleasant as it was told by one of the old campers.

Small wonder those men thought it a beautiful spot, a place fit for the wonderful truths to be taught; surrounded by mountains, tenderly guarding their secret—a lake perfect in its loveliness—favorite home of the child of the forest, trees overhanging the water as though fearful that such beauty might vanish from their sight. Frightened wood-creatures silently fled through the tangled vines while over all brooded the Spirit of Peace. This, then, was God's goodly heritage to his children.

Year after year for twenty-nine years men have met in this—God's temple. And as the years pass by, let us not prove unworthy this trust which has been handed down to us.

It is hard to tell who has the best time at Lake I'leasant now, for from grandmother down to baby everyone enjoys life. Every year the children ruin their best shoes while daring each other to be the last to retreat before the waves of the steam-boat. And for all time to come they will soil their dresses making sand pies by the lake, or trying to find the most beautiful fresh-water clam



beth" fame, recall the good old times when Lake Pleasant was young.

Mr. Moses Hull, the leading Riblist of America, will be with us again this summer and will again receive the warm welcome which was accorded him last year. His gifted wife is also to be with us. If the advance reports be true, the many admirers of the Rev. Frank E. Mason have a treat in store. His wife will accompany him this year, and those who have heard her lecture speak very kind words of her. Seekers of phenomena will be glad to learn that Mrs. May S. Pepper is to be on the grounds from Ang. 16th to Sept. 1st. She is to lecture twice—Aug. 28th and Aug. 11st.

The Ladies' Schubert Quartet will furnish music, good surety that that part of the program will be a success.

Band concerts are to be given every Sunday during camp useeting. Local bands also furnish music during the Sundays of July.

Originally the meetings were held in the

ont—is a permanent institution. Teams white the grounds every day with vegetables, eggs, butter, groceries and meat. For people who wish to board themselves this simplifies matters greatly. Joseph Ripley again has the grocery store, which is open every afternoom and evening. Leon Henry has a news-stand and ice cram saloon. Food may also be obtained at the Hotel Annex, Glickland, as usual, has the boats. The fee cream saloon at the pavilion is run by Harry Starage. The management count themselves fortunate in securing Mr. Philip Yeaton, former owner and prospector of the Ocean House at Hampton Beach, and Great Head at Winthrop, His guarantee to guests is almost unique—that those guests occupying cheap rooms shall receive the same courtesy and prompt attention as those hiring the best rooms in the-house. His rates are moderate, although his service is of the best.

Mrs. Angie Chapp runs an excellent banding house and Dowl's Tavern is noted fee inscuisine. For twenty-five cents a thoroughly good dinner may be had at either place.

No place would be complete without in local characters, and Lake Piensant is ne exception to the rule.

Cephas Burnham, with his garbage wagon, and Ben Tiblea, with his little regreable cart, are known to all.

Any information in regard to tages may be had by writing Rlim, clerk, Lake Pleasant, Ma may also be secured of him. There are many interesting can be taken from Lake Pleasan field, with its sharly screece and stons, and Monocula Hall, with the Indians and early settlemed





MANY BAIRD PINCE

Grand Oversoul, Oh! let me swing to life's sweet harmonies.

For my weary feet have wandered straying from the line;

Let me lay hold upon the skirts of Truth's white vertices

And no trumpet of the past sway this little harp of mine.

If any wave of thought may fall in tender-ness to me,
I must weep in very gladness, I, so often
lost and lone;
An echo from the prairie-land sweet as a
summer sea.
Or a voice from drooping flower-bell upon
the mountain grown.

Oht may I find a vial fair coming from an

Island shore
With message and a melody from out
some dear one's hand.
My spirit bow in thankfulness, and reaching
there as our
Bring in the treasure filled with song-sonl
of the singing sand.

Vast planets be my neighbors, drop down your buckets, pray! That I may dip my empty cup for these, my fellow men; How many suffring travelers along my des-ert way I fali would lend your gift of wine to their ev'ry sorrowing when.

Pueblo, Colo.

Arcana Caelestia-Heavenly Secrets.

WALTER SCOTT HASKELL.

CHAPTER V.

CHAPTER V.

The Azayer glided like a noble bird through the astral medium in space, and finally came within the light radius of the celestial planet Horago. Beautiful purple and gold clouds floated in mystic grandeur, through whose transparent depths could be discerned the outlines of the equatorial continent and polar seas of the celestial sphere.

Nearer and nearer drew the voyagers until sweet strains of celestial music awoke their hearts to the glad tidings of a home welcome in the land where no shadows fall.

The astral ship was guided into a flower bedecked port, and fair young angels sang welcoming does.

As we stepped foot upon the substantial soil of Horago, many of the dear welcoming faces looked familiar to me. I tried to recall where and when I had seen them, but in vain, until one came and laid her shapely hand in mine and looked into my eyes with the fond look of remembrance. "Can it be possiblet" I cried. "Lottle, my sister in a former incarnation."

"Yes, brother!" she murmured and clasped

and looked into my eyes with the fond look of remembrance. "Can it be possible!" I cried. "Lottle, my sister in a former incarnation!"

"Yes, brother!" she murmured and clasped me to her bosom. And when she had released me, there were others to renew their claim of relative or friend.

This mexpected joy had never occurred to me, and I know that my face must have fairly beamed with expressing the heart's satisfaction. After going the rounds of my friends and loved ones of long ago, I began to wonder if there were really any strangers in heaven. Of course, I was not the only person to be greeted by those dear ones, and not a disappointed face was seen among the Azarer's passengers.

For the moment I had forgotten Zora Donner; but was recalled to a consciousness of her presence and nearness to me, by observing her in the company of a man who might have been a Roman soldier, if features are an index of character and nationality. At that moment she introduced me to her brother Lem, and asked it I remembered kim.

Saddenly it all came to me in a flash. Lem was my brother gladiator in the games of Asseint Rome, and had lost his life while exhibiting his prowess in the Arena. And that was not all. I had helpfed carry his body away, when his proud Roman sister clung despairingly to it. And she-was my Zora. Yes, we had met and loved in Rome; and after all the years, two hearts so happily congenial, had come to dwell together in the home everlasting. Love was no secret between us now. Hearts spoke through the eyes and love was in the very atmosphere. I took her little hand and pressed it reverently to my lips. She seemed less proud than then, but a thousand times more charming to me.

o me.

Presently, above the hum of glad voices, ounded the clear tones of the doctor. He tood upon the raised forward deck of the Azarer that commanded a view of the happy

Presently, above the hum of glad volces, sounded the clear tones of the doctor. He stood upon the clair tones of the doctor. He stood upon the craised forward deck of the Azayer that commanded a view of the happy throng.

"My dear converts to the higher wisdom," he said, "your young souls are about to expand into split consciousness, as the bud of the lily expands into fullness of bloom. Nature is your teacher. She will guide you in the choosing of the path most congenial. But ere your desires have taken shape and the creative energies locked up in your bosoma become a conscious factor; you are in a measure dependent as the suckling babe upon its mother for susteance. With a view to this, I have prepared a temporary rejuge for the accommodation of my flock. Yonder mansion is builded for you. Go and occupy until you are ready to build a habitation of your own or, to ascend into the third heaven. The dear ones accompanied us to the mansion and agreed to remain as our guests until we had become accustomed to our new mode of life; after which we were to return the visit, and dwell with them in their city abodes. The imagination can scarcely do justice to the grander and beauty of the habitation we were privileged to occupy. Suites of eleganty furnished rooms made ample provision for the comfort and convenience of all. There were beds and sofas and many other things common to earth life, but their uses were entirely changed or greatly modified. We often desired to rest in a reclining position, and would thus seem to engender new electric forces, and preserve the harmonious conditions of spirit mind and body. Some of the more prominent pleasures of the distant past were repeated ideality; but for the most prominent pleasures of the distant past were repeated disease, but was modes of the family. Blood relationshy seemed to companion, and mother, as a dear friend of the family. Blood relationshy seemed to companion, and mother, as a dear friend of the family. Blood relationshy seemed to companion to be a life with new

draw you lote my heart; as though you were an inseparable part of that organ."

"Suppose you, should draw me in and lose sight of me," she returned, assuming a bewitching artitude.

"Oft." I said, "I would not like to lose you, but then, if I had you in my heart you wouldn't be lost. And—and—perhaps I could manifest your form at will."

"Why, Charlie] that is just what you can derich in the require of a new and tright and in serious thought I began to con the matter over. I thought of Prof. Mark's lecture on "World Bullers," of father's lesson in the creation of oil paintings, and of the dector's broad hints in that direction. Surely, every manifestation came originally from the invisible principle of spirit. Spirit is everywhere, and by whomsoever the world spoken in spoken in spirit principle of spirit. Spirit is everywhere, and by whomsoever the world spoken in spirit is my min and manifest. I determined to make a few experiments along the line of creative art work. Zora was the most vivid picture in un min and manifest. I determined to make a few experiments along the line of creative art work. Zora was the most vivid picture in un min and manifest. I determined the handy surface of the marble column supporting the fountain cap.

With the first concentration of mind, visible affects were produced; and, engrossed in my subject, I soon had the satisfaction of beholding my thought image in indelible life colors adorning the pure marble column overwhich the miniature cascade fell in enchanting beauty.

"How wonderfull" she cried in admiration. Why, Charlie! you surely have me in your heart, or you could not manifest my likeness of which the miniature cascade fell in enchanting beauty.

"How wonderfull" she cried in admiration. Why, Charlie! Just surface of clothing the perfect idea, in the astral substance of marble, and to perpetuate her memory in a life-like statue to ornament the rose embowered nook where, through her suggestions, I had discovered the key of life.

My first attempt was a surface, and the pre

CHAPTER VI.

The gates were opened wide at our approach, and divinely celestial music wrapt our souls in an esetasy of delight as, heralded by bright spirits, we trod the parements of pure gold, and viewed upon either side the exquisite dreams of architecture, in the city not made with hands. No words can portray, or pen describe, the sensations of unutterable delight that the soul experienced in that first glimpse of the spirit abodes of the blessed. Pure white illies, divine symbols of love, were showered at our feet. Angel faces smiled their joyous welcome, and angel lips stooped to touch our own. Every desire was anticipated; every hope realized. Heaven, at last

anticipated, every hope realized. Heaven, at last!

Yet we soon learned that the heart was expansive, and that new sensations were constantly demanded, new visions of heaven constantly supplied. The city was eternal in the spirit, but transient as the petals of a delicate flower, in its changing aspects of transcendent heauty. God reigned in the City of Peace, and peace was in every heart, unity in every soul.

Peace, and peace was in every heart, unity in every soal.

"This is the hall of welcome," said the spirit who guided us; and we entered 'neath arched doorways, a vast hall resplendent in design and decoration. We look seats in the additorium. A radiant being around whose head shone a halo of light, occupied the seat of honor in the centre of the rostrum. He arose without introduction and spoke as follows:

head shone a halo of light, occupied the seat of bonor in the centre of the rostrum. He arose without introduction and spoke as follows:

"Greeting, to the young spirits who have entered our midst. Greeting and blessings. We thank them for the foy their presence gives; for the master efforts they have made to overcome the lower, and to rise to the ligher. All glory to the power of Love. We would say to our young brothers and sisters, that here, upon the threshold of heavenly bliss, is presented an opportunity whereby the soul may profit to an incelleable extent. By electing to forego the pleasures of heaven justify due, and employing the time in still further perfecting the soul through added experience in outer spheres; the spirit of the self-sacrifice will not only cast a benign in-fluence in the lower spheres, but so elevate the soul's intelligence as to fit the ego for a rapid assess into the third heaven."

With these decisive words, the speaker retired, and, after a chorus and music, a request was made by one acting as chairman, for all aspirants for the third heaven through self-sacrifice, to come forward and receive instructions from the gods of that exalted When Zora understood the import of the

idea suggested, ther eyes shone with a strange brillianer, and she expressed her desire to take advantage of the exceptional opportunity to do the Levi's higher will. Some subtle intuition told her it was best.

I could but regard her decision, as virtually my own soul proclaiming its wisdom, a volce from on high eatling me to share in the sacrifice. Therefore, when others responded to the call of the gods, Zora and I walked slide by side to the rostram, and, mounting the three golden steps, stood before these divine beings whose very touch is as a benediction. We received our instructions and assurances of fature reward in the third beaven. With the blessings of the gods, heaven faded from my vision, and I awoke to the pains and sorrows of earth. To a bandaged head, a broken limb from my fall over the cliff, a pale, worrying nurse, and—the family physician.

(The End.)

sonality" has to be stricken out, and that the "thing that men called live has to 29." then good-bye to such Theosophy for think-ers; for, strike out a man's personality, which implies consciousness, intelligence, and purpose, and strike out his "love," which is a divine soul-emotion, and he is little more than a stick or a stone, ultimating into the non-consciousness of unconditioned impersonality, which would be the rankest old-time Buddhism.

Allow we not feel the strike the s

Buddhism.

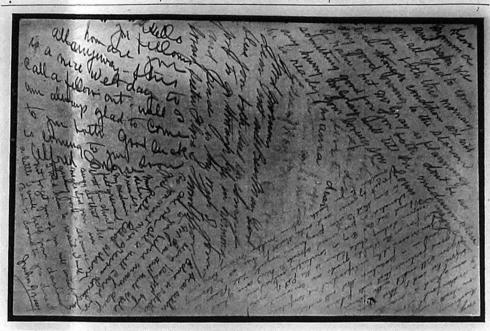
Allow me, not for controversy, but for instruction, to make the following inquiries of our New Zealand Theosophists, hoping for answers, not in words of the dead Sanskrit, but in some of the 115,000 English-dictionary words, used by Shakespeare, Carlyle, Emerson, and others of the acknowledged literati. Further, as I regularly attend the theosophical meetings, Sunday evenings, I shall ex-

Psychography.

EXPERIMENTAL SEASCE NO. 1 WITH PROF. FRED P. EVANS.

We are privileged to have as our guests at the present time, Mr. and Mrs. Fred P. Evans of New York City, to whom an introduction through the Banner is hardly necessary. During their stay with us, we are to hold some experimental seances in slate-writing, which we feel your readers will be interested in. We shall conduct them on scientific lines and shall be ready to testify to their genuineness at any time.

We find Mr. Evans a genial, whole-souled man, hating deceit and avoiding ostentation. In fact, he avoids all notoriety, and yet his work shows always the imprint of truth-



Theosophy vs. Spiritualism.

To the Editor:

Sir:—Now on my fourth journey around the world and being connected with the International Press; a correspondent for several American Press; a correspondent for several American newspapers; and, further, being for imaly years a student at the shrine of the occult, I beg for a little space in your ably conducted journal, referring mostly to the report of a lecture by Mr. Maurals aping quite freely with Spiritualists and Spiritualism.

Permit me to pressies by stating that I had for several years a samatorium in San Diego, California, and from which I could look across the bay to Point Loma, where the American Theocophists have been putting up large buildings in the interests of the theosophic cult, oue of which is to be devoted to the revive of the ancient mysteries as taught by the Hiddin sages, otherwise the Mahaimas. I was present at the leafing of the corner-stone of this structure. These Wm. Q. Judge-Tingley Theosophists profess to be the real true Theosophists, regarding its; Colonel Olcott "running away from New York," they say, where "Theosophy was making little or no progress," and settling in Rombay, and later, with Mahame Blavatsky, moving on to Adyar, India, making this place the head-centre of Theosophy. Since Wm. Q. Judge's death Mrs. Catherine Tingley has been at the head of the majority of the American Theosophists. Each party claims to be the genuine. There has also been a seceeding from the secessionists, in which Hargreavets and Dr. Black were conspicuous; so that there are three distinct kinds of Theosophysis in California, New York and Europe, extending castward to Sydney, and to talk of "brotherhood" among these Theosophists in the keenest irony. The charges of fraudient sheet shools of Theosophists in American are so plitable that the puzzled student is continually asking. "What is Theosophy, and are these its legitimate fraits?" Twice did I come to the defence of Colonel Oleott (a personal friend of mine) in the San Diego Press. These several kinds of Theosophy, and are th

pect the following questions answered from the platform Sunday evening next:

1. Wherein do you consider the physical mediumship of Madame Blavatsky unlike the mediumship of thousands of spiritual sensitives called mediums; and do you consider the precipitations and communications received by William Q. Judge, of New York, coming professedly from the mahatmas, to have been genuine or fraudulent?

2. What positive proofs have you that any mahatmas were ever seen except the bare assertions of two or three persons, one an American and another a Hindoo; and wherein does a mahatma differ from a pure and exalted spirit, such as Andrew Jackson Davis, Hudson Tutte, W. Stadinon Moses, M. A. (Oxon), the distinguished Judge Edmonds of New York, and others conversed with for years?

3. Are there any woman mahatmas, and, if so, have they been seen and described as clairvoyant Spiritualists see, cognize, and describe their mothers, and other loved ones searching the higher heavenly spherys of existence of the property of the search of t

3. Are there any woman mahatmas, and, if so, have they been seen and described as clairvoyant Spiritualists see, cognize, and describe their mothers, and other loved ones scalivoyant Spiritualists see, cognize, and describe their mothers, and other loved ones istence?

4. If original man evolved from the animal, were it ape or orang, did he have to be reincarnated or reposited late a fleshly body to vork out some cut the mahatmas when this flanet, according to scientists, was wrapped in a rolling liquid mass of flery fluid?

5. If kings and sages are reincarnated in accordance with Hindu transmigration, may not—must not—thieves and murderers be also, and may they not grow worse and worse during each reincarnation into the flesh?

7. I have been told by clairvoyant Theosophists and two or three Spiritists that I lived on the banks of the Ganges 16,000 years ago and was the earthly father of Mrs. Abby Gould, a writer and poet in Hilmis, U. S. A.; that later I was the Greek Herodotus, the traveler and father of history; and again, that I was a priest in a temple of Ogiris when the Great Pyramid was being built, and later still, I have been informed that I was a priest in a temple of Ogiris when the Great Pyramid was being built, and later still, I have been informed that I was, in my previous relucaration, Peter the Hermit. Now, then, admitting all these reincarnations to have been true, what benefit are they to me or anyone else, providing I have not the slightest recollection of any past life in the human body?

8. If India has been blessed with the mahatmas, with the sacred books of the East, and the teachings of the masters for long, weary centuries, how do you account for the degeneration of India unnost is provided. The complete of the well-down the complete of the will an unnost is provided to the construct of the conditions, engaged in any of the great practical reforms of the times, such as a moral crussed against smoking, intemperance, glutony, Indian castes, child-marriages, and other demoralizing habit

If there enters your soul a sense of peace which makes you forget all that is solind you, all that is mourful and confused in your past, that is God.—D. Ravignan.

"Its only when they spring to heaven that angels.

Reveal themselves to you; they sit all day Beside you, and lie down at night by you, Who care not for their presence,—muse or and all."

And all at once they leave you and you know them!

to which the world turns and which attracts investigators and makes friends.

Trof. and Mrs. Evans, Prof. Pauline and Mr. and Mrs. S. G. Boyce recently made a trip to Ragged Lake, where Mr. B. has a cottage; there to enJoy fishing for the gamy trout. We got the trout and various other bites. We also held a seance in the cottage on Zuesday at 11 a. m., June 19, 1902, seated the contract of the co

Mediumship: Its Relation to Spiritualism.

Mediumship: Its Relation to Spiritualism.

Sanday, July 13, Dr. Geo. A. Fuller gave one of his best lectures before a large audience at Onset. He took for his subject, "Mediumship; Its Relation to Spiritualism," and said in part:

"Mediumship lies at the base of all new thoughts. Some are trying to introduce, as new, thoughts shat they have just discovered. I discovered the same thoughts years ago. Some people are too proud to call it Spiritualism. You might as well be ashamed of your father and mother as to be ashamed of your father and mother as to be ashamed of Spiritualism. It is my father and mother.

"It on all the same fortune telling when say made to the same and the same of the same o

where. All we have to do is to call out sest there is in man and this is the duty

he best there is in man and this is the duty of every Spiritualism. "Spiritualism stands for the better nature hat is in humanity. Spiritualism stands out in a bright light of its own. It comes to appear to the highest nature in man. When spiritualism came; despair and doubt were recepting over all denominations in the world. Spiritualism came; despair and doubt were recepting over all denominations in the world. Spiritualism does not need the help of Spiritualism. For thirty years I have never had a loubt. Spiritualism has to reach that great ody of people that has not been reached. "Mediumship is needed more now than ever sefore. Let us cherish our mediums and nake their lives better and sweeter; then here will be a revival in Spiritualism. Don't se jealous of one another; that has been the am of Spiritualism. Let us come closer to-ether this year than ever been done before at lose t. I am not only a believer in medium-hip, but a knower—lif I may use this term. I deleve in every phase of mediumship. I do of believe everything that has been given s such. "We invite the investigation of all honest

believe everything that has been as such.

"We invite the investigation of all houset skeptics. Come closer together and work to do good to each other. Do good while we are here. This is the Higher Thought of Spiritualism—to live the life of our Spiritualism daily and then the world will be made better by our living in it."

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of Truit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. If will mail sample of fruit and full directions to any of your readers for nineteen (13) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

Unity Camp.

The largest audience that was ever at this popular camp gathered on July 13 to greet Mrs. May S. Pepper. All the available space was packed, and many could not get within hearing distance of the speakers.

Although Mrs. Pepper has not yet recovered the full use of her arm, she excelled herself in her work on the platform, both in her address and the large number of communications which were acknowledged by every one to be wonderfully correct. Many other good speakers and mediums participated in the exercises, among them being Mrs. Sarah Byrnes, Dr. Hale, Mr. Emerson, Mr. Sears, Mrs. Nutter, all of Boston, and Mrs. Albert Lewis and Madame Helyett of Lynn. After President Caird had stated that Mrs. Pepper had given her services for the benefit of the building fund of the Association, and Mrs. Pepper had made a most cloquent plea for the name, a collection was taken which resulted in the sum of forty-one dollars and fifty-four cents to be added to the building fund. Good mediums are pivsent every Sunday. Visitors from Boston/can come by the way of Melrose Highlands, transferring to Saugus Centre.

You Certainly Need Horsford's Acid Phosphate.

strengthens the weak, revives the tired, as the nervous, and increases capacity for grance. Of all tonics none equal to this.

Gypsy Camp.

The Lynn Spiritualists' Association will hold a gypsy camp at Unity Camp, Saugus Ceutre, Wednesday, July 20th, afternoon and evening. Tents will be erected in the grove and private readings will be given by the following mediums: Mrs. Ackerman Johnson, Mrs. Dr. Caird, Mrs. Dr. Chase, Mrs. Pye, Mrs. Carrie Hare, Mrs. Bird, Mrs. Albert Lewis, Mrs. Mond Litch, Madame Helyett, and others to be announced later. There will be a free test scance in the auditorium at 3 o'clock as usual. Private readings, 25 eeuts. If the day should be stormy it would be postponed to the first pleasant Wednesday.

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Winslow's Soothing Syrup has been for children teething. It soothes the softens the gums, allays all pain, cures colic, and is the best remedy for Disr-t. Twenty-five cents a bottle.

Lowell Camp.

The interest in our camp meetings, which opened July 6, continues unabated. July 13 Mrs. Lizzie D. Butter was our speaker and gave an interesting and instructive lecture, followed by many convincing evidences of spirit communion. Mrs. Anna M. Coggeshall and Mrs. J. B. Arthur also took part in the services. A circle was held in the afternoon, in which many mediums from out of town took part, most noticeable among them being Miss Nellie Putney of Lowell and Mr. Thompson of Boston. The Cause of Spiritualism is surely growing in our city. Fred H. Coggeshall, president.

EFAn excellent cabinet photo, of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 25 cents.

After Enthusiasm is Gone.

There are times in every life when the soul stands on the clear heights, and no task seems to be too difficult to the boundless enflusissm of the mement. But what is to be done when the soul has descended into the plains, and the enthusiasm is gone, and the task remains? Only to go on bravely, trustless, and making faithful performance fill the place of enthusiasm. The mountain and the plain has seach its place in life,—the mountain for the clear vision shead, the lowly road along the plain for the actual performance of the journey.—Ex.

Mrs. Soule's Photographs.

The Ranner of Light Publishing Company as secured the exclusive right to sell the hotographs of our circle medium, Mrs. MindeM. Soile, and offers them to its patrons the exceptionally low price of twenty-five entre each. Every Spiritualist should have not these photographs. All orders will be romptly filed. Send us twenty-five cents and secure an excellent likeness of this gitted sedium.

Exercise for Wome

PREDERICK W STO

uctor of the Chicago Athles orly Athletic Instructor of Co liege and the Kniekerbocker

Great as are the benefits to be gained from physical exercise when taken up by men, the results are even more marked with sponshible for this, for very few women take anything like the proper amonit of exercise. Work about the house calls for activity of a certain sort, to be sare, but it is very likely to be of the kind that taxes a few muscles at the expense of the rest. The busy housewife is apt to become stooped, round-shouldered or flat-chested, unless she pays careful attention to the carriage of her body all through the day Becoming weary over a says attitude of relatation, leans to one side, or takes to the comfortable rocking-chair when she can find the opportunity. In this same rocking-chair she will rest the whole weight on the end of the spine, and then commence that swaying to and fro that seems to her so soothing-or possibly she keeps up the endless swinging through mere force of habit. However that may be, she is rectly as she does is bad enough, but add to it this, constant motion and you have a combination that is responsible for more aches and palns and discomforts than you have dreamed. Sit erect in your chair, placing the weight of your body where Nature intended. Keep your chest well forward, and the abdomen will be naturally repressed. Stand well, walk well, sit wells soot the conscious of an improvement in figure and carriage that is most gratifying. We must not overlook the importance of the position that the mother of today occupies. Upon her strength and endurance, as well as upon her intellectual force, depends the future. If she will fortify herself by a physical upbuilding, a sturdy generation of coming men and women will be her rewards a blessing indeed. Often when night comes she is wearied to a point of exhaustion, and only those who have tried it can appreciate the wonderful value in such a case of ten minutes' vicorous exercise, followed by the refreshing bath. The miscles hecome fairly beautiful to the position that is pleasing or one spent in study.

Those who sit a great dea

Inspirational Address.

MRS. C. FANNIE ALLYN.

"If whatever is is right, is not Christianity a benefit to mankind?" For what does Spiritualism stand?" were the subjects taken from the audence upon which was based the following discourse by Mrs. All's was based the following discourse by Mrs. All's He that present to to the extra the old light of the subject taken from the audence upon which was based in the control of the co seigne of printing.

Spiritualism stand?" were the subjects taken from the audience upon which was based. The following discourse by Mrs. Allyn:
He that presents to you the electric light proves to you that it is better than the old light of the gas, oil or candle. The Christian Scientists tell us "The faith of God is all that is necessary; but we notice that when there is a bone to be set a doctor is called.
All things are not right. They are necessary according to condition, but it is necessary to a wavy with conditions. You say the first step is to do away with the criminal; he first step is to stop making criminals. Is not the world better? The woman is better because she now has a right to thin.

Whatever is is not right. Thos. Paine's picture was taken from Independence Hall by Christians and it was put back by the Christians. For us it was nearer right when they put the Christians and it was put back by the Christians and it was put back by the Christians and it was nearer right when they put the better. We would not fill our prisons and our dirorce couris. The law by which we have grown is the nearest right. We cannot stop the rain, but we can-make something that will protect us from the rain. Spiritualism stands for knowledge, the sweetesty ou can ask for from the spirits world.

The best condition that enables spirits to come to us is to be geritlemanly and womanly and to do by others as we would have others do by us.

It is just as necessary to breathe right as to play right.

You can't build a house if you don't have the right material.

Spiritualism is competent to lead the way to reform.

About two weeks ago down on your coast

there was a signal from a ship in distress. Those on board had prayed and God had answered not, but we have constituted a coast gang of men that would not be allowed to sit in the front pew of our best charchesmen with brave hearts bet not of good clothes. They saw the signal, but did not stop to pray; they shot a life-line out and the sinking man grasped the material life-line. He was drawn to shore and he said there were others to save and the brave men started out and saved them also.

Talk about prayer! There was never a prayer that did the work these brave men did. This is what Spiritualism tands for a prayer that did the work these brave men did. This is what Spiritualism tands for the unseen. Low of spiritualism stands for the unseen. Just as long as you cling to a thought outside of troth so long will wrong exist.

If everything was right you and I would have a right to do as we liked.

To face your own soul is the hardest thing you have to do.

Let Spiritualism stand for the inner spirit. then we will treat children according to their linner soul.

Mrs. Allyn preceded her lecture with an improvised poem from subjects taken from the audience.

Onset, Mass., July 13.

PAR H. L.

(Translated from the French.)

Assa is a cosmogony with this peculiarity of being conformed to the druidical doctrines upon the etherical functions of the great universal Amas.

It treats of the primitive matiere, fruitful and fertiliging, which all cosmogonies place at the origin of the world. It is the As (from which comes the name Assa); the primordial point which distinguishes itself in active, passive and neuter functions, and reproduces itself in the development suited to each particular series. It deals with the eminently druidical problem of the immortality of the soul; of the Gallic phonetique where caphony rules; of the etymology of the names of the Gallic cities, vestiges fastened upon the soil; of writing, which preceded language and of the signification of letters.

Assa, invoked as the father of the Gauls, is the universal fluid employed in the hypnotic practices of the Druids, partially preserved in the cours d'amour of the middle ages; and at length particularized, at the epoch of the Revolution, by the affirmation of the rights of the individual.

The role of hypnotism in history is thus unveiled.

How is the division of the unique and fertilizing matiere operated? The primordial point, the universe, this great planet which contains all others, was able to disjoin itself in rings, these to contract in circulating globes, then upon each globe in its liquid state a biological series establishes itself.

Setting aslide the Latin and formalist theory of the catom, and making no account of spondice exceptions.

The primitive ether, after having produced the thinking being from the better part of itself, remains in cosmic function. By incessant friction against the air, it accumulates excepting.

The primitive ether, after having produced the thinking being from the better part of itself, remains in cosmic function. By incessant friction against the air, it accumulates the category of the commentation of the callular produced to the soil of Gaul like vestiges to three idions, Greek, Latin and Gallic.

who had, or pretended to have, a secret to guard."

After the draids, the courts of lore of the middle ages preserved all the ancient practices of magic, the usage of talismans and enchanted arms.

"Paris, however, was always a scoffer and in the good city, overliving his time, Rabelais, who united in the same ridicule, magicians and chevaliers, to whom Cerventes gave the last blows."

This was then the epoch of the Renaissance, and the veritable druidle thought cowering and lurking in Greek and Roman manuscripts, was spread abroad anew by the science of printing.

REFLECTION UPON THE ETHER.

ancient stigmata to render it clean to re-

the ancient stigmata to render it clean to receive new impressions.

Inspiration is of two kinds: physical and spiritual. In like manner, of all our senses, each can deredop a second faculty; as ordinary sight and second eight.

The ether was named Hyperion (rising above) on secount of the elevated place which it occupied in the universe.

Three things have been attributed to the ether for this same cause, Saturn, as the highest of the planets; the semble epidermis as enveloping the four senses as the ether in cosmic function surrounds the four elements; the thought, the sacred fire, superior principle of man.

The ether in Sanskrit is named Akasha, Ash, in Irish, signifies fire, a quality of the ether. One might say: Some one separated the subtile from the dense; or the subtile separated itself from the dense; or the subtile separated itself from the dense; or the subtile and the dense separated themselves. Three formulas, three systems: unitarian, dualistic, or trinitarian. Speech, which copies reality, reproduced it, in grammar, in the three kinds of verbs active, passive and neuter, and the three kinds of substantives.

The stars are the interior organs of the unierse, the planets centres of spacial activity. At the periphery are found ether and enerty. Saturn, the first point which turns. The soliquity of the celiptic is due to the magnetic pole.

I think, then I am, said Descartes. Then he who does not thick does not exist, He is an ephemera. And he who exists persists. For time and space are emptiness.

ETHIQUE.

When one remembers that the god of ideal-lats is the unknown, and that magnetism is that which the theocratists labored to con-creal, if one draws the conclusion, one has emptied the sack of human wislom, and when one thinks, with Titius Lirius, that religious erremonies have been instituted to occupy the people whose belligrant tendencies wern feared, one is at the root of all policy. All the same Titius Lirius judged the exter-nal fact. For the awen subsists, which to preserve its personality as far as possible against snares of the one and the violence of the other, ought to have its own courage and its own policy.

consider Science, call it wi The su State," i Almost d his knife his idea many.

the same acce or section thing impossible.

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style. If he cannot praise he hesitates not to
say so, therefore his praise is pleasant to
have.

have.
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M. C. B.

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Man is the one substance with God, and when he realizes this oneness, or his God-na-ture, he begins to wield God-like powers; he overcomes disease, worry, sorrow and grief; he becomes blissful.—Frank Harrison.

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Editorial Notes.

This is the senson for camp meetings, and all denominations that have resorted to such gatherings as means of propagandism are now opening their conclaves for the year S. E. 55. This is especially true of the Spiritualists, and during the next three months at least forty Spiritualistic camps will be held. Thousands of people will visit these centres of spiritual thought and will return to their homes greatly benefited by their experiences. Some will seek these Meccas of Spiritualism with crushed hearts and burdened souls, to go away rejoicing in the truth that has been there revealed to them. Others will go out of idle curiosity to have a good time, and to find some new amusement that will help them in tuture to while away on idle hour. Still others will go to these places bent solely on pleasure, future to while away on idle hour. Still others will go to these places bent solely on pleasure, caring nothing whatever for the spiritual truth to be found there, nor for the progressive and reformatory teachings to be heard from the rostrum. It is certain that "some who come to scoff will remain to pray," while into the mind of every listener, into the soil of every one who makes even one experiment in the way of phenomena, some seed of truth will be planted that cannot fail to bear good front in days to come.

The writer is in doubt as to the effect of these camps upon the spiritualistic body as a whole. Manypersons are mentally calighteard, spiritually illumined, and physically strengthened by their attendance at these camps. All such are greatly benefited by them, and to them these remarks do not apply. But others, and I fear the majority of our campers, get all they can at the camps by speculing their money freely for scances, and special pleasures of a personal character, then go to their homes, and do nothing for Spiritualism through their local societies throughout the whole year. These people seldom contribute one dollar to the camp associations during their solourn at the camps, save only the sums they are forced to give in the way of season tickets, gate admissions, and associations scances. These are the ones who complain bitterly because admission to all camps, seances and special entertainments are not free, yet they compleacently pay out hundreds of dollars at questionable scances, and literally throw their money away in following after those whose leadership is sure to take them far from the pathway of truth. One sma of my acqualintance took three thousand dollars to a certain camp, speat it all upon mediums whom swat he most credulous Spiriting institutions in the most credulous Spiriting institutions.

of five weeks, had to send to his he money with which to return. He typi class to which I am now referring.

What good did the compmeeting do him? The money was his—I admit that fact—and be could squander it if he desired to do so. But is there not an ethical principle involved in this matter? Has any man the right to injure others by injuring himself? Has he the right to add to the depravity of vicious mediums by such patronage as this man gave them? Were not he and they alike injured by his experience? It is not my purpose to blame the camps per se for this sad episode. While camp managers should do all in their power to keep counterfeit mediums from their grounds, they cannot reasonably be expected to become the guardians, in a personal sense, of every visitor. But it is not my purpose to argue that side of the question. My point is this—are so many campmeetings beneficial or injurious to Spiritualism as a movement? Who dares to answer that question chadidly, openly? Campmeetings benefit thousands of people, and do a vast amount of good by lightening the mental burdens of the sorrowing. As such, they are entitled to an important place in the public work of Spiritualism, but it is a serious question whether they do not injure, rather than help, our local societies. I admit all the good they do, freely, willingly; therefore, I must also admit all other results that eventuate from them. Before the coming of the camps local societies were more largely attended and liberally supported than they are today. Have the camps taken the money of the Spiritualists and left nothing for the locals?

The readers of these lines must not think even for one moment that the writer is an enemy of campmeetings. On the contrary, he is especially desirous that they should be liberally supported, and largely attended. His thought is that the work of the camp is not complete unless it teaches every individual Spiritualist to generously support his local societies with the service of the camps to the spirit. The Cause is injured rather than benefated by weak-kneed brethren both at home and abroad. If camps hurt our local societies, our speak

A prominent Spiritualist in one of the large cities of the United States recently declared that the N. S. A. was a useless and expen-sive institution—that it had never done anythat the N. S. A. was a useless and expensive institution—that it had never done anything for the Cause, nor wrought any benefit to individuals, save to the salaried officers and missionaries. The lack of information on the part of this prominent (?) Spiritualist is painfully apparent. The N. S. A. has secured for Spiritualism recognition at the hands of the court's both for its ministry, and for itself as a religious movement. It has aided in the defense of a large number of worthy mediums who were unjustly prosecuted in different States of the Union. It has fought and won an important will-contest, by and through which a precedent is established making it possible for a Spiritualist to make a bequest to his religion with the assurance that his wishes will be carried out. It has given liberally to the sick and needly, and is today caring for half a score of invalids who were utterly without means of support until the N. S. A. took them up. The N. S. A. has also made the name of Spiritualism respected by the secular press in many of the pulpits of the land. In fine, its record is one of helpful service to our Cause from the time of its organization down to the present day. The N. S. A. is a power for good in the land and it has come to stay.

...

These remarks remind me that the tenth National Convention of the Spiritualists of America is to be held Oct. 21-24, 1902. S. E. K., in Berkeley Hall, Boston, Mass. Indications now point to a large attendance from all sections of the nation as well as from New England. It is to be hoped that every society allied with the N. S. A. will be directly represented at the coming Convention. As a matter of fact, every Spiritualist who can possibly do so, should attend the Convention in order that he may acquaint himself with the real objects and purposes of the N. S. A., that he may speak knowingly of its work. The day sessions of this great Convention will be free to all, but to the evening meetings an admission fee of twenty-five cents will be charged. One of the evenings will be devoted to the children, who will make up a program of their own, and present it as an earnest of their interest in Spiritualism. On another evening the gifted N. S. A. missionaries, outside of the President, will give the people an account of their work, and show them the needs of the Canse. On the other two evenings prominent lecturers and medinms will give expositions of the sunny religion and comforting phenomena of Spiritualism. Surely it will be a gala day for our Cause, and every friend of our movement should plan to be present. Reduced rates at one and one-third fare, on the certificate plan, have been granted by all railroads.

The medical monopolists of Massachusetts claim to have unearthed a very clever scheme on the part of a candidate for registration before the State Board a few days since. The young man was uncertain as to the outcome of his examination—in fact, felt almost sure that he would fall—so he hired a regular physician, who had already taken the examination in previous years, to assume his (the students) uame, and again undergo the ordeal of Secretary Harrey's severe testing. The examination had proceeded but little way when the astute Secretary of the Board

of Registration announced his important dis-covery, and ruled the candidate out of the field. It will henceforth be impossible for the young man to register as, a physician in Massachusetts, hence is debarred from earn-ing his living by means of his chosen profes-sion. Why has this trouble come upon this young man? For trying to evade a law that no one wants, or dld want, save a few inter-ested doctors in search of salaries that they, could not earn otherwise—a law that the candidate felt la his soul to be unjust and tyrannical, hence could be broken with no untoward moral effects.

The writer believes in law and order, but

tyransical, hence could be broken with no untoward moral effects.

The writer believes in law and order, but prefers justice to the former every time. The two have so long been divorced by our law makers and courts as to have very few attributes in common at the present time. The medical law of 1834 was not desired by the people of Massachusetts, nor by the rank-and file of the intelligent physicians. Those whose works proved their ability to heal the sick had nothing to fear from so-called quacks, neither did they require bolstering up by an artificial prop in the form of a special law for their benefit. It was passed at the behest of politicians to provide official positions for politicians, at the expense of the State, whose work required a reward of this kind. Some of the doctors who received appointments to the Board of Registration in Medicine had not realized in full on the sales of their political assets, hence had to have a special bowl of official pap provided for them. It was these men and their intimate friends who wanted the infamous law in question—not the intelligent, progressive physicians, nor the people of the Commonwealth. The law is tyranny, pure and simple, and the undoing of one young man, who has yielded to the tempitation of wishing to avoid its provisions, is ample reason for its repeal. We have crimicals enough without adding to their number conscientions men and women whose only crime is their desire to earn their own livings by their own efforts, without interference on the part of the law. Let us demand and several contents of the law. by their own efforts, without interference on the part of the law. Let us demand and se-cure the repeal of the medical law in Massa-chusetts. . . .

chusetts.

But how can this be done? It will be easy enough to do it when all friends of liberal thought work together in behalf of liberal thought work together in behalf of liberal thought work together in behalf of liberty and justice. The first step to be taken is to elect men to the State Legislature who will carry out the wishes of the people. To do this, we must vote for principles, regardless of party ties, and put men into office upon whom we can rely. For the present outrageous condition in Massachusetts, the Spiritualists and Liberalists have only themselves to blame. They have voted for men as Republicans and Democrats whom they knew in their hearts were opposed to everything they held dear and sacred. I have no doubt that many Spiritualists voted for Dr. Harvey for the State Senate simply because he was their party candidate, yet they knew his bitter hatted for their yelews, and utter disregard to their claims for freedom of thought and action. More than this, were Dr. Harvey are Spiritualists who are so wedded to their political party that they would yout for him. again a candidate for the Legislature there are Spiritualists who are so wedded to their political party, that they would vote for him, even though they knew he would, if elected, have them and their brethien flayed alive, if he were given the power to do it.

he were given the power to do it.

The retirement of Dr. Harvey and all of his kind from public office would be a public blessing. The people can keep him and all others like him out of office when they vote from principle and not from prejudice. Now is the time to begia the sifting process. Question every man who is seeking the nomination for the Senate of the House and ascertain his views on the medical question; when one is found whose views are sound, who is willing to pledge himself to carry out the people's will, help him to obtain his nomination and then work with a will for his election. By these methods the obnoxious medical law can be and will be repealed. Spiritualists, are you willing to do your duty in regard to this matter? If so, attend your party primaries, and there secure the nomination of good men and true, to be your representatives at the General Court. If your own party puts up a man who is an enemy to freedom and justice, be manly enough to vote for his opponent, provided he holds your own broad views upon this question. Prove that you are oven by voting for manly men for public office.

President Mitchell, the coal miners' leader

President Mitchell, the coal miners' leader in their great struggle for justice, has recently won a signal victory by inducing his followers to avoid a general strike. If all miners and friends of the miners were to cease work, they might bring their opponents to terms, yet the chances are that there would be pleaty of "scabs" ready and willing to take the places of the strikers at nominal wages, hence they would gain nothing by going out. Even if all mines were rendered inoperative, innocent parties would suffer such hardships as would cause the Government to interfere, in which case the power of the army, would be mercliessly used against the strikers. The causes of difference between the contending parties are by no means finally settled. The present decision is at best only an armistice; and no one can tell how soon hostilities, will, again break out. President Mitchell and blk-followers have shown a very liberal spirit in trying to secure their rights, and are deserving of great praise for their manly forbearance under strong provocation, to retailatory deeds. President Mitchell has proved himself a statesmap, and his sagachous leadership marks him as one of the tright great men of this age. Conscious of the righteousness of his cause, he has counseled peace, good order, fairness and toleration, and by so doing has won the respect of every fair-minded man in the United States.

Strikes are costly experiments, and seldom

Strikes are costly experiments, and seldom result in benefits to those who engage in them. Not one strike in twenty is successful in securing for the laboring men all of the concessions they desire. While a strike is one the workingmen lose all of their wages, and

cither suffer from hunger in consequence, or olse are in part supported from the relief fund of the National Labor Union to which they are allied. The owners of the properties in which the strikes, occur lose something, as a matter of course, yet their losses are more than offset, in the majority of cases, by the enormous increase in price at which they sell their goods. The consumer is the final surferer, and he it is in company with the striker, who has to bear the heavy burdens caused by the refusal of the employed to continue at their posts. A strike is dangerous alike to the well being of the workingmen, and to the peace of every community in which it may chance to break out. It, should be avoided at all hazards and only resorted to as the last resort of the toilers to secure their inalienable rights. It gives rise to friction, frequently leads to rioting, and affords an opportunity for an unscrappilous oligarchy to corrupt those who, like Judas of old, stand ready to sell their souls for mouey.

The frequent clashing between capital and labor, together with the immense losses caused by strikes, is teaching the people of the United States the true method by which these troubles may be obriated. The way is rapidly opening for governmental control of all public utilities, such as mines, railroads, telegraph and telephone lines, canals, water service, electric lighting, etc., etc. The multiplication of trusts and their frequent abuses of their power are also schoolmasters to the people, showing them that it is absolutely necessary that the control of these industries should be in the hands of the people for the benefit of all classes of citizens. Within the next few years, pernaps months, an attempt will be made by the telegraph companies of the United States to sell their several plants to the government at a price nearly double their actual value. If it succeeds, the sale of other industries will soon follow at the same excibitant rates. In the meantime the people will be doing something for themselves, and

all maskind.

The seventeen-year locust, as the insect is called, is making havoc with many of the giant cakes in various sections of the country. It bores a small hole into a limb, deposits its eggs therein, and then its progeny as soon as hatched proceed to cat the fibre of the wood. In many forests recently viewed by the writer, branches from the oak trees are scattered over the ground, and not a few of the trees are dying from the effects of the depredations of this peculiar insect. The fallen limbs look as if they had been cut off from the tree by some sharp instrument, especially prepared for such work, whereas it is solely due to the efforts of the persistent locust. The grub thrives upon the wood of the tree for some weeks, then buries liself in the earth until its time shall have come for its next appearance upon the earth, by some people declared to be once in seventeen years. The study of this destroyer of forest giants is interesting, but the appalling results of its labors should lead thoughtful persons to find some means by which the pest can be exterminated. Would it not be well to divert some of the moncy that is being squandered in foreign missions, in useless wars, in unnecessary public buildings, etc., in the more practical and beneficial work of destroying this enemy of our forests?

[Rev. Covert, who was so thoroughly used]

Ifev. Covert, who was so thoroughly used up in his last debate with Moses Hull, is showing some signs of a new outbreak. He says he hasn't gotten through with the Spiritualists by any means, and purposes establishing a public park in which he is to carry on his work of annihilation of the Spiritualists of the world. This occupation may please the doughty elder, and as it will keep him from attacking people who are not able to cope with him, it is probably a good thing that he has undertaken it. Inasmuch as Covert is a pretty good fellow, with the exception of the fact that he never tells the truth, the Spiritualists will lose nothing by his outbreak. Let him fume and foam as much as he likes; it will relieve the peat up forces of his diseased brain, and will work great good to Spiritualism, provided the Spiritualists prove their superiority to him by refusing to descend to his low level to notice anything he may say. Such mountebanks as he only seek notoriety, and are never so happy as they are when their betters forget themselves and give them free advertising through their efforts to reply to them. Let Covert alone, and he will soon sink into "innocnous desuetude" to keep company with the one who first made those words famous.

Mrs. Jennie Hagan Brown has been doing some literary work in connection with the Woman's Press Association of Texas. She accompanied this organization on several of its receat excursions, and her articles describing the journeys found so much favor with the railroad authorities and land syndicates as to call forth many encomiums of praise for the writer, and win for her the honor of having them republished in pamphlets devoted to scenic Texas. She is also frequently employed by this Association to lecture upon literary and philosophical subjects in different sections of the State. At present, Mrs. Brown is filling engagements at some of the Spiritualist campmeetings in the north.

The phenomena of Spiritualism are based upon the solid rock of fact. They are challenges to man's intellect to search for the causes that produce them. When the cause is once found, the student is commanded to explore the realm from which they emanate. They are the results of applied intelligence and prove that man's consciousness has survived that change called death. With this

demonstration in mind, man should go for-ward to find what that life beyond the tomb reality contains for the children of men. Phen-mena are true, yet they are only helps to man in his efforts to solve the problem of the soul. They become of little worth if he persists in seeking them for amusement, or for personal pleasure. They are of value only as they are applied to life, and weave step-ping stones into the soul's eternal Temple of Truth.

My attention has been called by a friend and co-worker in Worcester, Mr. M. F. Hammond, to a recent assault upon Miss Mary H. Green, by a negro, William Johnson, in that city. Miss Green escaped from the ruffian's hands, and aided the police in apprehending him. He was promptly tried, was found guilty, and sentenced to two years in the House of Correction. I ask every fair-minded person in the world if this sentence is at all adequate to the enormity of the offense? The honor of a true woman was at stake, and was preserved almost miraculously, yet the culprit gets off with a sentence of two short years' imprisonment for his horrible crime! What excuse is there for this miscarriage of justice? No defense was made by the negro, save that he had been firmking heavily, and that he was not therefore responsible for his actions! What arrant nonsense this claim is Every drunken man is responsible for his irresponsibility, and should be held to a stricter account for his crimes that are committed while under the influence of liquor, than would have been possible otherwise, because he was first guilty of deliberately putting himself into a state of irresponsibility, in which he was capable of other and even greater crimes. My attention has been called by a friend

Cards are out announcing the coming marriage, on July 20, of Miss Ida Elizabeth, sister of Mr. and Mrs. Orr of Mercer, Pa., to Rev. Thomas P. Byrnes, the popular pastor of the People's Church in Kalamazoo, Mich. The happy couple has the Banner's best wishes for all of the joys of wedded life. Mr. Byrnes was a schoolmate of the Editor of the Banner, and ranks high as a speaker in the Unitarian Church. He is a broad gauged man in all respects, and has never been fettered by creed, dogma, or the fetich of a name. He is a seeker for Truth, and never hesitates to follow wherever it may lead him. Mr. Byrnes was one of the speakers at the annual meeting of the Free Church in Sturgles, Mich., where his eloqueat words met with a ready response in the souls of his Spiritualist hearers.

Lake Pleasant, Mass.

(Continued from page 1).

(Continued from page 1).

South Deerfield, and Rattle Snake Gutter, in Leverett. The trolley cars run from the west gate on the Highlands to Montague, Greenfield, Miller's and Turner's Falls. A pleasant day may be spent by driving to Sunderland and taking the electrics for Mountain Park, on Monty Tom. on Mount Tom.

and taking the electrics for Mountain Park, on Mount Tom.

Pedestrians enjoy walks to Bald Hill, Green Pond, Lovers' Lane, the Cascades and the Glen.

It is no easy matter to manage the affairs of the Association, and only the hard, conscientious work of the officers can make Lake Pleasant the success which it is, Genial Judge Dailley always opens the convocation and presides over the meetings. Albert P. Blinn, who has been clerk for seven years, is undoubtedly the hardest working man in camp.

undoubtedly the hardest working man in camp.

Only thirty-seven years ago, my grand-father used to water his oxen in the brook at the point where it flows from the Lake. They called it Green Pond then. He would have hardly belicved that in less than forty years hundreds would spend their summers there and that oxen on its streets would be an unheard-of thing.

Perhaps in forty years more equally great changes will have been made. No one can tell. But whether Lake Pleasant be known throughout the world or a deserted wilderness, she will live forever in the hearts of these who love her. It is next to the oldest Spiritualist camp-meeting in America, old in memories, rich in good works and young in promise.

Neilie J. Wilder.

Nature, considered rationally, that is to say, submitted to the process of thought, is a unity in diversity of phenomen; a harmony, blending together all created things, however dissimilar in form and attributes; one great whole animated by the breath of life. The most important result of a rational inquiry into nature is, therefore, to establish the unity and harmony of this stupendous mass of force and matter, to determine with impartial justice what is due to the discoveries of the past and to those of the present, and to analyze the individual parts of natural phenomena, without succumbing beneath the weight of the whole. Thus and thus alone is it permitted to man, while mindful of the high destiny of his race, to comprehend nature, to lift the vell that shrouds her phenomena, and, as it were, submit the results of observation to the test of reason and intellect.—Humboldt.

Do not judge of a child's pleasures by your own feelings. A disappointment, triding to ourselves, may be an infinite evil to the little being whose soul is wrapped up in the pleas-ure removed. A child's plan should be re-spected. How cautious should a parent be that his children never have reason to suspect or distrust him.—Channing.

The punishment suffered by the wise we cluse to take part in the government, is we under the government of bad men. live un Plato.

Does any man wound thee? Not only for-give, but work into thy thought intelligence of the kind of pain, that thou mayest never indict it on another spirit.—Margaret Fuller.

We know better than we do. We do not yet possess ourselves, and we know at the same time we are much more.—Emerson.

Good Work at Des Moines, Iowa.

We were called to Des Moines for dates of July 18 to 17, and a large test was placed upon one of the public squares, in which we held eight meetings. The attendance was good and the last meetings were over-crowded. The weather favored us, and our rivends worked with zeal to insure success. When we have good local help our public states of the present of the presen

The elemies:
are as follows: Mrs. Mrs. B.
Beaullo, E. L. Crosby, Mrs. B.
R. A. Owens, B. A. Bean and Mrs. L. Henricks.

We were entertained by Mrs. Brewer, the
president, and found a hospitable home that
we were loath to leave. E. L. Crosby, secretary, 314 E. Thirteenth St., invites correspondence.

We hope that the flag of Spiritualism will
float ere long in every city and hamlet. May
good spirits inspire all into enthusiasm.

Fraternally,
G. W. Kates and wife.

Evansville, Ind.

To the Editor of the Banner of Light:

Moses Hull closed a series of three lectures at this point on the six inst., and the seed sown will surely bring forth good fruit. Of course phenomena hunters were not so well pleased, but those more on the mental plane were very much clated.

The good, however, that is to come is through the Morris Pratt Institute, which is located at Whitewater, Wisconsin. It is gratifying to know that such an institution has been put on a solid basis, so that it will not go down as did the Belle Bush school of Belvidere, New Jersey. It behooves all Spiritualists of wealth to assist financially in maintaining these schools of progress as it would surely make them more happy and contented henceforth. The time is here for such an enterprise and let us all do what little we can if not with money, with voice, tongue, pen and thus aid our fellow men to a higher understanding of life.

Those wishing full information on the subject would do well to subscribe for the "Curriculum," a journal issued from the institute which I presume will be elited by Moses Hull; the price of the magazine is one dollar per year, payable when the first issue comes out and you receive a copy; the first issue will be out about Dec. 1. The subscription list was increased to about fifty while Mr. Hull was here. One thousand subscribers insures its publication, so let the good work go on.

Camp Progress.

Camp Progress.

Sunday was an ideal day for visiting the woods and a very large audience was in attendance at all the services of the day, and after the sun set hundreds lingered in groups under the trees. At the morning meeting, Mrs. Sarah A. Byrnes, one of our pioneer workers and a grand one, spoke eloquently, Mr. and Mrs. James Smith did their usual fine work. Mr. Fred DeBos was good in his remarks and Mrs. Sadie L. Hand was at her best. The attendance at the moraling meetings is rapidly increasing. Mrs. Byrnes was the first speaker at the afternoon meeting and her short address was very fine. Mrs. Hand gave excellent satisfaction in her numerous readings. Mr. J. R. Scarlett made interesting remarks. Mrs. Abbie Burnham spoke in her usual entertaining manner. Mr. Smith spoke briefly and read a fine poem. Mrs. Hattle Webber made remarks, gave tests and closed the services with a benediction. The quartet sang several fine selections and by special request, "Come where the Lilles Bloom" and "Don't Shut the Door Between Us, Mother." About 1200 people were present. Wednesday seance of the C. P. S. S. H. M. as usual at 3 p. m. Good meellums present.

In the World Celestial.

"In the World Celestial," will win serious abecause of its dignifying reatment of spiritual science because of its dignifying treatment of spiritual phenomena, by its intelligent analysis of the action of cause and effect, and by its ability to render tangible and visible within the thought, the conditions of the worlds of finer vibrations which are undoubtedly peopled even though out of range of average human perception and realization. Hearty thanks are due to Dr. Bland for his admirable use of material committed to his care."

The above is from a lengthy review of Dr. Bland's new book in "Boston Ideas." We quote it because it shows the spirit of the literary press toward the better class of spiritualistic literature. This delightful book is for sale at the Banner of Light office for one dollar.

"In the World Celestial," will win serious adherents to the study of spiritual science because of its dignifying treatment of spiritual phenomena, by its intelligent analysis of the action of cause and effect, and by its ability to render tanglible and visible within the thought, the conditions of the worlds of the Penolscot Bay, whose sloping sides ability to render tanglible and visible within the thought, the conditions of the worlds of spiritual states of material committed to his care."

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Briefs.

Waverley Home. Sunday July 20, in spite of swild selfahness, and soul killing avaries, the psychic, or spiritual nature of man, is sarely, if but slowly, gaining the ascendancy over his physical or sensual nature. Recorded the noble acts that men do and these good deeds far outnumber the evil. The day is fast approaching when the character are, alas! too frequently recorded in the daily press. But side by side also, we find recorded the noble acts that men do and these good deeds far outnumber the evil. The day is fast approaching when thought to things spiritual? Who can number the thousands of right-moness is diffusing its rays into the soul of man, and his spiritual nature is asserting its supremacy over the fieth. Who can tell how much our mediums and teachers have molded modern thought to things spiritual? Who can number the thousands of right of the sould from the mediumship of Mrs. E. 8, when the sould man, the world will be yours in good time. Very interesting were the message today through the mediumship of Mrs. E. 8, when the spiritual hard of the world will be yours in good time. Very interesting were the message today through the mediumship of Mrs. E. 8, when the spiritual in expression, then the love and gratitude of the world will be yours in good time. Very interesting we

world. July us splendld work for the spirite service, Miss Cora Munree presiding at plano. Mediums present, Mrs. Bonney of Boston. Mrs. Fish of Melrose and Mrs. Munree, coadencer. Bits may be a more present of the money for the medium present of the money in the medium present of the m

Announcements.

G. W. Kates and wife, N. S. A. missionaries, have the following engagements at Camp Meetings: Island Lake, Mich., August 2 to 8; Grand Eedge, Mich., 10 to 15; Vickaburg, Mich., 16 to 15; Chinton, Iowa, 19 to 24; Waukesha, Wis., 26 to 13. Address them accordingly. They have a few open weeknights during September, that they can place in Southern Michigan, Northern Indiana and Ohio.

nights during ceptuans, northern Indiana and Ohio.

Moses and Mattle E. Hull, can be addressed Worrewoc, Wils., until July 23; at Lake Pleasant, Mass., to Aug. II; Waukesha, Wis., until Aug. 31, then Whitewater, Wis., until Aug. 31, then Whitewater, Wis. Dr. E. A. Smith, the president of Queen City Park Association, has had another relapse and it is feared he will not survive this. Owing to his illness the circulars for the meetings have been delayed. The lectures will be given by the usual fine speakers and will continue during the whole month of August. For circulars apply to I. W. Harch, Queen City Park, Vt.

The board of trustees of the Freeville Campmeeting Association have kindly set apart August 8 as State day for the benefit of our State Association which will be represented by our president, Mrs. Tillie U. Reynolds, who will deliver addresses. It is hoped that a large attendance will make this a great success and be the means of cementing a bond of friendship and love between the earnest workers in our state.

Herbert L. Whitney, Sec'y, 65 Howard Ave., Brooklya, N. Y.

Campmeetings for 1902.

Cassadaga Lake Free Association, Lily Dale, N. Y., from July 11 to Aug. 24, in-

Cassadaga Lake Free
Dale, N. Y., from July 11 to Aug. 24, inclusive.
Freeville, N. Y.—July 25 to Aug. 17.
Onset, Mass.—July 13 to Aug. 31.
Lake Pleasant, Mass.—July 25 to Aug. 31.
Unity Cump, Saugus Centre, Mass.—June 1 to Sept. 28.
Camp Progress, Mowerland Park, Upper Swampscott, Mass.—June 2 to Sept. 28.
Earnseilffe Grove, Lowell, Mass.—July 6 to Aug. 31, inclusive.
Ocean Grove, Harwich Port, Mass.—July 13 to July 27,
Sunapce Lake, Blodgett's Landing, N. H.—Aug. 3 to 31.
Niantic, Coon.—June 23 to Sept. 8.
Temple Heights, Northport, Me.—Aug. 23 to 31.
Verona Park, Me.—Aug. 1 to Aug. 25.
Etna, Me.—Aug. 8 to 28,
Queen City Park, Burlington, Vt.—Aug. 3 to Sept. 1.
Grand Ledge, Mich.—July 25 to Aug. 24.
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Verous Park, Me.—Aug. 1 to Aug. 25.
Etna, Me.—Aug. 8 to 28.
Queen Cliy Park, Burlington, Vt.—Aug. 3
to Sept. 1.
Grand Ledge, Mich.—July 25 to Aug. 24.
Briggs Park, Grand Rapids, Mich.—July 4
to Aug. 3.
Haslett Park, Mich.—July 25 to Sept. 1.
Ialand Lake, Mich.—July 27 to Aug. 25.
Vicksburg, Mich.—Aug. 3 to 25.
Ashley, O.—Aug. 17 to Sept. 7.
Mantua, O.—July 23 to Sept. 2.
Lake Brady, O.—July 13 to Aug. 31.
Summerland Beach, O.—July 27 to Aug. 17.
Mt. Pleasant Park, Clinton, Iowa.—July 27
to Aug. 24.
Marshalitown, Iowa.—Aug. 24 to Sept. 14.
Delphos, Kan.—Aug. 9 to 26.
Ortawa, Kan.—Aug. 22 to Sept. 2.
Cedar Vale, Kan.—July 13 to Aug. 4.
Franklin, Neb.—July 13 to Aug. 4.
Franklin, Neb.—July 19 to Aug. 4.
Wonewoc, Wis.—July 12 to 23 inclusive.
Waukesha, Wis.—Aug. 2 to 31 inclusive.
Waukesha, Wis.—Aug. 2 to 31 inclusive.
Sopth Boulder Canyon, Colo.—July, August,
September.

eptember. New Era, Oregon.—July 5 to 21. Los Angeles, Calif.—Aug. 17 to Sept. 14.

Temple Heights.

Treasure, Mrs. J. P. Steams, South Larrange.
Cottages, board and lodging can be obtained for parties wishing to board themselves. For cottages, board or land for tenting purpose appplications should be made to the Secretary, Orrin J. Dickey or to F. A. Dickey on the grounds.

Buckboards run daily from Belfast. On the Malaw Central Railroad, reduced rates are given from August 22 to Sept. 2, good to Belfast. Steamer M. and M., W. D. Bennett, of the Bucksport—Camden route, gives reduced fares from August 22 to Sept. 2, leaving Belfast every day, on the arrival of train at 9.45 a. m., for Temple Heights and Camden, returning in the afternoon, connecting on the return trip with train and for Bangor. The Boston & Bangor steamer gives reduced rates during the week of the meetings from river landings. Passengers from Boston on to the Heights should land at Northport, where they will be met by A. F. Elwell, if notified, who will take them to the grounds. Small boats will make connecting on with trains at Belfast during the week of meetings.

Lily Dale.

Lily Dale is situated on the line of the D. A. V. & P. R. R. thirteen miles south from Dunkirk, N. Y., in a beautiful and varied landscape, on an island washed by one of the four Cassadaga lakes, and ne-ting among beautiful hills that rise like sentinels in the distance, making an Eden of beauty and attractiveness.

As a summer resort the place cannot be excelled. The chain of lakes of purest water in which quantities of fish are caught yearly, the lovely drives and walks, the even temperature, the high altitude, together with many natural and acquired advantages, render it a favorite resort for people of all classes, who wish to spend a month or two of quiet enjoyment away from the cares of business, and the hurry and worry of everyday life.

One need not be a Spiritualist to enjoy the beauties of Cassadaga Camp, within whose gates Spiritualists from all parts of the Utility and the second of the periodically and papers.

The chairmane high engounce and the proposed pa

landscape, on an island washed by one of the four Cassadaga lakes, and nestling among beautiful hills that rise like sentinels in the distance, making an Eden of beauty and attractiveness.

As a summer resort the place cannot be excelled. The chain of lakes of purest water in which quantities of fish are caught yearly, the lovely drives and walks, the even temperature, the high altitude, together with many natural and acquired advantages, render it a favorite resort for people of all classes, who wish to spend a month or two of quiet enjoyment away from the cares of business, and the hurry and worry of every-day life.

One aced not be a Spiritualist to enjoy the beauties of Cassadaga Camp, within whose gates Spiritualists from all parts of the United States and Cannola are yearly assembled during the months of July and August. Nature is always lovely. Here she has been lavish, and it becomes proverblad, whoever visits this charming revort once invariably returns.

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the session.

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Dysto-Date Praylessa: A Doughter's Bys in Adelbide,
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CLIMPSES OF HEAVEN. By Gilbert Rearged at homeony parties, which had above the arrangement that the property of the property of

Words That Burn.

A SOTH CENTURY NOVEL.

BY LIDA BRIDGE BROWNS.

Ulle gives a clea to the plot, which above the at the book of angry words and wrong doesn't be be a second to the book of angry words and wrong doesn't be be a second to be be a second to be a second The story is progressive in its books the new thought and some of the later

SPIRIT

lessage Bepartment.

e following communications are given by Sonle while under the control of her own es, or that of the individual spirits seekto reach their friends on earth. The messare reported stenographically by a leptoceatative of the Banner of Light, are given in the presence of other memory of the Banner Staff.

The Our Headers.

The our Headers.

The carnestly request our patrons to verify the same of the same of the same of the same of the same staff.

earnestly request our patrons to verify communications as they know to be upon fact as soon as they appear in columns. This is not so much for the t of the management of the Banner of as it is for the good of the reading. Truth is truth, and will bear its own at whenever it is made known to the

public. Truth is truin, and weight whenever it is made known to unworld.

In the cause of Truth, will you kindly assist us in finding those to whom the following messaces are addressed? Many of them are not Splitfunlists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular.

Report of Seance held June 26, 1902, S. E. S.

Invection.

We lift our volces this morning to thee, oh. Spirit of Life and Light. We send our prayer to thee, oh, spirit of Ininite tenderness, whose messengers are everywhere doing the bidding and striving to bring peace to the broken heart, balm to the wounded, and sweetness of coulent to the unhappy soul. We would that these messengers night come very close to us at this time and kindle the love in our midst, the desire in our hearts to be of service, to co-operate with them and to do their bidding even as they do thine. Out of the infinite love of thy kingdom, may some blessing fall upon those who need it most. Sin-sick and wenry souls, may they feel the influence of the mighty power of love; may they be strengthened by the sympathy and understanding of the wise ones. We would help to more the load, we would help to bring joy into every household and in our especial work this morning may we be able to tear away the veil of trouble and let in the sunshine of this truth, let in the knowledge of spirit return and forever cast away the doubt of separation by death. Thus may the great horror which hangs over those who do not know, be removed and may all go forward rejoicing in this blessing of continued life and love and the communion of those in the two spheres of existence. Amen.

MESSAGES.

MESSAGES.

Grace Cobb.

The first spirit that comes to me this morning is a woman about forty-five years old. She is not very stout or very tall. She has a fair skin, brown eyes, brown hair that is combed in a pretty way up off her face and colled quite high in the back. She seems to come with an air of familiarity. She says, "Oh, I am so glad to be able to send any mesare, no matter how weak it may be, to my people. My name is Grace tobb. I want to go to Thomas Cobb. Tell him I am not unhappy, but am pleased that I have found life jint as it is over here. I found my little sister Neilie and she is quite a help to me, and I also found his brother Jack and together we make a merry company. Dear Tom, don't feel that I could ever forset you, and please don't try to put me out of your life; just think of me as only being away from you for a little while, and that soon you will come to me and we will renew our love and go forward as happily as we had planued when we were together in the body."

To S. M. Barnett, Mills, Texas.

To 8. M. Baynett, Mills, Texas.

When I come into the atmosphere of this person I feel a strong mediumistle power. There is such a desire on the part of this person to get ahead, an ambiton, a purpose, and a clear, quick, intuitive brain, that I find that it is only a little while when some of the powers that have been made manifest in the last year become more prominent and well defined. Close to this person is a woman in the spirit, who is very fair in complexion. Her eyes are blue, her hair is gray, but she has a soft, fair skin. She is about medium height, rather plump, and she has a very kindly, expressive way. As she comes to me she speaks of her boy with so much tenderness, as though she desired to come very close to him in the earth life. In the complexion, the control of the complexion of the complexio

direct. Only wait."

Charles Davis, Canton, Wass.

I see a man about thirty years old, I should think. He is tail, slim very nervous, indeed, seems very much concerned over this effort, as though he hardly knew whether he would be able to say what he wanted to or not, but in a quick, excited fashion he says: "My name is Charles Davis, and I belong in Canton. Mass. Dear me, it is so hard for me to say what I want to. I hardly know where to begin or what to say first. Tell Linke that I can see how hard she is working; that it is too had that it has to be so. I wish to goodness that I could have been able to have kept the insurance, so that she would not have to be doing as she is today. I believe it was a foolish thing for us to do when we dropped it, but it is no use thinking about that now. By-and-by, I hope to be able to help her to make a change where the work will be more agreeable and not so hard. I wish she would ret become that if I could keep up communication with her I would feel better and so would she. Thank you."

Guy Lambert, Tolede, Ohio,

There is a mm comes now, I think about
twenty-seven or twenty-eight years old. He
is short, stort and olde fair, with brown
hair, bine eyes and a pleasant manner, as
though he is not point to trouble himself very
much shout anything. I think his chief effort
is to bring happiness. It doesn't seem as
though he wants to say a word about regretting his death or a word about anything that
is past, but rather to bring happiness to those

be would go to. He says; "Well, that is about right. I think that is what I want to do, and first I will say to you that up name is Guy Lambert; I am a Toledo, Ohlo, boy. I was bors there, and brought up there, and I have a wife there. I would like to have her know that I can see her, because it is quite a grief to her to have me go away and then, too, I came so suddenly that there was very little I could do in the way of preparation. I don't believe there is much to say to her except that I still love her and am still interested in everything she does and everywhere she goes, and if that will comfort her, as I know it will, I send it a thousand times to her. Every day I go to her and always I try to have her understand that death could not kill out a love like mine for her. Dear Sadie, do try and put away the thought of what I was and think of what I am. That will be better for us both. Thank you."

Jennie Truesdale, Farmington, Maine.

I see a woman perhaps forty years old. She is of medium height, rather plump and more light than dark. Her eyes are blue, her hair quite brown, with a little bit of gray mixed in it, and she is a very carefully kept woman, one that/does everything in such an orderly and punctilious fashion. She says: "I don't see how I can talk. I have been trying to keep caim, but you must know that it is a great effort for a spirit like me to come here and try to send a message in this way to my people. My name is Jennie Tuesdale, and I belonged in Farmington, Me. I hardly know how to tell you how to get to my people, because some of them have moved away. Willie has gone West, and he would hardly receive this message, even if I could give it to him. It is to my father I want to go particularly; his name is James. Tell father that mother is with me; she is just as fond of work and effort as she was before she came away. We are getting ready for him; it won't be many years longer that he will journey along alone; he will come over to us and he will find a home that he is familiar with, because we have made it to, and we will take some of these long walks we used that has passed since our separation. My love to you, Pa, more than I can express."

Katie Austin, Windom, Ind.

Hatie Austin, Windom, Ind.

Here is the spirit of a girl about fifteen years old. She is quite dark, her hair is braided in a very heavy braid, with a ribbon right on the top where the hair is brought back from the forebead. She is quite pretty, but she seems to have trouble with her head; she was always doing something for her headaches, I think she was very active and studious, and she really had too much to do in school work. She comes over to me in a nervous way, as though she could hardly overcome her condition in returning, and felt the same nervous auxlety to have all lessons perfect. She says: "Oh, help me if you can. My name is Katie Austin, and I lived a long way from here. This is a strange place to me, but I am so anxious to speak to my people that I thought I would take the trip and see what I could send. I am from Windom, Ind. My father, mother, brother and sister are all alive. My mother's name is Abble; my sister's is Mamie, and oh, if they could know that I am there with them I am sure they would not feel as they do now. I have made some raps and they have wondered about them, but didn't realize that it could be Katie. They have often thought of spirits, but still have put it out of their minds as a thing impossible. I shall keep at it, though, until I am able to attract their attention, and I know that they will get word of this message. I thank you all for helping me."

I know that they will get word of this message. I thank you all for helping me."

George Peare, Lynn, Mass.

I see now the spirit of a man of perhaps forty-five years. He is short, stout, wears eyeglasses and has reddish hair. He is a very nervous gentleman, is constantly playing with his watch chain and has a little nervous way like a bird of looking first one way and then another. He says: "Well, I don't know a thing about this. I have been brought here through the thought of my people. They are so anxious to have some word through this paper that I have come in response to their wish. I don't know what I am to do now ann here, whether I am to just tell who I am not let it go at that, or whether to tel them I am moving along in about its George Pease, and I they are the say in my other life. Man, I want to say right have the say in t

Mary J. Lincoln, Peabody, Mass.

Mary J. Lincoln, Peabody, Mass.

I see a woman who is about sixty years old. Her hair is white, she wears spectacles and her face is rather strong and sweet. She is very kindly and good, and she says: "Bless you, I was never noted for my beauty, but I do feel that I have a great deal of love in my heart, that, perhaps, may shine out, and is what you are calling sweetness. My name is Mary J. Lincoln. I am nothing to the immortal Lincoln, although I know more or less about him, and admired him, as you all do, and even had a little pride in bearing his name. I came from Peabody, Mass. I was an old resident there and was interested in everything that went on in that place as far as a woman could be interested, for you must know that when I was there and was growing up, they did not let women do as they do today. I want to send this message to Frank Lincoln, who is a bright business man and a relative of mine. I want to get him downs for his life than anything that could come into it and the reason I am here and sending this message to him is because I have his child Helen with me. Tell him I will take care of Helen and will bring her to him as often as he could wish. Thank you."

George Reed, Bkowhegan. Mr.

There is a mirit cames to me now and says
the first thing before light a chance to describe
him: "Here, speak for me as quickly as you
can I haven't much strength and I am atraid
I can't stay long. My name is George Reed
and I belonged in Skowhegan. Me. I have
an intense desire to get back to some of my
people. They are none of them Spiritualists.

tening, but they seed my influence. They need this message, and I feel like sending it down there into their milist and telling them to turn their faces to the light and let's see what can be done about giving them this truth. I was a church member, and church members, as a rule, don't believe in spirit return. For the life of me, I can't see why they don't, but it seems as if they feel that the two conditions ought to be kept separate, that somehow the spirit life is a reward for the earth life. From my point of view now, it is all nonsense, and I would give most anything to be able to come back and tell the people just exactly what I found. Oh, so many of the things that I believed to be literally true are put away from me now. I haven't seen any particular Paradise, I haven't seen any particular Paradise, I haven't seen the particular paradise, I haven't seen from that the particular church that I belonged to is especially protected by God, and I feel like telling my brothers and sister to brighten up and let the truth in. That will be better for all of us. Thank you."

Children's Spiritualism.

A MOTHER'S LULLABY.

winds kiss the tree-tops and murmur

The winds kiss the tree-tops and murmar "good-night,"
Sleep, little one, sleep;
The sun bathes the mountain in warm, meliow light
Sleep, little one, sleep;
The birds hush their songs, the lambs cease their play,
The darkness of night steals the fast-fading day,
And fairy lambs twinkle in skies far away,
Sleep, little one, sleep.

The tired eyes close with their lashes so long, Sleep, little oue, sleep. Walle mother sits rocking and crooning her song.

Maile mother sits rocking and crooning ner song.

Sleep, little one, sleep.

The little hand loosens its hold from the top, Aud now for the land of sweet slumber and

And now for the land of sweet summer and joy,
Where angels keep watch o'er my bright, bonny boy,
Sleep, little one, sleep,
-Thomas H. Wilson, in the Woman's Home Companion.

A Supper of Slate Pencils.

JEANNETTE M. DOUGHELTY.

"I'm going reund the corner to buy a slate pencil," cried Teddie.

"You can't go out in the rain, dear," said mama, looking up from her sewing.

"But I've got to have it now," urged the impatient voice, and the pouts and wrinkles pointed to a storm indoors as well as out.

"Teddie," said Aunt May, laying down her embroidery, "how would you like to make some slate pencils."

"I couldn't make slate pencils," dolefully replied Ted.

However, he followed Aunt May into the kitchen, where she began setting on the table flour, baking-powder, butter, rolling-pin, and everything needed for a peach short-cake. But what smoothed the wrinkles and brought a smile to Ted's lips was that on the other end of the table Aunt May placed smaller dishes and pans, a tiny rolling-pin, a bowl of lump-starch, and a little mallet.

"Oth" exclaimed Teddle, his eyes dancing, "am I to mix something?"

"Slate-pencil douch," laukhed Aunt May.

"Why, slate pencils," said Ted, "are made out of rock,"—papa told me so."

"Yes," replied Aunt May, "but play those lumps of starch are pieces of slate, and pound them fine while I mix my dough. The real slate would be put into a large vessel shaped like my bowl, and steam would work the hammer to crush it."

"You it's ready, auntle."

"You it's ready, auntle."

"Yes, ready to be made finer," said Aunt May. "After the slate is pounded, it is taken to a mill and put into a bolting machine."

"Oh! I've seen them bolting flour," interrupted Ted. "They do it with hig long rollers whirl so fast that the flour flees through it he cloth."

"After it is kneaded it is laid on a table and cut into pieces, then they take several of these pieces and put them into a great iron vessel."

"Head would be put them into a great iron vessel."

"Itlke that big yellow bowl you're using, ountie?" queried Ted.

"Me othey cut it into pencils?" asked Ted.

"Oh, no!" laughed Aunt May, as she left the table to put the short-cake in the oven, "they must be baked first."

"Oh!" engerly cried Ted, "am I going to bake my out of the

from the oven, they are put under an emorywheel and sharpened ready for you to use."
"Now my pencils are ready to bake," gayly
said Ted.
"While they're baking," said Aunt May,
"I'll get a small box in which you can pack
ten to take to school tomorrow."
"Won't I have a good time fooling the
boys," cried Ted, "saking them if they want,
a pencil to est?"
"This little box," said Aunt-May, refurning to the table, "will hold only Ten, but from
ing to the table, "will hold only Ten, but the
number."
"Yes, and a hundred of these boxes," continued Aunt May, "are put in a wooden box
ready for shipping. A great deal of the work
is done by boys."
"At supper Teddie's papa and mama found
at their plates something crisp and brown,
ited with a bit of narrow ribbon.
"Heloi" said papa, "what are these? A
new kind of bread stick?
"No," replied Ted, his eyes twinkling,
"they're slate pencils, I made them. Aunte
showed me how. I'm glad it rained, so I
couldn't go out and buy a peach. It's lots
wore fun to make them." Ted nded, looking
face.—Soundy School Times.

It is impossible for any great wrong to con-

It is impossible for any great wrong to co

Letter Twelve from Brack Susie.

Good morning to the dear little boys and girls. Please 'sense me for not telling you all that's come to us since our last letter. Deed, there's too much to tell. We've had a party, the lady's birthday and the Union, all in one, and a Fourth of July, and rides and goings here and goings there, and seeing things, 'ill there's so much there's no beginning.

Did your mama read you Mr. Denton's letters about animals? We'll be Just giad it she has. We're interested in animals, cause you see, so many folks don't care or think of them at all—and veally they're just as important as folks and have feelings just the same. Folks don't know that when they hurt creatures, they hurt themselves, but they do. Creatures beever get to be folks, or folks creatures, but when people hurt anything the hurt comes back to them and they have on word all the has to the hand they have on which all the has to the hand they have on which all the has to the hand they have on which all the has to the hand they have on which all the has to the hand they have on which all the has to the hand they have be not all the has to the hand they have on which all they have you wouldn't hurt anything.

The big man took Wanita and me to see a horse, the other day. He was pretty and young and knew what his owner said to him just as well as we did. When the man told him to get the cap that he threw way off, the horse went and got it and brought it to him. He told the horse to lie down and to pray and lots of things and he just minded as well as you could. That man is a Spiritualist, too, and loves his horses and talks to them just as if they were folks.

The lady has a big brack cat named Nig and Nig knows, too, what folks say. He wanted mufflus one morning and the lady told him he must cat his mush and milk and when it was all gone, he made a fuss so the lady would know it and give him the muslin. She was watching him all the time through a window, and she said, "Perhaps he did not understand that he was to eat the mush hand milk and when it was all gone,

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND TWENTY-SEVEN

To the Editor of the Banner of Light:

NUMBER TWO HUNDRED AND TWENTY-SEVEN.

To the Editor of the Banner of Light:

When an earthquake and the resulting tidal wave sent 20,000 of the inhabitants of Lisbon to the spirit world in 1755, Christendom stood agbast that Divine Providence should allow such wholesale slaughter, and Goethe at the are of five wondered how God could be good and permit so awful an event. An inquirer asks the editor of "The Outlook" to explain why the merciful Providence permits such terrible events as lately occurred on the island of Martinique. The answer given to this question is singularly pertinent, and shows the advance of the human mind in the study of Nature, and in the knowledge that Nature itself is God at work in the material world on which he has placed the human race.

The editor says that the root of the difficulty is that God has given existence to sentient beings on a globe subject to the changes of surface necessitated by its gradual cooling and shrinking.

The old theology taught that God was supernatural and separate from Nature, and I for one can testify that my early teachings led me to feel that all study of a scientific nature was on a low plane, and quite unworthy of attention when compared with Christian doctrine and the salvation of the human soul.

With the exception that the world Spiritualism is to Dr. Abbott a "bett world Spiritualism is to Dr. Abbott a "chee from his pen with which I coul not agree from his pen with which I coul not agree from his pen with which I coul not agree from his pen with which I coul not agree from his pen with which I seed not a green of the more. So much do they dislike the Jewish Jehovah that they prefer to think that the name matters not, on the principle that the thing signified is more important than the name matters not, on the principle that the thing signified is more important than the name matters not, on the principle that the thing signified is more important than the name matters not, on the principle that the thing signified is more important than the bank as

Following out the thoughts suggested by The Outlook's reply to the inquirer, we believe that the advancing wave of soul development will make at possible for human beings to leave voluntarily a dangerous proximity to someapproaching catachymof nature. They would be warned in one of two ways. Their spirit friends would impress them to leave the dangerous place; or, their own psychic powers would make them know that a catastrophe was at hand. For weeks before the explosion from Mr. Pelee, the dogs howled continually, and the cattle were almost unmangrable. Living close to Mother Nature, they felt the coming danger. But man, more artificial, and absorbed in his sugar plantations and his other business labors, did not sense what was so apparent to the lower creatures, and involved them with himself in the appalling destruction.

I beg to point our, Mr. Sourcer to Spiritualists who was the summar present serial in The Outlook, called "The Traged" of Mr. Pelee." though it would be unnotled by those who are unaware of the nearness of the invisible world.

A Mr. Cierc, who has a sugar plantation at Vive, on the northeastern coast at the foot of the volcano, accompanied Mr. Kennan in his explorations. This Mr. Cierc was at St. Pierre with his family on May 5, became alarned by the threatening appearance of the mountain, and removed them to the house of a friend on Mont Parnasses. From that height, and only half a mile from the tornadocloud, he saw on May 8 the destruction of St. Pierre, but he and those dear to him were unnjured. Had he remained with them in St. Pierre, but he and those dear to him were unnjured. Had he remained with them in St. Pierre, but he and those dear to him were unnjured. Had he remained with them in St. Pierre, but he and those dear to him were unnjured. Had he remained with them in St. Pierre, but he and those dear to him were unnjured. Had he remained with them in St. Pierre, but he and those dear to him were unnjured. Had he remained with the min st. Pierre, they would all have been destroye

Passed to Spirit Life.

Passed to Spirit Life.

From St. Johnsbury Center, Mrs. Alvira P. Brown, wife of Alonzo Brown, passed away on Friday, after many months of suffering. She had been in poor health for two years, but last fall grew worse and since the last of October has been confined to the house, death resulting from a cancer. Mrs. Brown was born in Brookfield about 59 years ago. She was twice married, her first hus band dying many years ago. Mrs. Brown was born in Brookfield about 59 years ago. She was twice married, her first hus band dying many years ago. Mrs. Brown was ablic hectured ligen was a continued in the sum of the first hus band dying many years ago. Mrs. Brown was ablic hectured go and has lived here since them. She was a kind friend and a good neighbor, and will be missed here. She leaves an aged husband to moura her loss. The foneral was held Sunlay afternoon at her late home and the burial on Monday was at Randolph, where she has sisters buried.

Passed to spirit life from his home at Onset, Mass, Wednesday, July 9, Mr. Wm. H. Paige, aged 72 years.

Mr. Paige had been unwell all winter, and for about a month had been failing fast, but the end came very spadlenly and almost unexpectedly to the relatives. Mr. Paige for many years had held a very responsible position, having charge of the grounds and buildings of the Onset Bay Grove Association. He was always faithful in the discharge of all his duties. He was a very intelligent man, and one who was deeply loved by those who knew him best. He leaves a wrife and son who are cheered and comforted in the hour of their great loss by the knowledge of spirit communion. Mr. Paige embraced Spiritualism in its early years, and for a long time was prominently connected with the work of local societies. The last years of his life we should a six home at Onset, where he building. The interment was at Berlin, Mass. May his spirit give consolation to those that remain.

Passed to spirit life from his home at Onset, Marc had been as home at Onset, where he had been as a home and

ne funeral which was held-in the areade on viday, July 11th, and was largely attended y relatives and friends. Onset, Mass., July 18, 1992. Geo. A. Fuller, Pres.

Grave Danger of Hospital Etiquette

During the final examination of a recently graduated class of hospital nurses in this city, the following slimple question was propounded: "If employed in a case which you knew to a certainty the attending physician was treating, through error, improperly, what would you do?"

ing, through error, improperly, what would you do?"

Upon a satisfactory answer to this question depended, in a measure, the result of three years of the hardest training a woman can undergo. It should be borne in mind that a newly graduated hospital nurse is a least a match for the newly graduated physician in her knowledge of the general symptoms of the sick, the administration of medicines, bandaging, and the thousand and one details made familiar by actual hospital service.

In the class referred to only one woman so answered this apparently simple question as to receive a perfect mark. This was her reply—for outside of the medical profession it will scarcely se called an answer:—

"I would follow the physician's orders to the letter, even though I was nursing my own brother."

That on voice has aroused another, the voice of a trained nurse at the same hospital. With home-

brother."

That one voice has aroused another, the voice of a trained nurse at the same hospital. With honest vohemence she points directly to a growing evil which is daily felt by many, and raises what she terms "a danger signal."

many, and raises what she terms "a danger signal."

It is evident that some members, at least, of the medical profession want to employ nurses who are ready to obey wrong ordersnot blindly, but with open eyes—even when such orders have to do with matters of life and death. What have the people of New York who are to be nursed and to pay for the narsing to say to this? Do they wish the hospitals maintained by public gift to train nurses on the creed that, right or wrong, a doctor's order is final?

Would they select the docile nurse, who took first honors in her class because of that terrible reply, to have charge of their sick? Would they prefer one of the more daring of her classmates, who said she would give up the case, or, disliking even this attitude of silent withdrawal from responsibility, would they feel it safest to choose one from among the highly courseous young women who dared to answer that they "would speak to the physician, and, that failing, would leave the case?" as startling but an absolute fact that in all that large class of exceptionally fine women not one, thus put to the test, declared berself willing or inclined to warm those most concerned—the pattent himself, his relatives or friends. I would like to know whether, in the event of evil consequences, such an attitude as this class had been trained into holding night not be called by an uzly criminal name. Isn't it at least "contributory negligence?"

Of course, no reputable physician would deliberately mistreat a patient; and yet, un-

or friends. I would nice to show wherein, or the event of evil consequences, such an attitude as this class had been trained into holding might not be called by an ugly criminal name. Isn't it at least "contributory negligence?"

Of course, no reputable physician would deliberately mistreat a patient; and yet, unquestionably physicians do, with deliberation, educaty a class of assistants who are bound to exécute orders right or wrong, without warning to those directly concerned. If this statement of the truth be new and alarming to many physicians, they endnot too soon make an effort to check the forces which there themselves completely concerned. If this statement of the truth he new and alarming to many physicians, they endnot too soon make an effort to check the forces which there themselves completely concerned. If the statement were truthed to the complete to the truthed to the themselves continued an "interesting leg case." The knife had been used, the proper dressings applied, and "everything possible was being done." It was a complicated case, and the visiting surgeon brought some curious colleagues to see what he had described to them. When they arrived, it so happened that a new "leg case" lay in bed A. the important one having been transferred to another part of the ward. With the necessary following of two trained nurses and the house physician in their wake, the surgeon and his friends clustered around the wrong case, and, too eager in their discussion of the matter to consult the chart, directed the nurses to remove the dressing. This was actually done, and not until the wrong leg was laid bare did the astonished doctors discover their mistake. Then it took but a moment to cross the ward, take down the right dressing, inspect the right leg and go, laughing, away.

It was fun for the doctors, but a matter of intense sufferink for the two disturbed patients and of much extra labor for the already overworked nurses.

Nevertheless, in efficient involved in such a bown, as well-with a form the sufferio

what is it the physicians themselves desire?

Their cry is always for intelligent nurses, but if the intelligence of the nurse questions that of the physician, even in the smallest matter, the almost inertitable consequence to the nurse is professional suicide.

In most private work a physician gets his case history, day by day, directly from the case his professional prossible way of retaining the late of the particular control of the contr

edge, perhaps, or from mer compromendation ports, mixed a case to the attending physician.

The under nurse must in dence hear a wrong prescription given, and a times, administer a wrong dose!

It is, I assure you, such condains that have driven from the student rank of nurses many a splendid woman who, because she would not how to the powers love, and call her own hands clean, has been lost to the sale world of the sick and suffering. Such a woman—one that could be trusted to take the place of mother, wife or sister, and add to their devotion to the patient (not the declay) at rained skill in symptom observation, emergency work and the general care of the sick—is the ideal nurse. But she could not pass

the training school ordeal with honors if she declared the patient to be the object of her supreme consideration—if she dared to say that she would save him from mistaken treatment at any risk.

That there should be a risk in doing so is the almost incredible fact?

And the physician, honestly mistaken, but at fault because of a state of things largely of his own creating—in what degree is he to be considered culpable?

The formal etiquette of the medical profession today is not only at the root of all this danger, but of a deeper danger still. So closely are physicians bound by this etiquette that they fall in many cases to perceive the real proportion of things, the rights and claims of their patients.

A practicing physician or surgeon exists because the people wish him to serve them. If men, being ill, refused all medical aid there would be no practicing "physicians" and no fortunes made from fees for personal service. There would remain the physiologist, biologist, pathologist—the scientist; but the practitioner would have disappeared. Pre-eminently does he depend upon custom, his power to attract his skill as a workman. His is a science shaped into business, a profession of noble power to be of use to man in his bodily troubles. Yet daily more and more closely are the practitioners in league, confounding professional practice with scientific research, holding themselves independent of and superior to the individual interests of their patients.

What doctor will criticise another's work? Will any of them admit the commission of an error?

How often will criticise abstance of grave danger?

their patients.
What doctor will criticise another's work?
Will any of them admit the commission of an error?
How often will they acknowledge the existence of grave danger?
Can an open opinion be obtained by the father whose child lies between life and death when at last the consulting physician has been called in?
Hundreds of people are as much in the dark as to the real cause of the deaths of their dearest as are the morbid strangers who attend the fouerals.
By reason of the "professional etlquette" the medical men of today have lifted themselves beyond criticism. They will not criticise one another, and the untaught public, conscious of its ignorance, refrains from criticising them—as yet.
To illustrate:—A child with a broken leg, a boy baby, four years old, strong, active, restless, was suffering from the fracture and shock. The family doctor fa noted man) was telephoned for, but had been called out of town. Another physician being summoned, came, examined the leg, directed the child's nurse to "hold him quiet on a pillow," and, saying that it would do no harm to await the family doctor's return, left the room, adding casually in the hall that he did not like to interfere with "another man's practice."

Horrified at the delay and her helplessuess, the boy's mother rang mp a neighboring hospital. A surgeon arrived, said exactly what the first on the seene had said and positively refused to interfere in the case, it being "quite unprofessional, indeed." Four long, painful hours passed, the child being "held still" on the pillow to prevent compounding the fracture or the breaking of the external skin by the sharp bone ends.

At last the family doctor arrived, commended his professional brethren for their non-interference, insisted upon awaiting still another hoar until the special surgeon to whom he always intrusted his surgical cases was free, and then—sky full hours after the accident—the leg of the exhansted child was set, done up in splints, weighted and bandaged and everything declared to be "all right."

daged and everything described in fright."

It remains to be said that the bandages adjusted in this case by the two physicians were so tight and badly placed that they cut into the tender haby flesh, and when the mother showed the family dector the crimsoned wrappings and sheets next day, his only reserve ways. wrappings and sheets next day, his only re-mark was:
"Oh, that's nothing! It's often a great deal

mark was:

"Oh, that's nothing! It's often a great deal warse!"

It is by the light of such abuses of the noblest of all professions that a growing danger has been seen and the danger signal given. The above case is not a rare one; I take it from daily experience.

I ask again if it is not true that all men would naturally bestow the bitterest contempt and hatred upon the professional helper who in a fight with death should withhold from any cause whatever any suggestion that might aid in the saving of a life? Can one who knows of a real danger and refrains from giving effectual warning be regarded as other than a criminal? Are not those responsible for this criminal silence involved in deeper guilt?

Finally, I want to say with emphasis that the increasing tendency to turn our hospitals primarily into verticule schools of learning instead of refuges for the relief of individual sufferers holds this germ of peril. Bioth does for and nurse, tainted by an atmosphere of impersonal research, are losing sight of what the public supposes to be the very soul and aim of their works—the importance of the individual; his right to live.—New York Herald.

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sive being. He is not may saive. True, some may in the realms or on the and mental servitude;

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an interesting and instructive lecture, subject
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sald in part:

"A man entered catacombs of Rlome with
torch, and silken cord attached to the outside; he went from apartment to apartment; the torch was extinguished, and the
cord was lost, but groping his way in the
labyrinth and in the darkness, the thread was
found and he was led out to the light.
So each church is following a thread which
in time will lead it to the light. . The
man who did not believe in God could not
look at the sun, could not gaze upon it, how
could he expect to look upon the Creator of
that sun. The light from the Pole star is
fifty years in reaching the earth. Before
the light from Arcturas reaches us one hundred and sixty years pass away. . .
Space is harder than steel. . There is
more knowledge in the ground, in a space no
larger over than a man's hand, than a man
can know in a lifetime. Prof. Loeb is endeavoring to discover the secret of organic
life. The brain, the body, the soil and
crystals are all alive. . Bankers tell
had bills by touch. . Blind men sense
things by touch is flower that is found in the
head brain is found in the fingers and arm
train. The Universe is God clothed. There is
a transference of sensation as well as of
thought . . Each fad and fancy contains a germ of trath."

The doctor is a good to hear him. In the afternoon
we were favored by another fine lecture by
the doctor. His subject was "Voices out of
the Silver."
Wednesday, July 18.—In the forenoon we

Spiritualism and the Future Life.

see and granged areed may essentially habbe convolute and within it here granges and granged are the may essentially habbe convolutes the seed electorized to a will habe growth, respectively the problem of the controlled on a control to the controlled of the problem of the pr

retribulive world with all possible means for progress, explorations, and increasing happiness.

"It doth not yet appear." said the apostle, "what we shall be." This is a brief summary of the spiritual philosophy, with its accompanying signs, wonders, healing gifts, gift of tongues, and, as Paul taught, the "discerning of epirits." The apostles of Christ were spiritual mediams. Paul and Peter had trances, and John. on Patunos, clairaudiently heard music in heaven. Our molern churches, because of their narrow sectarianism and their worldliness, have lost the gifts that Christ said should "follow them that believe." They have failen into apostasy. We pray that they may repent and become more Christly. True Christianity and the true, higher Spiritualism are in perfect accord. The most brilliant savants on earth today are Spiritualism. They have investigated and given in adhesion to its divine teachings. Spiritualism gives fraition for hope and knowledge for faith, inasmuch as it demonstrates a fature conscious and progressive existence.

Dr. Peebles left for Melbourne June 16 by the Mokola, and proceeds by way of Sonth Africa, Paris and London to America.—The Southland Times, New Zealand.

The Right Way.

Marcus Aurelius said: "Thou canet pass
thy life in an equable flow of happiness, if
thou caust go by the right way, and think
and the soul of the soul

Knew'st thou the truth, thou wouldst nor pray—
Lord, to thy child sens joy this day.
Thou art deceived; joy is within,
And never pain nor grief nor sin
Can take 't away. God put it there,
Nor comes it nearer thee for prayer.
Joy is of thy free self a part;
Why shouldst thou pray for what thou art?
—Mary Putnam Gilmore.

Monday, July 14.—While we read in the papers of the excessive heat in Boston and other places we at Onset feel we are blessed, for we have been enjoying the southwest breezes that have been eblowing across the bear and congravitating each other upon the delightful weather.

Our meeting today was a conference, the first one of the season, and a goodly number were present to take part in the same; the friends and invited all to come forward and present their thoughts for the benefit of other secretics by singing the "Old Pashioued Boy;" this was enjoyed by all. Mrs. Ring spoke briefly of the duties we owe to our selves and to each other; Mrs. Clair said that Spiritualism had been her salvation, and urged all to be steadfast and true to the principles of our grand religion. She closed her remarks with tests. Dr. Hust continued: "We should try to deal justiy with all; then we would be living our religion. If we had, as many workers as we, had shouters, the Auditorium would not hold, them." He gave excellent tests. Mrs. Della Smith of Providence, R. L., spoke briefly and read the poem, "Old Onest;" this was well received. Mrs. Noyes of Boston said: "As I gazed at the trees and leaves swaying in perfect harmony I thought how much we could accomplish if we would only work together with one accord." Mr. Maxham closed the meeting with singing.

We could not but miss the carnest face of one belove! friend, Dr. N.—W. Lyon, because

corl." Mr. Maxham closed the meeting with singing.

We could not but miss the earnest face of one beloved friend, Dr. N.-W. Lyon, because he always sat in the first row with his face upturned to listen to all that was given from the platform. We have no doubt he was with us, but our mortal eyes could not perceive him.

Tuesday our meeting opened with singing by Mr. A. J. Maxham. Mrs. C. Fannie Allyn, the speaker of the day, read a poem. She took subjects from the audience for her lecture. Lst. "Did Incersoll leave anything of benefit to the world? We would say in all earnestness, yes, he smote the Garden of Eden and it crumbled into dust, and with his cool intellect and calm judgment, he claimed limmanity was far greater than Christianity. He crumbled the fables of the past aim dast, he left as much good as did the gospel of Matthew," he Bulke synthelic pook to feach

leading was far greater than Christianity. He crumbled the fables of the past into dust, he left as much good as did the gospel of Matthew."

The since is much good as did the gospel of 2nd. "Is the Bible a suitable book to teach children, in the licht of modern research and the crowing intelligence of the 2nd ceature? The time will come when you will constitute the dictionary instead of the Bush. Nature to learn the laws of health and through Nature seek the source of all things divine."

3rd. "The future of Onset" was answered in a very practical manner; and the idea expressed was, it could be just what we made it, the people here now were making the history of Onset. Mrs. Allyn closed with poem, subjects taken from the audience. With the people was a strength of the second conference, and a larger attendance than before was present. After a very fine vocal selection by Mr. Maxham. Mrs. Ring read Longfeliow's "Psalm of Life" and spoke of the lesson this beautiful poem should teach us. Mr. Sampson spoke of God in Nature and fittingly portrayed how the divinity was revealed to him during all seemed to give the right finish to the picture. Mr. Phleggins subject was "Onset," "The Ideals of Man and Buddha's search for Happiness." He closed with a poem by Ella Wheeler Wilex. Chairman Fuller continued on the same subject. He said: "I have always had a great admiration for holdha and a great had a great thing for him to leave his home, family and friends to seek for happiness. I have the greatest admiration for those who seek and find happiness in their own homes, who overcome obstacles and try to make other happy. They are ideal: "What is Spiritudes and the series of the power workers and whole serious with the same and the serious who overcome obstacles and try to make other happy. They are ideal: "What is Spiritudes and the series of the subject. He said the series of the subject is a religion of life and love, of truth and wisdom, of purity and ideal to the subject is the same of the subject is the same of the su

the meeting, as the secretary of the Union was present, and we felt we would have an opportunity to eagly the meeting without work. At 3 p. m. the meeting was called to order by the president of the Union, Mr. I. F. Symonds. Mr. A. J. Maxham opened the meeting with a vocal selection. Mr. Symonds read a passage from the Bible and asked all to enter into the silence for a few moments. It was not to be the control of the Home, and urged all to contribute toward the Home, and urged all to contribute toward the support. Mrs. Thomas of Brooklya, N. Y. Rycelent tests. Mrs. 'Della Smith of Providence, R. I., read an original poem and said that all Spiritualists should consider it an hooser and a duty to join the Union and help support the Home. She gave her dollar to become a member and hoped others would an all the second of the control of t

A woman doesn't have to be good-lo

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