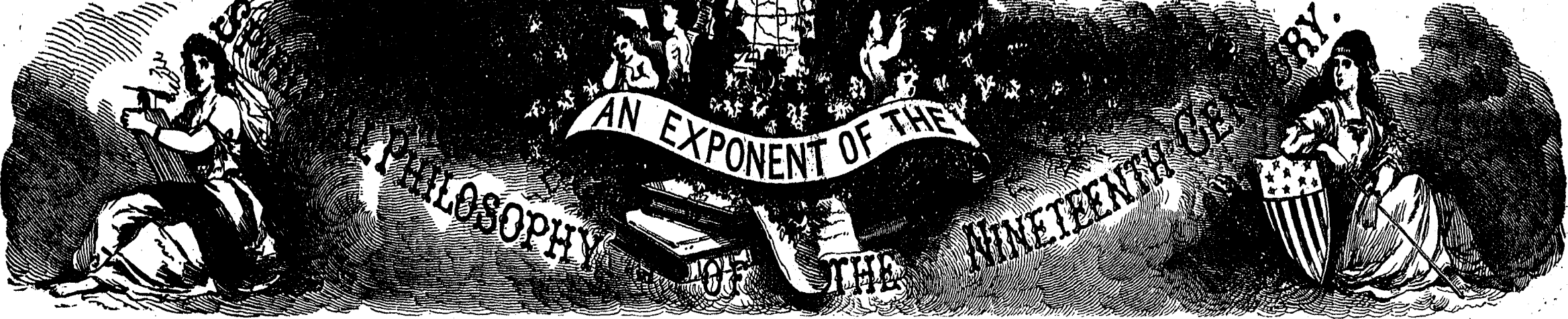


CAMBRIDGE, MASS.

BANNER OF LIGHT.



VOL. 83.

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

BOSTON, SATURDAY, AUGUST 6, 1898.

{\$2.00 Per Annum,
Postage Free.}

NO. 23.

Written for the Banner of Light.
OMNIPOTENCE.

BY MARY WOODWARD WEATHERS.

There is none dearer than thy name,
Omnipotence! that binds
All names in one, and thine the same
Where Time's great river winds.

Omnipotence! Thou art the Good
On land or on the sea;
And law, if only understood,
Is but thy voice to me.

It folds us in, Omnipotence,
By its everlasting hills;
Its winds but blow benevolence,
And the open heart it fills.

Omnipotence! there is no place
In all creation round
For sin to have eternal race;
All space is holy ground.

And time is the working of the whole,
From life to higher life;
And on and on as aeons roll,
Peace is the law, not strife.

Omnipotence! Thou art the power
On whose strong arm we lean
From birth to age as, hour by hour,
We near the things unseen.

No other name but thine we know,
Omnipotence! the Good!
From whom we came, to whom we go,
The ever-blessed God!

Paper for Rochester Conference.

What Is Wanted?

BY W. T. STEAD.

"Brevity is the soul of wit." Although few can be witty, all can be brief. My paper will at least have one merit—it will be short.

May I begin by heartily wishing your Conference success? May it be free from platitudes and flattery; may it combine the spirit of charity that thinketh no evil of one's brethren with the spirit of truth which exacts the rigorous scrutiny of the evidence for our brethren's statements!

We have at least one element of success. We are despised and rejected of men, for the early Christians would never have loved each other so much if the ancient heathens had not hated them to persecution point. Spiritualists have not yet been favored with the braiding discipline of the rack or the worldwide advertisement of being thrown to the lions in the Colosseum, but they enjoy a foretaste of the sterner joys of martyrdom in the ridicule and dislike with which they are generally regarded.

A conference of men and women, of whom the popular verdict is, "That they are all cranks, with a liberal mixture of rogues," ought at least to be capable of generating both sympathy and enthusiasm instead of ministering merely to idle curiosity or gaping wonder. We have abundant cause for mutual sympathy even with those who are possibly, with justice, regarded as fraudulent mediums. There are plenty of smart fellows to drum out of the ranks all those who have ever been exposed or detected, and it is well perhaps that there should be such a rage for the office of public hangman. But I think the psychic sense is so rare, its range so uncertain, and its possibilities so infinite that I would not damn a medium for a single fault, or refuse to admit the genuineness of all phenomena occurring in connection with somebody who has been exposed. Those who are their own mediums, in which number I suppose I may class myself, have far too many experiences of their own, that are inexplicable except on the theory of wilful fraud, which in such cases is inadmissible, for them to be likely to join in the hue and cry after every medium whose phenomena are suspected.

By all means let us be rigorous as a court of law in demanding evidence that shall be beyond suspicion; but if all witnesses who falter in their testimony or contradict themselves in cross-examination, were to be doomed to the rack and the pillory, our case, we may depend upon it, will fail for lack of evidence. Let us not break the bruised reed or quench the smoking flax, but rather let us encourage the exercise of the psychic gift wherever it has been bestowed.

In the kingdom of the blind the one-eyed man is king, and even if he squints or sees double he is not thrust out into outer darkness. Nothing is more fatal to good results in our investigations than strong bias. In my own automatic writing, I have found repeatedly that even an intense determination to avoid bias in the direction in which my inclinations lay has led to messages diametrically opposed to my desire, which were not justified by the result. The psychic sense is far too sensitive to be used with advantage in an atmosphere electric with passion or turbid with prejudice. You might as well test a compass in the midst of a dynamo, as test a medium in the midst of a circle of sitters either passionately credulous or bitterly skeptical. The way in which some researchers would have us set about our investigations is about as rational as trying to wind up a watch with a crowbar.

We shall get better results by sympathy than by an ostentatious parade of incredulity and scepticism, and that is true even if the only result we are aiming at is the detection of the counterfeit and impostor. For sympathy throws the cheat off his guard, while it in no way lessens the lynx-eyed vigilance of the investigator. But sympathy is due not as a matter of expediency, but of justice. For every medium under control is a composite of two personalities, his own and that of an invisible intelligence, of whom the latter is often admittedly an entity without any moral sense.

To visit all the sins of the partnership upon the unconscious member of the firm is neither rhyme nor reason. The active member who cheated once may be expelled for ever, but nevertheless, the maxim "Once a cheat, always a cheat," is laid down as if it were the last word of wisdom of the Psychical Researcher. It is often the last word of absurdity and injustice. Genuine mediums are too rare, and their gifts too precious to justify any such wholesale measure of proscription. Sympathy, then, is the first thing I hope the Conference will elicit.

The second thing is Enthusiasm. If a man cannot get enthusiastic about this Cause, I should have some difficulty in knowing what would rouse him. If you cannot enthuse this crowd by the prospect, nay, the probable certainty, of being able to solve the mystery of the ages, and prove the continued existence of the soul after death, it must be proof against all appeals to enthusiasm. It is simply a bare statement of a truism that there is nothing that occupies, or that can occupy, the mind of man that can for a moment be compared in importance with the possibility of demonstrating the persistence of our individuality after the change which we call death. Yet, we believe this to be within our grasp; nay, that many of us have already grasped it. Yet, instead of being flushed with the enthusiasm of so momentous a discovery, we have rather a hang dog look, and avow our faith secretly for fear of the ridicule of our neighbors. We most of us are more ready to make sacrifices for any trivial social or political sad, than we are in support of a movement which we say we believe will vindicate our scientific grounds the persistent belief of mankind in the immortality of the soul. We spend more money, and devote more time to ascertain the precise location of the North Pole, which no one has seen, and which, when it is discovered, will not add one rag to the world's stock of happiness, than we do to verify evidence which promises to renew popular belief in the existence of the soul, and which bids fair to rationalize Heaven and rehabilitate Hell.

This brings me to the practical point of this brief paper. It seems to me that two things are wanted, urgently wanted. The first is a careful compilation by competent hands of all the records of Modern Spiritualism. The Old Testament Scriptures were made up by a process of editing, condensing and compilation, which at last reduced a voluminous mass of documents to the accessible Canon as we have it to-day. Spiritualism is now fifty years of age. Is it not time we had some committee of the Canon instructed to draw up and publish in popular form in a volume of practicable dimensions, first the evidence in what may be regarded as the leading cases in which our belief in the authenticity of the phenomena of Spiritualism may be said to rest, and, second, a carefully edited compendium of the teachings of the leading seers and mediums as to the nature of man, and as to the nature of our life in the next world? There would be no necessity to harmonize their teachings. The compilers of the New Testament did not attempt to harmonize the four Gospels, or to reconcile the teachings of St. Paul and of St. James. Let us have the best that has come to mankind by way of spirit mediumship since the Rochester Knockings began, and let us make it accessible to the world as the accredited scripture of the movement. Then the harmonizers and commentators may begin. Our task is the compiling of a Spiritualist Canon.

This, although a task of the first importance, which might be set on foot at once, deals with the communications of the past. The second duty that lies before us relates to the living present. Spiritualism is a living thing, a continuous and a progressive revelation of the truth which, as a humble follower of Jesus of Nazareth, I believe he came to this world from the Father, to make known to men his brethren. It is no use, therefore, for Spiritualists to refer mourners anxious for tidings of their lost ones to records of messages from other people's dead. It is their own dead they wish to hear from, not other people's. Hence, the importance of establishing what "Julia" has insisted upon so strenuously, a bureau of communication between the two worlds—the world of the so-called living and the world of the so-called dead.

The salient idea of such a Bureau is very simple. There ought to be a place, by preference in the country, but within easy access from the city, where all those who wish to ascertain whether it is possible to hear from those who have crossed the border, could be sure of finding mediums for whose good faith and psychic gift a capable, competent and disinterested committee would be willing to vouch. Access to these mediums should be only obtainable under conditions of probation, and, possibly, of payment which would be a sufficient guarantee of the sincerity and good faith of the applicant. At the beginning it might be sufficient to start with three mediums. One with the gift of psychometry and natural clairvoyance, a second with the capacity of automatic writing, while a third might be a trance medium.

Every necessary, such as quiet, seclusion, music, etc., should be provided, and each medium should be attended by a first class stenographer, a copy of whose notes should be carefully typed out, and preserved in the archives of the bureau. Each medium should, as far as possible, live apart. Three houses in a park is all that would be needed at first, but of course, if it were found to answer, it would grow apace.

The results of the sittings given to applicant

in every case checked by the applicants themselves, should be subjected to periodical examination by the committee in whose hands the appointment and periodical reappointment of the mediums would rest. Psycho gifts vary, and a medium who might be first rate one month might utterly fail the next.

The question of how such a Bureau should be brought into existence I leave for the discussion of practical persons. At first it would be well if it could be run without charge, at the expense of a few Spiritualists, willing to contribute of their substance to the demonstration of the reality of the foundations of the faith which is within them. Or a single wealthy benefactor might build and endow the Bureau. Afterward, when its uses had become known, it might become self-supporting. Difficulties as to the making of charges might be overcome by the simple expedient of the payment being always made for the use of so many minutes or hours of the time of the staff of the Bureau. In no cases should the money be paid direct to the medium. The latter should be engaged at a fixed salary, and everything done to relieve him from any anxiety or responsibility of a financial nature, and to deliver him from any temptation to strain a point to satisfy a visitor.

The suggestion of the establishment of such a bureau has been repeatedly and urgently pressed upon me by the control, Julia, in whose published Letters automatically written by my hand, there may be found a full discussion of the need for and the dangers of the establishment of such a bureau.

I conclude, therefore, by summarising this little paper in a nutshell. What we need is more sympathy for psychics, and more enthusiasm for our Cause. What we ought to do is to compile the evidences and the Scripture of Spiritualism, and establish a bureau of communication between the living and the so-called dead.

Are Our To-Be-Acquired Territories Catholic?

BY ERNEST S. GREEN.

In the BANNER OF LIGHT for July 9 an editorial quotes a Catholic paper as stating that the Philippines, Hawaii, Cuba and Porto Rico are Catholic countries, and that their annexation to the United States will increase Catholic influence in this country.

Before accepting any statement found in a Catholic paper, it may be well to investigate its reliability; therefore let us examine the facts in the case.

In the Philippine Islands there are nine millions of inhabitants, two millions of whom are Mohammedans. There are also a large number of Buddhists, Confucians and representatives of other Indo Chinese religious cults. Beside these, there are millions perhaps of the aborigines, who have still clung to their primitive religion—a sort of sun and astral worship. This leaves a minority who are nominally Catholics, but among these nominal Catholics, at least one-half are either Freethinkers or Spiritualists, and only cling to the Catholic church for social reasons or political purposes.

It is against the Catholic priests in the Philippines that the insurgents have been in rebellion, for the reason that the natives were forced to pay exorbitant sums to these priests to support their monasteries and cloisters. Failing to do so, they were publicly flogged, together with all their family, and still failing to comply with demands that they were unable to meet, all their property was confiscated, and they were sent to the penal colony.

It is still more surprising that the Catholics should claim Hawaii, where the natives are in the great majority. Here the natives still cling to their primitive religion, which is a crude form of Spiritualism. They have many legends of apparitions and spirit communion, but comprehend them as little as did Moses. At the death of one of their number they perform weird rites and incantations to appease his disembodied soul, lest he should return and obsess some one to avenge himself for some wrong done him in life. They only need to see a statement of principles of Spiritualism, and hear them explained, to become Spiritualists. Further, among those who have been converted to other religions, there are as many Protestants as Catholics in Hawaii.

In Porto Rico there are three Spiritualist papers published—or at least they were published up to last year—and I have seen a copy of *El Progreso* (Progress), issued just before the war between Spain and the United States. There are Spiritualists and spiritual societies all over the island—at least, outside of San Juan. It is true that the city of San Juan is a Catholic hotbed, but outside of that the Spiritualists and Freethinkers are in the majority.

In Havana, Cuba, there has been published for years a very able and largely-circulated Spiritualist paper called *La Revista Espiritista de la Habana* (The Spiritual Review of Havana). As in Spain's other islands, so it is in Cuba—the insurgents are protesting against Catholic persecution, showing that they are Freethinkers or Protestants.

Granting that there is a very large Catholic population in all of these islands, how long will it remain when American enterprise (untrammeled by priestly edicts and mandates) scatters liberal, thought-awakening literature among the masses? It is our duty to educate these people and enlighten the dark places of earth with the spiritual light of the immortal shore which fadeth not away.

An Outline of the Basic Truths

And Methods of the Universal Religion, Showing Its Superiority to the Ethnic Religions, Including Christianity, and the True Place of Spiritualism,

With a Declaration of Principles, Recommended for Adoption to the National Spiritualists' Association.

BY REV. T. E. ALLEN.

PART III.—Continued.

Having discussed the factors in man's environment, we come next to a consideration of the very important distinction between process or method, and product. When the chemist tells you that he has found that water is composed of two parts of hydrogen and one of oxygen, he presents a *product* of his labor or investigation. When he states in detail the way by which he arrived at this result, the experiments and reasonings involved, then he reveals to you the *process*. One who knows nothing of the process must receive chemical facts, the products of other minds, upon authority, if he is to possess them at all. The chemist, on the other hand, is so equipped that he can verify, if he will, the facts alleged by other chemists, and he may be able to discover new facts, to elaborate new products.

Suppose, now, that these two persons were put into a world where salvation or happiness depended upon a knowledge of chemistry; to which of them would you give the first mortgage upon the highest seat in heaven? To the chemist? Certainly, you would! And if you were that other man, what would be the very first thing you would do when you became aware of the new conditions under which you were living? You would engage the chemist to teach you all that he knew about his science? Right again!

Now, it is not true, in a direct and universal way, that the happiness of every man depends upon his knowledge of chemistry; but it is true that it does depend upon his knowledge of another science, religion, concerning which no man can afford to be ignorant.

But, in order to understand our real situation, we must carry our illustration still farther. If all that was required in that chemical world was a knowledge of facts laboriously wrought out by others, then the chemist might say, "No matter about the processes and the skill in manipulation, I will teach you enough to guarantee you a front seat in heaven, and you can let it go at that." On arriving in that world, you are amazed to discover, however, that instead of a single science of chemistry, there are several hundred of them, each claiming to be the only true science, each promising eternal life to those who receive it, and the majority consigning the adherents of the rival chemistries to eternal damnation! Ha! ha! what will you do now? You will tell your friend to teach you all about his processes and manipulations, in order that you may begin your process of verification with the very first fact, and follow it through to the end.

After you have been plodding along for a few months, suddenly it occurs to you that possibly there may be something wrong, too, with the processes! Here is a new cause for consternation, and in order to reassure yourself, you are forced to study the methods of the other schools, and to delve down and down until you reach a firm conviction that you have so grasped the fundamental principles and the relations of chemistry to other branches of knowledge that you can now stand upon your own feet with perfect confidence, come what may. And then, when a friend from our world consulted with you about the advisability of emigrating to your new home, you would say to him, "Stay where you are, don't come to this crazy country!" Such is the chaos in religion in our own day! Here is humanity held by ignorance and by ecclesiasticism, fostered and propagated by ignorance!

It is against such a pandemonium that I rebel. It is marvelous that more hearts are not eaten up with fear, that the insane asylums are so few and so small! The majority do not half believe what they profess, or else one is tempted to say that they must be heartless brutes!

There is a way out of this doubt and perplexity. It is by applying the scientific method in religion. The adherent of universal religion must place his reliance upon a *process*, and not freeze up with a mere *product* in his mind. He can accept the body of doctrines certified to him to-day, the *product* of the process, as true to-day. As the scene changes as one looks out upon a landscape and turns his head, because the rays of light reflected from the objects are constantly painting a different picture, so must that product, which we call the present truth, change from day to day as the factors which compose it change. To forget this, to refuse to change when the factors change—so far as will can govern in the matter—is to become a victim of arrested growth.

A part of my task is to depict the more permanent part of the mind, the process by which we assimilate new material, by which we grow. This hand, now writing, is the same that once held a rattle and a teething ring. Not an atom of the same matter, we believe, is now in it, but it is the same hand, nevertheless. So it is with the process by

which we find truth. The process is the permanent part, the hand, as it were; and the notions we call true correspond to the atoms comprising the hand at a given instant. The hand may not be faultless in beauty, the process may not be the best and perfect. By right means, however, the grace of the former may be improved, and the deficiencies of the latter rounded out. Use alone, will add beauty to the hand. Use alone, its application to the cosmos, the resistance of the material it was made to deal with, can extend and amend the process and increase its accuracy.

Instead of risking our all upon a set of ideas proclaimed by another to be true and final, we must shift the whole load to the process, and be utterly indifferent as to the particular ideas the process seizes upon as most useful at a given instant. In short, instead of bewailing that I have not within me to day the atoms that composed my baby hand, I should recognize that I am better served as it is, and leave the selection of material to the forces that govern the growth and repair of my organism.

We are ready to ask, now, What are the means by which man can attain happiness? Without trying to answer this, I shall address myself to the more fundamental question, What is the *process* by which these means are revealed to man? The process is seven-fold:

1. By the acquisition of new knowledge of actions and reactions, and causes and effects by first-hand experience.

2. By the addition of new octaves to the gamut of emotion by the experience both of higher states of happiness, and deeper states of misery. It is through the latter, especially, that sympathy with our fellows is cultivated, and that we become capable of realizing ourselves in the life of humanity. At the same time also we are more strongly repelled from those courses of action that we find entail misery, or let us down to the lower levels of agreeable emotion.

3. By the energetic use of the will to attain those agreeable emotions that most appeal to us at a given time. The more energetic the will, other things being equal, the sooner we shall absorb what is for us in *agiven* end, and be attracted to a higher and more satisfactory one. As long as a man has a lurking suspicion that intoxication can yield him happiness, he will never be secure against temptation, but when he realizes, when he *knows* that one average sober minute is worth a century of alcoholic elysium, temptation loses all its power.

The world is very ignorant as to the proper means of eradicating vice, and very far removed, practically, from believing that over all the Holy Spirit broods with its uplifting and transforming power. It does not see that in the esteem of the actor *at the time*, no man ever had an evil motive, that all present motives are good, that they are the reaching out for what he then regards as a good, a form of happiness, an end-in-itself.

It does not see that to the man in a certain stage of evolution, murder is as natural an expression—and were we sufficiently enlightened, as little to be condemned—as the bite of a dog.

4. By enlarging the gamut of being, by cultivating new channels of sensitiveness that connect us with the universe. How far the soul can go in the acquisition of what may be called new senses, and of new kinds of states of consciousness, faculties and powers, it is impossible for me to say—nay, it is the dogmatism of ignorance for any one to set a limit. That it is profitable for us to cultivate the psychic activities and passivities to which the world has been so blind, I am satisfied. They expand life by establishing new conscious relations through the wondrous forces that pulse through the universe!

Many times the critics of Spiritualism remark, "What good is it? If what you say is true, there ought to be writings that show their supernatural origin on their face, that reveal a higher than mortal source." Unless great caution is used in arguing from what *ought* to be under given conditions, one will be led astray by his prepossessions. However, without referring to other writings, which, in spite of much that is trivial and perhaps inspirational *do exist*, I declare to the reader that it is my firm belief that I have been in communion with the spirit-world for sixteen years at least, and I know not how much longer, and that an educative process has been going on for all these years, departed spirits acting as my instructors. It has been my habit to make my mind passive, and then to earnestly desire light upon various points. As a rule, that light has been forthcoming. I consider that I have enjoyed advantages in the seclusion of my own study, made possible by a knowledge of Spiritualism, and by a voluntary cultivation of my mediumship, that exceed anything that all of the universities of earth combined could confer upon me!

Most, if not all, of the leading doctrines, ideas and arguments of this Outline, so far as they are novel, have been given me, I believe, from the spirit-world. I state this in grateful recognition of the help I have received from my spirit-friends, and not in the least to exempt from criticism any statement contained herein. So far as it is from being "wicked" to criticize anything, no matter what its source or alleged sacredness, that it would be far better to say—an altogether wholesome statement, by the way—that it is wicked not to criticize everything, not to "prove all things."

I consider myself a prophet, with a message for my time. I put on no airs of superiority upon that account. I know that when pride displaces humility, the prophetic spirit dies. Again, there are hundreds of other prophets on earth, for aught I know, tens of thousands, and the road is always open to all of the

human race. If you, my dear reader, find in this essay something that appeals to you as true and valuable, then I have a message for you both now and in the future. If you do not find it, then I probably have nothing for you. I rejoice to say, however, that there is an ample supply of light and strength for your every need, as there is for the needs of all.

In the fifth place, the means by which man can attain happiness can be revealed by studying the testimonies of the most earnest and luminous souls who have lived upon earth. These the sacred Scriptures, not alone of the Christians, but of all men, can help us, but they are not indispensable. Walk into the studio of an artist and destroy his pictures, and he can paint others. Annihilate every vestige of all the sacred books the world has known, and the forces that produced them, such as Confucius, Buddha, Mohammed, Moses, Isaiah, Jesus and Paul as instruments, will evolve another and better one almost under your very eyes.

The only time I ever saw Whittier, he said, among other things, to a little group of gentlemen: "Most people seem to think that God came along and dropped a Bible, and then went away." No, the Holy Spirit, the intelligence concerned in the welfare of man, is too wise, too loving, too potent, not to dart rays of light into the eyes of groping mortals as rapidly as they can receive them without being blinded.

6. The sixth part of the process we are considering is by contact with men and women of high character. There is contagion in character; it kindles in us new desires. Some men of materialistic temper—poor human moles—are blind to it, but its effect is as real as that of the sun, or the clanging bell in the cathedral tower. A man whose character is superior to our own, lives in a higher stratum of happiness than we do. When we come in contact with him, we find, if we will but be somewhat passive and attend, that we are lifted above our wonted plane. It is a revelation to us, the result of a new groping. A new desire is awakened, and we are stimulated to seek out and to apply the means that lift us up to a higher level, higher to us because happier.

The place and power of personality in the careers of the so-called saviors of the world is something that we ordinarily overlook altogether, or underestimate. There is an element of conjecture in speaking of the personality of Jesus; but it must have been a very different thing to have stood within a few feet of him, and heard a parable fall from his lips, than to read it in the Gospels to day. Spiritual forces within him must have set currents of feeling and thought in the listeners that revealed a new world to them, and made it impossible that they should ever again be precisely as they were before.

The so-called miracles had their use and influence; but for some, certainly, the supreme thing was the prophet's character. This revealed to them the existence of a higher satisfaction than they had known. He could teach them how to attain it; he seemed above all things anxious to teach them. They felt his superiority to them, and knew, therefore, that he perceived more of truth than they did, because truth possessed is the true measure of the grade of being, and truth and happiness are one. Thus faith, blessed and blessing, was aroused, created within them, and, with skeptical defenses thrown down, they set at his feet in the spirit of the little child and grew more or less into his spirit. Have the gospels for us to day the penetrating power that the words of Jesus had when he spoke to his disciples? As well ask whether a mummy exhumed in Egypt affects us as agreeably as a beautiful, living woman!

7. And, finally, the seventh factor in the process is by reflection upon the rich store of truths and impressions that all the other factors have supplied to us, and especially with a view to being led to the realization of new truth by the use of reason. There are three ways in which truth is revealed to us; first, through the groping process, as in ordinary experience. This holds equally well if we affirm the existence of new senses which relate us to objects formerly to all intents and purposes, non-existent. Second, by authority, as we listen to a professor in college, as the disciples were taught by Jesus, and as revelations have come from the spirit-world to prophets in all ages, including our own; and, third, through the reason.

There is a revelation through the reason. It has its place beside the others as a part of the perfect whole. The existence of atoms, of the ether whose vibrations play such an important part both in physical and spiritual science, the existence of God, the infinity of space and time, the universality of law—these are examples of the revelations of reason. In addition to this, reason suggests where to grope with the probability that we shall find new truth.

Again, it is like the fly-wheel of a great engine. It is a regulator. A man comes with a new idea; he solicits our attention, and wishes us to adopt it. Is he on the highway of truth, or floundering in a quicksand? If the former, we want it; if the latter, we shall waste precious time and energy by receiving it. It by no means follows that with all our accumulated knowledge as the vantage ground for the operation of reason, we shall be able to answer the question propounded. How could it, in a boundless universe, with man a constantly evolving soul? But, marshaled by reason, our accumulated knowledge can help us to test the alleged new fact or fact, so that our behavior with respect to it may be sober and wise. Working with the constructive imagination, reason can formulate better social states, systematize knowledge of all kinds, build philosophical and theological systems, and in general, bring order out of chaos and clearness out of obscurity.

This, then, is a statement of the seven-fold way through which are revealed to man the means by which he can attain happiness.

"The two ways of acquiring truth that it is necessary for us to consider," as I have said elsewhere, "are by first-hand experience and upon authority. No one will deny the value of the former. Indeed, it is possible to have the first without the second; but not to have authority without first-hand experience. For, in the first place, nothing but experience can teach us the letters of the alphabet. Without authority must use to make itself understood; and in the second place, any alleged body of truth looked upon from any one's standpoint as authority, can always be resolved into the first-hand experiences and inferences of men or of spirits. . . . There are three possible attitudes with respect to anything stated upon authority: 1. We may reject it. 2. We may accept it. 3. We may be in doubt about it."

"To reject authority *per se*, merely because it is authority and not first-hand experience, is to declare science impossible. How many men, think you, would ever know the distance from the earth to the sun, if they were compelled to discover for themselves all of the mathematical and other truths upon which its determination depends? You see, then, to what abject intellectual poverty we are reduced, if we reject authority *per se*."

"If, on the other hand, we go to the other extreme, and accept every statement as true merely because some one says it, we shall find ourselves in a predicament none the less fatal to well-regulated thinking. With the critical faculty killed out, or practically so, with the process of verification rarely brought into play, who can enumerate the delusions, superstitions, mal-observations and false inferences that must be handed down from generation to generation as truths which men are powerless to challenge? All progress must soon cease, under such circumstances, for the wildest conjectures of self-conceit would satisfy curiosity, and bring the mind to a halt."

"Since, then, we are forced to reject two of our three alternatives as nothing less than a death-blow to all of the highest interests of humanity, we must conclude that the proper attitude of the truth-seeker toward authority *per se* is one of doubt. Truth is unspokeable precious, and the effects of error may be very

far-reaching and costly. Therefore, the enlightened truth-seeker, says of authority that it is neither to be accepted as worthless (without careful examination), nor yet (carelessly) accepted as a substitute for the endeavor to obtain that primal, first-hand experience" which is the final source of all knowledge, and which is supreme authority for the consciousness determined by it.

A great thought for us to hold in mind, then, is this: "I trust my own processes." This is self-reliance applied in the best manner. And truly, if you will closely examine, you will find that we must trust them. Like marriage, it is always for better or for worse. Will it be said that an ignorant man, who relies upon his priest or his minister without question, has succeeded in completely shifting the load of responsibility to other shoulders? This cannot be! He is responsible for the affirmation, "I will rely upon the priest," and he must take the consequences, whether the reaction upon his most vital interests be good or bad.

To be sure, in so acting he may think, taking the pressure of thought about him into consideration, that he is acting for the best when he surrenders the very jewel of existence to the keeping of another; but good intentions do not rescue us from the fruits of ignorance, and, in so far as the blind acceptance of the guidance of another brought with it reliance upon certain acts or beliefs as adequate to purchase benefits, and those acts and beliefs were discredited, in the very nature of things, from yielding the desired results, just so far failure and disappointment necessarily ensued. This very disappointment, however, or, it may be, a case of dire misery, is the shock that arouses a man to reconsider the nature of his relations to the universe, and of the processes through which happiness can be won.

A religion is positive or scientific so far as it consists of verified truths. It is mediatorial so far as it consists of unverified doctrines which are received or believed upon authority. Universal religion, considered as a product, consists of a combination of scientific and mediatorial religious doctrines. The law of so-called communion is nothing less than a grand law which renders inspiration and revelation possible, the law which has given all the bibles and the whole race of prophets to the world, the law that explains genius and leadership in all departments of human endeavor. It opens the door to the reception of an unlimited number of new teachings.

Alongside the scientific method, invaluable as it is, we must put the mediatorial method. The two supplement each other, and man must employ both. The use of the mediatorial method is much like the use of hypotheses in physical science; but there is a difference. When A makes a provisional induction suggested by certain facts in his possession, he frames an hypothesis which he proceeds to test. When B imports to A something that he knows or believes to be true, but which he has not cured of A, or which A did not have facts competent to suggest even had his mind sought to frame an hypothesis, then, if A receives the statement upon authority, B becomes a mediator between A and the truth, and we have an illustration of the use of the mediatorial method. Sound religious growth requires not only a ceaseless effort to test mediatorial doctrines in order to convert them into scientific religious doctrines, or to reject them if false, but it also requires a ceaseless endeavor to become acquainted with new teachings which shall furnish the mediatorial grist for the scientific mill! When the grist runs out, there is no longer an output from the mill—progress stops!

There is one point about the definition of religion as the science and art of happiness, upon which it will be well to enlarge. Some may be tempted to say that it reeks with carnality—happiness so suggestive of sensuousness! If carnal man is to evolve into the angel, however, there must be some axis of continuity, something deep and ineradicable set in human nature which is not only always, in a true sense, the point of contact between man and his environment, but which at every possible stage of evolution is so acted upon by the "Eternal Energy," that man shall be both allured and compelled to advance toward the realization of his destiny. This something may, and in the future surely will, vibrate to the sweetest music, the most delicate harmonies, the tenderest love. But for the Vikings and the Vandals of humanity, who are moved by these, who as yet comprehend them not, there are tones that can move them—the volcanoes, the hurricanes, the ocean lashed to madness, the furies burst forth from hell!

This axis of continuity is that sensibility which makes pleasure and pain, happiness and misery possible, and under the term irritability, biologists describe it as the characteristic that separates living from dead protoplasm, the material of which the lowest animal forms are composed. The idea of happiness may "reek with carnality," if you please, as interpreted by men in the lower stages of development, but it can also be associated with all that is spiritual and lovely in the lives of the more unclouded, both here and in the invisible world.

Ignorance is the curse of the world, and we are all cursed, in our several degrees. The fatal defect in all the reasonings of a fiend in hell is the idea that he can get ahead of his fellow, that he is cute enough to get in one more blow than he himself will receive, or to knock out one more yell than will be wrenched from him! You may preach love, neglecting the Power that compels till the crack of doom, and many will say, "It is the same old emotional, soothing syrup he is giving us; come, boys, let us have our accustomed nap." But say to them, "I speak in the name of the Power revealed as law, that reacts upon each man this day and forever according to his life, that will yield bliss if you take for the visible and understand and obey or that will make you writhe in agony in the darkest hell, if you will not hear and obey." And, like sleeping soldiers at the cry of battle, they will spring up, and then they will say, "If he speaks truth, comrades, we must arouse ourselves and mend our ways. Let us look and see whether he is telling us the truth, or only trying to frighten us."

Do we not need the scourges, as it were of fiends incarnate, for the laggards, as well as medals and buzzards for the heroes in the vanguard? Has any one ever heard of a substitute for happiness and pleasure, upon the one hand, and misery and pain, upon the other, that will work? It certainly cannot be found in Christianity! The preaching of such divines in the past, and the more sensational exhortations of revivalists in our own day, have been heavily weighted with descriptions of heaven and hell. What does this mean, if not an appeal to man's thirst for happiness? They were right in the main, though their systems contain erroneous doctrines. Their appeals had necessarily to promise happiness. The only other alternative, if all that related to present and future emotional states were to be omitted, was to close the doors of all the churches and abandon all religious institutions!

As has been stated, the final explanation of conduct is the effort to experience agreeable emotions and to avoid disagreeable ones, or it is the search for happiness. The basic fact relative to the unit with which we have to deal, the entity, whether spirit or mortal, is that it persists. We can not annihilate it. Because the end it seeks is the unit's own end, something which appeals to it as an end-in-itself, therefore, all men are in fact, and wisely and properly, selfish. It would be very surprising did observation or analysis lead us to a different conclusion! Why, for instance, should the well-being or happiness of another concern me very much, or call for the expenditure of any appreciable energy, if my own well-being or happiness is esteemed by me as the matter of small moment? Again, the well-being of one unit is of just as much consequence as the well-being of any other. There is a distinct economy in having the attention of each unit directed largely and primarily, and it might even be said wholly, upon the realization of its own end. There are many things that it can best do for itself, and the more self-help it develops, the less need there will be, as a rule, for calling upon others for aid, and the more power it will possess to assist others.

[To be continued.]

Letters from Foreign Lands.

Read at the International Jubilee of Modern Spiritualism, Rochester, May 25 to June 1, 1898, S. E. 51.

Australia.

FROM A. C. FLETCHER.
Honorary Secretary Melbourne Progressive Spiritualist Lyceum, 28 Eastern Arcade, Bourke street, Victoria, Australia.

To the Corresponding Committee of the Semi-Centennial International Convention of Spiritualists, Rochester, U. S. A.:

Dear Sirs—Your letter to hand. Will try to favor you with some of my sentiments if I'm not too late. I am the Honorary Secretary of the Melbourne Progressive Spiritualist Lyceum, and my efforts have been so much appreciated that the members have seen fit to retain my services for nearly three years (three years next August). I have been on the committee for the last nine years in various positions. Our Lyceum is the only institution of its kind in Victoria; we have about three hundred members—children and adults.

I placed your letter before the committee of the Lyceum, and they instructed me to convey to your Convention their fraternal greetings and hearty good wishes for its success, spiritual and otherwise. If our genial and patriarchal pioneer, Dr. J. M. Peebles, is present at your Convention, you might draw his attention to our greeting, and I charge him to speak in our behalf, as, having been here quite recently, he knows personally both the old and young children.

Please accept of heartfelt good-will from myself in your glorious nation embracing convention of Spiritualists—a nation of freethinkers on whom we can never rest.

Yours fraternally in heaven's cause,
A. C. FLETCHER.
May, 1898.

OUR SPIRITUAL LIBERTY.

The following is an address given before the Melbourne Progressive Spiritualist Lyceum, Victoria, Australia, by A. C. Fletcher, Hon. Secretary, and forwarded to the convention, being deemed of general interest and application.

"What I have to say is principally concerning ourselves as Lyceumists or Spiritualists, and some of our ways. Some of you will think that you are always being reminded of your faults by us who address you from the platform. Well, perhaps this is very true. Still I think we ought not to wish our own workers to give us praise very often. So I'm going to both praise and blame."

"We have the knowledge that after our bodies are no longer fit abodes for us to live in, we still live on. We believe the life after death to be true, but we believe this. Leaving our bodies out behind us, we enter on a life where work is always a pleasure and always fruitful—where there is hope for even the worst of living beings. We have got out of the way of thinking that our loving father, God, would do wrong to any of his children. We do not walk in the narrow path that so many of our Christian brethren or others would have us do, under pain of everlasting bodily torments. Our minds are, or ought to be, so broad that each one holds himself responsible for his own religious belief; each one has his own idea of what God is. And the best of all this is—the grandest triumph that ever blessed this old earth is—that we are absolutely at liberty to believe as we like; there is no one who has any power over our minds, or our souls—we are free. We are not taught to stave our wildest thoughts, on no matter what subject. No one shall say us 'nay.'"

"Our Lyceum teaches us to make the best use of this liberty—teaches us to make it spiritual. It teaches us to spiritualize all our acts, to do the best that can be done in anything we do; to do that which brings the greatest good to the greatest number of this earth's beings, and also the next world's. This spiritual liberty ought to 'raise us as far as we can go.' This problem of thought makes independent men and women of us all—makes us able to stand alone and erect with the consciousness that we are right, no matter what is said against us. Our belief and knowledge of the after-life, and the teachings of those who have passed the border-line bring to us, make us able to endure all the 'ills' that flesh is heir to, with patience. We can face with a smile that bright angel who is painted to be such a terribly fearful monster, and who is called 'Death.'"

"Each boy and girl here is taught to think out great, big thoughts for himself or herself. Even the very youngest are getting into the way of seeing the meaning of why they are here on this earth, of what they are and where they are going. They pass up through the various groups, getting their minds made stronger step by step. The continued change in the teachers from one group to another, and also the changes at election Sundays, have a great influence in the child having to think for itself, thus broadening its mind. The child gathers the teachings that are suitable to its own nature, and weaves them, perhaps unconsciously, into a code of life for itself. Some of you older people would be surprised if you knew of the thoughts and expressions of opinion of even such young people as are to be found in Ocean Group. I mean, of course, the older people who have not passed up through the groups; for we have a few grave, philosophical free-thinkers in 'Liberty,' and 'Summer' Groups who have had some experience in the lower ones."

"As I said before, all this freedom or liberty goes to form such independence of character, such strength of mind, that we are able to hold our heads erect and feel equal with the greatest. But—there's always the but, you know—I think it even makes most of us appear to be above our neighbors in our own eyes, or in our own minds. Nearly all of us seem to keep ourselves so close to ourselves that the next person is forgotten, even though he be as free and independent as we are. Well, I suppose it's only human nature. This is one of our great drawbacks to making our Lyceum or Spiritualism a greater success than it is. At the same time I believe that this being so strong in ourselves is the main cause of our present success. But if we could only all come down a little, instead of looking over one another's heads, and pull together one way, for the sake of each other, for the sake of the Lyceum and for the sake of the grand truths of Spiritualism as a body, we would be crowned with that spiritual liberty that we would be more able to lift others who are out in the cold materialistic or superstitious world of thought and belief."

"As our late Vice Conductor, Mr. Spriggs, said last Sunday, let us unite in 'closer organization, and have more devotion to our services!' Let us start, by loving each other more, treating each other's opinions and religious feelings with more respect. Always remember that our brother or sister is a living soul, who is destined to attain the highest heaven as time rolls on, no matter what petty faults we fancy we see in him or her to day. Study your Lyceum Leader (our text and song book), more and more; for we cannot dip too deep into the sea of lessons, and give out what it teaches for one another's good. In other books teach us better let us have their lessons—our platform is broad enough."

"Let us also go hand-in-hand with the spirit of humanity, with the great teachers of modern times, with that spirit of the most enlightened of earth's inhabitants—the spirit of sympathy. 'Bear ye one another's burdens,' was said of old. Without our seeming to know or help it, there is a great modern movement toward making life easier for man and all of the creatures on this planet. We can trace the working of this in nearly every phase of human and angelic life. Why should not we in the Lyceum join hands and hearts to help to bring about this great universal spiritual liberty? Then we should have true spiritual liberty. We should then be able to walk even more erect than we do now—for we could almost claim equality with some of God's higher angels. We are assured that the angel-world is working heart and soul to make this earth brighter and happier. Why cannot we help more than we do?

"In the midst of famines, wars, and other calamities, mostly brought about by ignorance and the selfishness of the few, heroic souls are working. The true heroes are not few, and they are borne up in all their efforts by promptings from the other world. They are striving to help us gain liberty, to help us to free our souls and bodies from the bondage of monstrous superstition and the cruel slavery of those in earthly power, who are not fit to be placed over others."

"So let each and all of us strive to assist in this godly work of improving the present conditions of this world by having that whole-souled liberality of heart and mind that we can claim all men as brothers, all women as sisters; claim all living creatures as beings of feeling and worthy of compassion and gentle treatment at our hands."

"Then we shall deserve the blessings of both God and angels, and our lives shall glow with the fire of true spiritual liberty."

Switzerland.

FROM FELIX SCHELLING.
Herr Munk, Buchhandlung, Hotel Bellevue, Zurich, Switzerland.

Dr. Fred L. H. Willis.—Dear Friend and Brother—Your circular is received. Many thanks. I send herewith my heartfelt congratulations and sympathy to the Spiritualists of the United States, on the occasion of the Fiftieth Anniversary of Modern Spiritualism. As I had the good fortune to be connected from the beginning of the movement, and as I had the honor to be personally acquainted with most of the prominent pioneers and workers in the great Cause, and helped a little in a modest way, I feel most grateful for the good Spiritualism has done for me. Gladly will I proclaim to the whole world that I have found, and proved, in Modern Spiritualism a new savior of mankind. Spiritualism has been the "magic staff," by the help of which I have overcome all the trials and difficulties in my long pilgrimage of this earthly life. Although I am seventy-four, I have a clear and grateful memory of A. J. Davis, Hon. Warren Chase, Lizzie Doten, T. G. Forster, Cora Hatch, Prof. S. B. Brittain, Emma Hardinge, Hudson Tuttle, S. B. Wilson, and a host of other workers in the field of human progress."

I was connected with the first children's Lyceum in Philadelphia as musical director. While in Europe I have tried in my limited sphere to propagate and defend the truth of our Cause, and thank God not without some good results. If, perchance, some old friends present at the grand celebration can remember me, I send them herewith my heartfelt greeting. I only regret that I cannot personally take part in the grand Jubilee."

The world moves, if slow yet sure. Three years ago I had much difficulty to get an article on Spiritualism published in a daily paper of this largest, and generally considered the most liberal city of Switzerland; and it is not yet one year since I had to procure permission from the police to publish an advertisement, in which I offered persons of "strict moral and religious character, with sensitive organization, to develop as mediums." I mentioned, expressly, "that no experiments in hypnosis, under any circumstances, would be allowed, etc." I had to give promise that I would be responsible for any evil results proceeding from such "dangerous" (?) proceedings. And to-day the First Spiritualist Society has about fifty members, and the Society Psychoe, started almost at the same time, has also over sixty members. Our society has several good speakers. We give public free lectures every month, and the press is commencing to treat the subject of Spiritualism quite respectfully. Sorry to say we have not yet developed any trance speakers. Considering the violent antagonism of the people and the press, we have cause to congratulate ourselves on our success."

I mention these facts to show our dear friends across the ocean that the light of Truth is breaking through the dark clouds of materialism and bigotry. In the name of our worthy President, officers and members of the First Spiritualist Society of Zurich, I send our hearty greetings and congratulations. May these celebrations of the Fiftieth Anniversary of Modern Spiritualism send out their rays of light over all the world!

Yours fraternally, FELIX SCHELLING.
May 18, 1898.

FROM THE FRENCH OF MR. L. GARDY,
Of Geneva, Switzerland, Treasurer of the Société d'Etudes Psychiques and Corresponding member of the National Spiritualists' Association.

Dr. Fred L. H. Willis:
Dear Sir and Brother in the Faith—I wish to thank you for the kind invitation which you had the good will to address to me in the name of your National Association and of the Spiritualists of America."

I regret to have to announce to you that it is not possible for me to take part in the International Jubilee at Rochester, despite the desire that I have to assist in it, and at the same time to become acquainted with some of our brethren in America, and with your interesting country."

I am no longer of an age when we willingly make changes for ourselves, and besides I hear with difficulty, and this would not allow me to get great profit from your deliberations. I must therefore limit myself to sending you in the name of the Society of Psychical Studies of Geneva a fraternal salute, and the assurance that we shall follow your deliberations with all our heart, and with the most sincere prayers that they may result in imparting new power to the propagation of our doctrines, which alone, in my opinion, are capable of educating the human family in the ways of fraternity, of solidarity and of true progress, to which the materialistic tendencies of our century oppose such powerful obstacles."

Your Congress and the one at London will without doubt awaken the attention of a public that is very ignorant of these questions, and generally very indifferent to these ideas, the promulgation of which is of the greatest importance."

It is very necessary indeed to demonstrate by facts the existence of the "World of Spirits," as there are so many people for whom the said world is nothing but a chimera. It is also necessary to demonstrate to the adherents of the different religious clubs, especially the Christians, that it is illogical to present the Bible as the word of God, and accept as authentic the testimony and the facts which are reported in it, and themselves refuse to admit the genuineness of the identical phenomena produced in these days through the influence of actual mediums."

We are still extremely backward in our country on this subject. Our Society, which is already in its seventh year of existence, recruits with difficulty, and has only about seventy members."

Zurich, St. Gall and Bâle, according to my belief, also have Spiritualist societies, which are not very important, and with which we have not yet entered into relationship."

But on the other side the marvels that have taken place for so many years in almost all countries, in the presence of so many eminent persons deeply interested in this kind of research, without doubt ensure to the Centennial Jubilee of the new Spiritualism to take place in 1918, such grand proportions that I greatly rejoice those adepts who shall be privileged to participate in it. The Future is for Truth."

Will you, dear sir, kindly extend to all our brothers in the faith assembled for the Jubilee in Rochester, my cordial salutations and the assurance of my sentiments of regard.

May 9, 1898.
L. GARDY.
[Letters from Italy, France, Germany and Russia, will appear in a future issue.—Ed.]

Church Ceremonials.

BY M. E. CONGER.

To the Editor of the Banner of Light:

I was glad to read your brief article upon "Church Ceremonials," in issue of July 16. You ask the question, "Is there any necessity for the adoption of the forms and ceremonials of the churches?" and by inference write a negative reply."

I am pleased you have raised the above question, it is important; it affords me a text for a short article. I would add to the question a point which seems equally important, how to get rid of the already adopted church forms."

Back of all church forms, ceremonies, schemes and paraphernalia, is a deep laid object of priest and clergy. That object is subjugation, limitation—expressions must be bridged on the one hand, on the other some one desires an increase of power and influence. Are Spiritualists ready to face the above diagnosis of the case?

The above is as true of Spiritualists as of orthodox churches. We should demand equality and labor for a more perfect brotherhood, and sit down heavily upon every attempt to bind by adopting any of the methods of a decaying, selfish, materialistic church."

The first step of the child is hailed as a triumph; steps later in life are not always a success, are often regretted, and not easily retraced."

Some spiritual societies are about as churchy as the law allows; they are to my knowledge far enough advanced to propose and vote for a rank deception as openly, as boldly as any priest-ridden church ever did."

I do not refer to what has been written up as fraudulent mediumship, but to a brazen-faced proposition of the leaders of one of the oldest societies, to openly misrepresent, what may be characterized as an uncalculated falsehood, not in a single instance, but a number."

The National Convention can only represent a class. Why? Because the delegates that should represent cannot afford either time or money to attend, and societies as a rule have not means to send delegates."

The schemers, those that have money (perhaps a pull as in politics) or some scheme to get it, will be chosen; therefore moneyed delegates will control the conventions; we all know the results of money influences in Church and State; can we reasonably expect from past experience and results, a reversed action of Spiritualists? If the spiritual standard is to be raised, the foundations must be treated with dynamite; the enemy is entrenched and will fight for position."

Intelligent Spiritualists having experience enough to recognize the significance of the present condition in law, theology, medicine and government, can foretell the result of advancing one step further on the present lines."

The writer is fearless, and proposes a revolution, commencing at the foundation; heroic measures will smash the idols, and prepare the way for revolution and evolution."

We have sung the "Sweet Bye-and-Bye" and played church hypocrisy until we have lost the respect of nearly all common-sense intelligent people; we are without support or a respectable following; we are sick-racked; will it be wise to go another step in the old rut?

Personally I must antagonize the present churchy methods, and cannot be satisfied to take one step further in that direction, and must agitate for a radical change so long as I am permitted a hearing in the spiritual press."

I have waited for our leaders to move, to smash the limitations, strip off the muzzles, take hold of living issues, and take front rank in living reforms. Yes! I have waited for ten long years, and am thoroughly sick of results."

What can be expected of the coming National Convention, if organized under the past order of business and influences? It will be a bouquet sweet bye-and-bye farce, or a thorough revolution; the God outside of man will receive the praise in the divine heavenly tones, and the God in man the cold shoulder, all for Christ's sake."

I am rejoiced in feeling that our spiritual press is moving towards a thorough reform. Let us give thanks to the God—the good—in man for a free spiritual press."

A clear recognition of the actual condition of representative Spiritualism, and the demands of the lay members, is required of our leaders; this will be followed by increased interest, attendance and support."

"Some people are always looking backward; they seem to be anchored to the past. Pride of ancestry, tradition of opinion, what has been, is vastly more to them than what is, or what may be. Lucky for the world—for the cause of human progress—that some there are who have but little respect for tradition or authority of opinion. They prefer to do their own thinking, although they may not always think wisely. They regard it as far more creditable to believe an error or come to a wrong conclusion, after a careful examination of any given subject, than to accept the truth blindly, without investigation."

Of such is the grand army of reformers in the world's ways and works."
4953 Prairie Avenue, Chicago.

An Interesting Seance

BY E. T.

The following questions and replies transpired during a recent series of sittings of two ladies and myself; the ladies operating the Ouija board early in the session, one of the ladies later being controlled to write automatically while entranced. I acted as Secretary, taking down the questions and replies as given. One of the ladies is devotional, and has prayed earnestly for light."

To the question at the first meeting, at the last-named lady's residence, "Who is here?" the reply was:

"A messenger from heaven; a spirit whom God sends to greet you. Be careful. Come to the throne often. I am with you when you long for light. Many things hinder us—little things. Let the way be clear, and we can reveal the things of God. God is not to be served by form or ordinance; by heart-service, fervent longing and good wishes to all. Searching after truth will in time bring truth to those who seek. All will serve God in His way; many in your way, some in seeming unbelief, still serving God."

"What is the Holy Ghost?"

"Spirit or essence of Living God; that is the portion of all which is banished from heart-material and full of unbelief. If ye seek earnestly, ye shall find."

How can we love everybody as we are told? "The sacred emotion, love, is only given to those in our circle, whose spiritual and physical magnetism answers to ours, but 'love to all men' is not so—infinite pity. 'I thirst enemy hunger.' Other love is not possible. Charity for sin and its consequences. Experience alone can explain. He will help you. Ask and it shall be given."

"Is Christ to be looked upon as an individual or the principle of truth?" "Not a person, but a manifestation of the Supreme God whose attributes of Love and Truth could only thus be demonstrated."

"If Christ were living to-day on this earth, would he be considered a medium?" "A special medium for God's message alone, without a work in any other way; his work was God's message."

"Did Christ have any previous existence on this earth?" "He as a man had no other existence, but as a breath of God Eternal has and is eternal existence."

"Was Christ's body resurrected?" "Not as you think, his body was glorified, purged of perishable particles. 'Touch me not, for I am not yet ascended to my Father.'"

"Was it similar to the materializations we see at seances?" "Yes, spirit and physical both."

"Have we in us the potentiality of becoming like Christ as an elder brother, or was he a superior being?" "Beloved, now are we the sons of God—that is your standing. As your faith is, so is your spirit perception. God is found of those who seek. Those who seek truth seek God."

Written for the Banner of Light.

CRADLE SONG.

BY NORA BYEMAN.

Sleep, little baby,
 Dear little thing,
 Under an angel's
 Outstretched white wing.
 Rest—though thy sister
 Dies far away,
 Still she watch keepeth
 O'er thee to-day.
 In a far country
 Over the wave
 White are the daisies
 On her green grave.
 Hush'd is our voice when
 Speaking her name,
 Yet our loved Emmie
 Cometh the same!
 Unseen by us, she
 Flits up the stair,
 Tissem by us she
 Sits in her chair!
 Unseen in sickness,
 Hovereth near.
 Unfelt, she wipeth
 Sorrow's hot tear.
 Tarnish'd and dim her
 Ringlet of gold,
 Worn her blue frock in
 Every fold;
 Yet is her memory
 Kept fresh and green,
 Though she hath left us,
 For the Unseen.

Our Original Story.

ALVIRA.

The Story of a Humble Spiritualist.

BY MRS. J. CLEGG WRIGHT.

CHAPTER I.

Alvira sat before the log fire that blazed in the great fireplace and stitched away on a towel she was hemming. Outside, the snow fell swiftly and crowded the branches of the old cherry tree close against the window. Now and then she would look out absently, and then go on with her sewing. She was sitting in what had been the best room in the little log house when her father brought her mother there, a bride; now it was used as a dining-room, and two rooms had been added in front, a parlor and a best bedroom. This was done when Amanda, as a young girl, had wanted a room to receive her young friends in. Alvira was thinking of all these things as she sat stitching. It had taken all her savings to build those two rooms, and to buy the hair-cloth furniture that graced the parlor.

She got up and went into the front room. It was cold and cheerless. The stove was empty and dark. The chairs were set primly around the room. She gave a gentle sigh as she looked about. Before one picture she paused. She called it her family group. Amanda had protested when she fixed it, saying it was an old-fashioned idea, but she just hung it up anyway. The frame had once contained an engraving, but now it was filled with card photographs, some of them dim and old, some newer and brighter.

She paused before this and her eyes wandered from face to face. There were her father and mother, both dead, her brother, who died in the war, Rachel and her husband, and next to her were the children's pictures, little John and Amanda. She gazed at them a long time, and remembered how Rachel had looked that last day when she asked Alvira to take her fatherless children and care for them; she thought how Rachel had drawn her head down to the pillow with her thin, transparent hands and whispered—

"It is a great charge, Alvira, but I shall always be near you; remember that. Don't let them think of me as dead, Alvira. Make them know that I am near them."

She had given her promise, and it was all too true, that the loving mother's heart stopped beating, and Alvira and the children were alone, as the world sees it.

It all came back to her as she stood there, and a pang came with it when she remembered that she had taught the children as Rachel wished, but as they grew older they had drifted into the Sabbath-school, and there were taught to disbelieve. The old planchette, that she used to find so great a comfort, was sneered at, until of late years it had lain idle, and even the subscription to the BANNER OF LIGHT had been allowed to run out. But that was changed—Amanda was married now, and so was John, and Alvira, just a week before, had sent money to renew it again.

Her eyes wandered to the lower line of pictures and dwelt on one face, that of an honest-eyed man, with a smiling mouth and a candid chin. She sighed again as she gazed. He had been her lover once in the old days, but had married another. She looked long and steadfastly at his picture, and two tears forced themselves from her eyes as she gazed.

"Liz! what a simpton! Liz!" she said at last; "I ain't fit to live alone if I'm going on like this."

She went out of the parlor, and shivered a little as she sat down again in the rocking-chair before the fire. She picked up the towel, but did not commence to sew. She leaned forward in her chair and gazed into the glowing embers. The past was with her again. Her thoughts went back to the day when she first saw Ben Harris. She was a young girl then, and Rachel and the children had not been home for a long time. It seemed as if she had loved him from the first. He was so full of humor and kindness. They met at a party. He had chosen her in the game they were playing, and she took her first look at him as he started to pay the forfeit of a kiss. She wondered if the young folk playing kissing games yet. She guessed not, though; Amanda never had.

"Seems like," she said softly to herself, "seems like they is older and more distant than they ever was."

Her thoughts sped on until that day when Birdie Allen came home from boarding school. How she did set her head at Ben! Then came that time of weary misunderstanding, and then—Alvira never clearly comprehended, and then—Ben and Birdie were married and went to live at "Five Mile." She wondered as she sat there how she ever lived through it; it made her heart beat so, just to remember it. She lived over again that day when Ben came upon her in the orchard. He had been married three years then; her father and mother had passed away, Rachel had died, and she was alone except for the children. He came to her, his face white and wet. She had heard that Birdie was high-tempered and that they didn't agree, but she was unprepared for the outburst of anguish that poured from his lips when he met her that day. He wept like a child as he told her of his home life, and why he had turned from her and married Birdie.

"Alvira," said he, "Birdie told me to face her, she has just taunted me with them this day. She said you were a mother, but not a wife, and that Rachel was keeping the child, and I, fool that I was, believed her. She went to school in the town where Rachel lived, and that gave color to it; but I ought to have asked others. I sinned when I married Birdie; I didn't love her, but I have been punished, Alvira. It all came out at Rachel's funeral, but she declared that she believed the story. To-day she has owned that she invented it herself; not only owned it, but laughed in my face for being a fool to believe it."

It seemed as if she could hear him say it all again. At last he left her. They had not met since until six months ago, and that was at a funeral—Birdie's funeral. Yes, Birdie was dead and buried.

Alvira stirred a bit uneasily in her chair, as she remembered it. Ben was free again, and

she was alone. She sighed and looked into the fire. Amanda had been married two months now, and John wanted Alvira to come to his home to live. Sometimes as she thought of it, it seemed as if she just could not. At last she buried her face in her hands and cried a little. What was she waiting for? she asked herself. She was an old woman, and it did not matter where she lived; but there was Eliza, John's wife, a strict Baptist with a shrew's temper and a sharp voice, and the children, five of them, almost babies. No, she could not make up her mind to that. Why could not she live alone? She had run the farm and taken care of John and Amanda until they got big enough to help. It was hers, all free from debt. What was the difference, if she was an old maid? Widow Perkins had said to her when she met her the other day—

"Alvira, keep your little home; you'll be happier there than anywhere else. Work the farm just as you've did last summer, and get some woman to come and stop with you, now I'm a-telling you."

And Alvira felt what she had said was true. As she sat gazing at the fire it seemed to her that some one called to her. It was not a human voice—it was like the summons that she used to hear when she used the planchette so often. She listened and it came again, softly, like a whisper. For a moment she sat irresolute; then, with a flush on her face, she arose and went to the cupboard. Getting on a stool, she rummaged on the top shelf and at last brought down the old planchette. She got a piece of wrapping paper and put it on the table, then sat down before it with her hand on the planchette. She knew by experience that if it wrote at all the message would be written in great letters all over the paper. She had not long to wait. The well-known movement soon began, and then it flew across the paper, back and forth, making the scrawling writing she knew so well. It stopped at last, and just as she was about to lean over the table to read what had come to her in so mysterious a way she heard the clatter of horses' feet and realized that some one was coming up to the house.

"For the land sake!" cried Alvira; "I wouldn't be caught like this for nothing. Like as not it's some one from John's, and I'd never hear the last of it if they was to find I'd got down my old planchette again."

She flew to the cupboard and secreted it among the dishes, and it was none too soon, for John himself came striding into the room. They did not consider it necessary to knock for admission at Aunt Alvira's. He came directly up to the fire and sat down in the very chair Alvira had been using, and leaned his elbow on the paper covered table.

"Well, how are you, Aunt Alvira?" said he as he unwound his muffler from about his neck.

"I am pretty well," she said. "Hadn't you better take this cheese, John?"

"No, thank you, I'm comfortable where I am. I've just been to the post-office, and thought I'd fetch you your mail. You ain't got much, but a paper and a letter. It's got a one cent stamp on it, so I reckon that it is a circular of some sort."

He leaned over and threw them into her lap. Alvira gave a little gasp, for she knew the paper was the BANNER OF LIGHT, and it did seem to her as if the big head lines just glared through the thin manilla wrapper, and she could not see how it came that John had not seen them himself. She felt afraid to move for fear he would want her to open the paper and let him see it, but John's mind was absorbed with other things.

"Have you concluded when you'll move, Aunt Alvira?" said he.

"Move!" echoed she, "I haint thought of moving."

"I mean, when are you coming to our house?" He spoke in a decisive voice that sounded harsh and unsympathetic. "Eliza said when she was here last that you'd about concluded to come against spring."

"I never told 'Liza no such thing," answered Alvira as she slipped the paper and envelope into her work basket. "She said she'd be ready for me against spring, but I told her she needn't worry, it was so uncertain like. I didn't know, yit, what I would do."

"Don't know?" You ain't thinking of stopping here alone, be you?"

"I don't know, yit, what I would do." "Seem's like it took you awhile to make up your mind. You knew Amanda was going to marry and leave you six months beforehand, and she's been gone two months, and you don't know yit. Don't you think you'd be welcome at our house?"

"Yes, John, I do, but I hate so to break up and part with the things."

"Well, 'Lize said she thought that was mostly it, but you won't need to part with all your things. We'd take the cow, if you wanted we should, and you could board out the pay if you feel like it. Eliza said it would make you feel more independent like, she thought. She allows, too, that you would want to keep the parlor furniture and an extra feather bed. She allowed you'd want to keep your bed-room set and your carpets. They ain't been wore much, and Eliza said she'd let you put one on the spare bed room up stairs, and the other in your room with your furniture. This one she allowed we'd better put down in the sitting-room, as it is better to be using such things than to have 'em laid by."

Alvira picked up the towel and began sewing very fast, and was silent. John cleared his throat and began to drum with his fingers on the table.

"Well, what are you going to do about it?" he asked impatiently.

"I don't know what I ought to do," she said at last. "It's like cutting my heart out to break up and come to you, not that I want to just refuse. It's lonesome here at nights, but 'Lize's temper ain't the best when she's over tired, and I haint as part as I used to be. I couldn't do as much to help as she might think I should. I sometimes think as how I'll git some woman to come and stop, and then I could run the farm on shares. The widow Perkins does that with her place, and she makes right smart at it. I'll just think it over for a spell."

"I believe there's somebody influencing you against us, Aunt Alvira," said John, with irritation. "It's just ridiculous, that's what it is. The idea of an old woman, what has got friends willing to take her right home, a persisting in living alone like this! I just want you to remember, if anything happens to you, that 'Lize and me warned you, and have done the best we could to git you to come away."

"I don't reckon anything will happen, John. Nothing never happened when you and Amanda was little things. I lived here alone then with you little fellers, and I never felt safer in my life."

"Well, you were enough sight younger then than you be now."

He turned himself round, with both elbows on the table, and gazed at his aunt. Would he look down at the table and read that paper? Yes, he was gazing directly at it. She saw his face flush with anger; he sprang from his chair and jerked up the paper.

"That's what it is!" he cried in a deep voice. "You've been fooling with that cursed planchette again, have you? Eliza said she'd just bet that was it. She says, and she's right, that it never leads to anything but what's vicious and indecent. You've lost your mind as sure as shooting, and—"

"John!" Alvira had risen from her chair. "John!" she said, sternly, "give me that paper."

[To be continued.]

Spiritualists' Home.

Remember the Spiritualists' Home, with Free Library, to be opened at the earliest date possible in beautiful Chicago, the great spiritual center for all phases of media and development. Expenses economic. Kindly take an interest and tell your friends. Donations, from a nickel to dollars, or any article of home furnishings, gratefully received. For particulars, address—

MRS. C. H. HORINE,

608 44th Place, Chicago.

"BOOTS AND SADDLES"—COMRADE JOHN W. DAY.

BY FRED L. HILDRETH.

A bugle's "call" on the morning air,
 And it reached my comrade's listening ear;
 He had heard it oft 'neath the Southern skies,
 When the gray sergeant hovered near.
 O'er plain and mountain it led him on,
 On the midnight scout, in the battle's tide—
 In the dashing charge, on the forced retreat,
 Where men in dozens fell and died.

He was my friend; there's a tie that binds
 Us gray haired comrades, robed in blue.
 We know what a soldier has to bear,
 What risks and hardships he passed through;
 How souls keyed up to the battle's note
 Sometimes go wild and sometimes break;
 How Love flees wildly, with streaming eyes,
 From scenes that war's grim artists take.

This mate that has answered the bugle's "call"
 Rode off where fair haired Custer led,
 His eye was trained to the cannon's flash,
 His ear knew the music of whistling lead;
 He had starred in Libby Prison grim,
 With those I loved in bondage dear,
 Saw the Sergeant Death call his hurried roll
 As his prisoned mates answered gladly, "Here!"

We strive with the pride of our youthful days,
 To each our share of the burden bear,
 But the war-worn body will not respond—
 We are old, storm-tossed with age and care;
 You want younger men in the toll of life,
 So we, perforce, must step aside—
 Live on aims from often a grudging hand,
 Or join our comrades the other side.

So "Boots and Saddles" come ringing on,
 It caught my comrades listening ear,
 O'er Death's picket line his dim old eyes
 Saw those he loved standing waiting near.
 They smiled, clasped his hand—he could not wait
 Till the gray sergeant called his roll.
 A "forced march," perhaps, but he met his mates
 Up there in Camp-Grounds of the Soul.

Literary Department.

AS THERE IS SO MUCH INQUIRY AT PRESENT

concerning the "Divinity and Personality of Jesus the Christ" from the fulcrum of the Spiritual Philosophy, may I be permitted to call the attention of numerous of your readers who write to me on this most interesting topic, to a small book, published at twenty cents, on sale at Banner of Light Bookstore, by John H. Keyser, author of "Reason vs. Revelation."

As I know your desire is to give all sides an impartial hearing, and the pamphlet to which I refer is advertised in THE BANNER, I especially desire to recommend it to honest truth-seekers who wish to learn what some spiritual communications are concerning this much mooted problem. As the agnostic and negational side of the question makes itself heard loudly and persistently, it is surely only right that some attention should be called in the direction of affirmative spiritual testimony. I do not pretend to vouch for the verbal accuracy of any book, no matter by whom written, but I dare to say, in the face of the most determined opposition, that Mr. Keyser's spiritual communications are in exact accord with a number which have been given to me personally from sources I have no reason to doubt. As genuine truth-seekers should fearlessly read and hear all sides, I count it both a privilege and a duty, when unable to reply to hundreds of letters personally, to direct inquirers to literature which is at least well worthy of examination.

W. J. COLVILLE.

WE EXTEND a hearty welcome to the little volume of "Letters from Julia," or "Light from the Borderland," a series of messages as to the life beyond the grave, received by automatic writing through the hand of W. T. Stead.

The communications are interesting and instructive; the literary style and purity of thought are exceptionally good, and we have every reason to believe that the pen picture of the realm beyond the earth is correctly drawn. Be that as it may, in the words of the author, "While the source of these messages is of course a matter of the first importance in so far as they bear testimony to things not within human ken, the intrinsic value of three-fourths of the 'Letters from Julia' is no more dependent upon theories as to their origin than the merits of Shakespeare's plays depend upon theories of their authorship. Grant, if you will, that the letters were written solely by my sub-conscious self, that would in no way impair the truth or diminish the force of these eloquent and touching pleas for the Higher Life." A few extracts will illustrate the purity of diction and elevation of thought:

"Thought has much greater reality than you imagine. The day-dreamer is not so idle as you imagine. The influence of his idealizing speculation may not make him work, but it may be felt imperceptibly by more practical minds. And so in like manner the man who in his innermost heart gives himself up to evil and unclean thoughts may be generating forces the evil influences of which stir the passions and ruin the lives, it may be, of his own children, who possibly never knew that their father had ever had a thought of sin."

In nearly all the literature of the day the power of thought is being enlarged upon, and man is forced to acknowledge thoughts are things.

"On this side things seem so topsy-turvy. The first are last, the last first. I see convicts and murderers and adulterers, who worked their wickedness out in the material sphere, standing far higher in the scale of purity and holiness than some who never committed a crime, but whose minds, as it were, were the factory and breeding-ground of thoughts which are the seed of crime in others. I do not mean by this that it is better to do crimes than to think them. Only that the doing is not always to be taken as proof of wicked-heartedness. The sins of impulse, the crimes perpetrated in a gust of passion—these harm the soul less and do less harm than the long-indulged thoughts of evil which come at last to poison the whole soul."

The Theosophists claim the above words are echoes of the Master's teaching for years. They claim that it is not the sin of his idealizing impulse that is most deadly, but the sin of premeditation, the outburst of devilish forces engendered in a corrupted nature.

The ultimate thought of the Letters is Love—love—love! "The whole secret of saving the world lies in that you must have more love—more love—more love. You may say there is a love which is selfish and a love which is evil. It is true, but that is because the love is imperfect. It is not love when it leads to selfishness. The love which leads a mother to engross herself with her own children and neglect all other people is not wrong in itself. It is only because she has not enough love for others that her love for her children makes her selfish. The great need wherever love seems to make people selfish is not less love for those whom they do love, but more love for the others who are neglected. We never love any one too much. It is only that we don't love others enough also. Perfect love all round is the Divine ideal, and when love fails at any point, then evil is in danger of coming in."

The Letters are a valuable addition to the occult literature of the day, and we take pleasure in recommending the volume to all students who are seeking "Light from the Borderland."

Order through Banner of Light Pub. Co.

AMONG RECENT publications advertised in the BANNER OF LIGHT attention is called to a very interesting and instructive course of lectures delivered by W. J. Colville in Chicago during September, 1897. A very great demand arose for the publication of the series of seven, entitled, "The Law of Correspondences Applied to Healing." The Harley Publishing Co. has now brought out a neat volume containing the full text of these instructive lessons, which contain a great deal of practical suggestion beyond the limits of simple theory. As it was the general custom for members of the audience to ask questions, a considerable portion of the book contains verbatim reports of important queries and the replies given by the speaker. The teaching is extremely lucid and conservative, and evidently the author's aim has been to make many mooted points as clear as possible for the general listener or the reader. All students of suggestive therapeutics will find much food for study in this attractive volume, which is strongly bound and printed in large, clear type on excellent paper. This book is a supplement to all of W. J. Colville's earlier writings on the subject of mental and spiritual healing. The book is entirely free from dogmatism, also from harsh allusions to other than metaphysical schools of practice. Its aim is simply to elucidate and help. Price, fifty cents.

July Magazines.

RECEIVED.—The Housekeeper, Minneapolis, Minn.; St. Nicholas, The Century Co., Union Square, N. Y.; The Household, Boston, Mass.; Mind, John Emery McLean, Editor; Our Little Ones, 196 Summer Street, Boston, Mass.; Vick's Magazine, Vick's Publishing Co., Rochester, N. Y.; The Coming Day, edited by John Page Hoppa; Faith and Hope-Messenger, W. J. Colville, Editor; Every Where, Every Where Publishing Co., Brooklyn, N. Y.; The Housekeeper, Minneapolis, Minn.; The Pulpit and Social Problems, 14 Grant Avenue, San Francisco, Calif.; The Vaccination Inquirer, published by E. W. Allen, 4 Ave Maria Lane, Paternoster Row, E. C., London, Eng.; The New England Anti-Vivisection Society Monthly, published by New England Anti-Vivisection Society, 15 Court Square, Boston, Mass.; Health Culture, published by The Health Culture Co., 563 Fifth Avenue, N. E. Cor. 42d Street, New York; The Twentieth Century Astrologer, The Astrologer Publishing Co., World Building, New York; The Dawn, 41 Lansdowne Road, Bhowanipore, Calcutta; The Temple, The Temple Publishing Co., Danver, Colo.; The Perfect Faith, published by W. T. Craft, Denver, Colo.; The Theosophist, conducted by H. S. Olcott, Theosophical Society's headquarters, Adyar.

Descriptions of Saratoga do not begin to do justice to the "Greatest American Spa." To appreciate it you should visit it, and your visit will be much more enjoyable if you take the Fitchburg Railroad Saratoga Limited. It leaves Boston at 8:30 A. M.

The Cosmopolitan University.

The Board of Control of the Cosmopolitan University will offer a special educational program at the Clinton, Iowa, Camp Meeting, as follows:

Aug. 15—Monday afternoon, address of welcome, James Freeman, President of Camp Association; annual address, J. C. E. Grumbine, President of University; Educational Ideals, Clarence Parke Johnson, Vice President of University.

Tuesday morning, Aug. 16—Our aims and methods applied to the Study of Hygiene and Physical Training, Prof. C. E. Schlabach; Universal Literature, J. C. Rawlings, L. L. D., Montreal, Canada. Tuesday afternoon.—Vedanta Philosophy of God, Swami Abhayananda.

Wednesday morning, Aug. 17—Psychology and Psychic Culture, Emma Nickerson Warner, Study Director; Ethical Culture, J. C. F. Grumbine, Study Director. Wednesday afternoon.—Philosophy and Science of Evolution, Clarence Parke Johnson, Study Director; Raja Yoga, Swami Abhayananda. Wednesday evening.—Annual University Ball.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O. We have cured, we know, of the worst cases of the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him. W. L. ALDRICH, Wholesale Druggists, Toledo, O. W. L. KINNAM, Retail Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all druggists. Testimonials free. TREATED FREE. Positively CURED with YERGEN'S Catarrh Remedy. Have cured many thousands of cases of catarrh of the bladder, prostate and testes. First dose cures. Second dose cures. Third dose cures. Fourth dose cures. Fifth dose cures. Sixth dose cures. Seventh dose cures. Eighth dose cures. Ninth dose cures. Tenth dose cures. Eleventh dose cures. Twelfth dose cures. Thirteenth dose cures. Fourteenth dose cures. Fifteenth dose cures. Sixteenth dose cures. Seventeenth dose cures. Eighteenth dose cures. Nineteenth dose cures. Twentieth dose cures. Twenty-first dose cures. Twenty-second dose cures. Twenty-third dose cures. Twenty-fourth dose cures. Twenty-fifth dose cures. Twenty-sixth dose cures. Twenty-seventh dose cures. Twenty-eighth dose cures. Twenty-ninth dose cures. Thirtieth dose cures. Thirty-first dose cures. Thirty-second dose cures. Thirty-third dose cures. Thirty-fourth dose cures. Thirty-fifth dose cures. Thirty-sixth dose cures. Thirty-seventh dose cures. Thirty-eighth dose cures. Thirty-ninth dose cures. Fortieth dose cures. Forty-first dose cures. Forty-second dose cures. Forty-third dose cures. Forty-fourth dose cures. Forty-fifth dose cures. Forty-sixth dose cures. Forty-seventh dose cures. Forty-eighth dose cures. Forty-ninth dose cures. Fiftieth dose cures. Fifty-first dose cures. Fifty-second dose cures. Fifty-third dose cures. Fifty-fourth dose cures. Fifty-fifth dose cures. Fifty-sixth dose cures. Fifty-seventh dose cures. Fifty-eighth dose cures. Fifty-ninth dose cures. Sixtieth dose cures. Sixty-first dose cures. Sixty-second dose cures. Sixty-third dose cures. Sixty-fourth dose cures. Sixty-fifth dose cures. Sixty-sixth dose cures. Sixty-seventh dose cures. Sixty-eighth dose cures. Sixty-ninth dose cures. Seventieth dose cures. Seventy-first dose cures. Seventy-second dose cures. Seventy-third dose cures. Seventy-fourth dose cures. Seventy-fifth dose cures. Seventy-sixth dose cures. Seventy-seventh dose cures. Seventy-eighth dose cures. Seventy-ninth dose cures. Eightieth dose cures. Eighty-first dose cures. Eighty-second dose cures. Eighty-third dose cures. Eighty-fourth dose cures. Eighty-fifth dose cures. Eighty-sixth dose cures. Eighty-seventh dose cures. Eighty-eighth dose cures. Eighty-ninth dose cures. Ninetieth dose cures. Ninety-first dose cures. Ninety-second dose cures. Ninety-third dose cures. Ninety-fourth dose cures. Ninety-fifth dose cures. Ninety-sixth dose cures. Ninety-seventh dose cures. Ninety-eighth dose cures. Ninety-ninth dose cures. One hundredth dose cures.

RUPTURE CURE. Book free. Dr. W. E. RICE, Box 366, Atlanta, Georgia.

OPIMUM and Whiskey Habits Cured. Write B. M. WOOLLEY, M. D., Atlanta, Ga., Box 18, 2000.

NEW AND BEAUTIFUL SONGS, With Music and Chorus. BY C. P. LONGLEY.

We will Meet You in the Morning, Little Birdie's Gone to Rest, Open the Gates, Beautiful World, Echoes from Beyond the Veil, While the angels sing, Sweet Summer Land, Roses, Gentle Words and Loving Hearts, Your Darling Is Not Sleeping, Vacant Stands Her Little Chair, Back from the Silent Land, What Shall Be My Angel Name? Glad We Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in by Beauty, Angel of Love, I am the Dear One Gathered at Home, We'll Meet Again Here to-day, Ever I Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearly Gates of Light, Thy Wife Comes To-morrow, Mother's Love, Father's Love, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, I am the Dear One Gathered at Home, Some of My Beautiful Dreams, Child of the Golden Sunshine

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 8 Bowditch Street (from 60 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Free-Will, and Miscellaneous Books at Wholesale and Retail.

Books sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be sent by any of the Express Companies. Sum under \$5.00 can be sent in that manner for cents.

In quoting from THE BANNER care should be taken to distinguish between editorial and correspondence. Our columns are open for the expression of important free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, AUGUST 6, 1908.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bowditch Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

Issued by BANNER OF LIGHT PUBLISHING COMPANY,

Leah B. Rich, President. Fred G. Tuttle, Treasurer. Harrison D. Barrett, Editor-in-Chief.

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

TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1908, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

Our patrons will please take notice that during the months of June, July and August, the BANNER OF LIGHT Bookstore will close at 5 o'clock each week-day except Saturday, when it will close at 2 o'clock.

Karma and Fate.

To many people the above words are very confusing, and are often used interchangeably by those who do not pause long enough to ascertain their real meaning. The best authorities state that Karma means the sum total of all possible human experiences. Fate means that there is an arbitrary power wholly outside of the universe, of an impersonal, unchangeable nature, whose fiat ordained all things to be, and caused the relationships that seem so strange to occur through the mediumship of non-intelligent will. Fate is another term for foreordination, that has been emphasized by the partialist churches for many years. The partialists call this implacable, unrelenting power God, while those who claim to have outgrown the idea of God fall back upon the very convenient term, Fate.

Karma is a very objectionable word to many people, who feel that it has a harsh sound, and that it is no part of and has no place in the vocabulary of the Occident. It is, however, a veritable *multum in parvo*, and conveys more real truth in its five letters than is sometimes found in five sentences of ordinary words. To sum up the experiences of a life in one word, or to express in it the aggregation of all possible soul experiences, makes any word welcome that helps us to solve the intricate problem of being. It is claimed that we make our own Karmas through our own deliberate choosing; that we select our every experience in order that we may know every possible expression of intelligent soul-manifestation. Some there are who go so far as to claim that mortals have and always will exercise the right of choice of their earthly parentage for each expression of their souls. To do this indicates the preexistence of an intelligent ego, endowed with power to will and desire to execute that willing.

But this suggests, as a paramount necessity, the existence of a law that governs the individual entities thus concerned. Immediately the answer comes from the unthinking, "This law is merely Fate." Is it possible for an orderly universe to exist under the uncertain control of chance or caprice? By no means, hence it logically follows that there is no fatal power outside of the universe, but that each and every power in existence is involved in and is a part of the universe. To attempt to locate or define a power that is great enough to account for the involution of power and the evolution of intelligence is an impossibility. No finite mind can comprehend infinity, hence an apprehension of its most prominent attributes is all that lies within the reach of finite intelligence.

The material world, so called, is really evanescent, and as fleeting as the dewdrop before the morning sun, when subjected to chemical changes. The invisible is the real, the permanent in life, hence mind, or life, is the permanent part of man, likewise of the universe. There is a diversity in expression, but always a unity in essence in this universe

of ours. To place an orderly universe under the control of a non-personal, unchangeable Fate, is illogical and wholly unreasonable. Fate, is a convenient term that is often used to avoid logical reasoning and hard, honest thinking. It is far more convenient to shrug the shoulders when confronted with an abstruse problem of some intricate experience, and say "It is Fate," than it is to set to work to ascertain the real meaning, the true lesson conveyed by the experience itself. It is but another method used by man to induce others to do his work for him. By using the word Fate, he feels that he has summed up his whole life expression, and cast its responsibility upon an impersonal Something that he half hopes will do the work required, and give him peace of mind at last.

Each man's Karma does embrace his every possible experience, but it places them all under law, and enables man to find the source of that law. It enables him to relate himself harmoniously to the universe through a thorough knowledge of himself, gained by experience, and through the recognition of the rights of others, as well as by his perception of the fact that he is a part of an orderly, well-regulated cosmos. He finds as much time in the eternity of the Past as there is in the eternity of the Future, hence his mortal life is but a soul in transit from the one to the other. Over all, beyond all, through all, in all, lies the supreme fact of intelligent Life, involving all things, and from which all finite things are evolved. Its edicts are immutable and its laws of consequences fixed and determined. Through experiences gained by coming in contact with them, man rises into a knowledge of truth in its every manifestation, and learns that every joy, every pain, every pleasure, every sorrow is conserved in the economy of being for his profit in the eternity of infinity. He comes at last to know that he has to create his own Karma, work out his own salvation, prepare his own destiny, and earn his own immortality. He sees at last, clearly, that the Fate he once feared and cursed is the benignant Supreme Light of creation, of which he is an infinitesimal part, and that while there is no variation in its laws, there is yet an intimate relationship between it and himself. He, therefore, recognizes the immutability of law and the inevitable consequences that must come from its transgression. This leads him to seek wisdom in the highest through obedience to the commandments of the soul, that his Karma may be as free from mistakes as possible, and his Fate a full comprehension of the beauty of Love.

Dark or Evil Spirits.

The question as to the influence of dark, ignorant and undeveloped spirits is one that has received a large share of the attention of all earnest Spiritualists for fifty years. It is one that cannot be settled in a moment nor in a year, nor in a generation. It can only be settled through the proper understanding of the nature of man. So long as human beings continue to live in sin and ignorance here, just so long will there be ignorant, sinful beings in spirit-life. Spiritualism has demonstrated the great fact that the change called death does not raise any man to saintship, nor render him incapable of continuing in sin and error in his new life. Such being the case, two sets of influences, good and bad, have been sent out from the earth without a thought being given to their condition in spirit-life.

If good spirits can return to earth, evil spirits, under the same law, can do likewise. Like ever seeks like, and these several influences creep in at every opportunity to carry out some plan left uncompleted, or to work some mischief to some one whom the arisen spirit disliked while in the form. So long as those who interview the spirit-world set about it in the right spirit, so long as they fill their hearts with pure desires and lofty aspirations, just so long will they attract pure and noble souls to them from the higher spheres. When grounded upon truth and purity, there need be no fear on the part of mortals of association with the denizens of the spirit-world. Occasionally some sensitives may become so negative as to be, for a brief time, at the mercy of malignant influences on the other side, but these can be speedily overthrown through an earnest appeal to the higher and truer spirits to become their guardians.

But when people seek mediums for the sake of getting tips on horse races, baseball games, boat races, faro games, prices of stocks, results of elections, etc., etc.; deception and rank humbug may confidently be expected. The advanced souls in the spirit-world do not intend to give instruction in gambling to the people of earth. Theirs is by far a more exalted mission; theirs is the work of reforming the individual man, the State and the Nation; theirs is the exaltation of mankind in wisdom, morality and brotherly love; therefore Mamon-worship is no part of the religion they represent, nor is the development of criminal traits of character in man any part of their mission. Still there are ignorant and undeveloped individuals in spirit-life who seek to go on with their criminal practices, and use every possible means to gratify their passion for gambling and for wealth. There are others who are religious fanatics, purblind bigots, who are seeking to reestablish their form of religion as the only one that must be observed by men.

These and all other ignorant souls need attention at the hands of all lovers of truth and goodness in the body or out of it. How much of it belongs to the mortal world, after the malefactors have gone to spirit-life, is a very important question. We believe that these darkened souls should be instructed and led out into the light. We feel that it is the duty of all Spiritualists to lend them a helping hand on every possible occasion. But we do not feel that the influence of the spirit-world itself should be forgotten in this direction. Many true and noble-hearted men and women are devoting all of their time to the work of releasing spirits from prison.

So long as this work is done in association with practical work for Spiritualism on this side of life, it is a most commendable work. But there is a tendency in many localities to ignore the Spiritualism and Spiritualists of today, in the effort to aid disembodied spirits on the other side. This latter work is preferred because it costs nothing financially, and is accomplished with but little effort.

We feel that the releasing of imprisoned spirits, while a worthy work in itself, should not be given precedence over that of releasing imprisoned mortals from their thralldom of poverty, suffering, disease and spiritual ignorance here. The higher teachers in spirit-life can surely be trusted to do some of the work of reformation on their side of the river, and

they certainly have a right to ask us to do our share here and now. We can best aid them by no longer sending an army of criminals and depraved souls into spirit-life every year. Let us have a Spiritualism that ennobles, and we will risk the fate of those to whom the ennobling has come in the great world of the future. Let us do away with war and bloodshed, with capital punishment, ignorance, superstition and revengefulness among men, by lifting mankind out of the ways of sin and evil on this side of life.

The National Spiritualists' Convention.

Far more interest is being taken in this great event of the year for Spiritualists than has ever been manifested hitherto. The recent criticisms passed upon the National Association and its officers have reawakened many Spiritualists to the realization of the fact that there is strength in unity, and caused them to feel the necessity of supporting the cause of organization as never before. Letters of inquiry with regard to the Convention are already being received, and people are resolving to go to Washington in order that they may take part in the proceedings of that body.

Candidates for the various official positions are multiplying, which fact proves that the people are desirous of placing the best and the most capable men and women at the head of the National Association. We learn, upon what we consider good authority, that the name of Hon. A. Gaston of Meadville, Penn., will be presented as a candidate for the presidency of the National body. Mr. Gaston is a thorough-going business man, a Spiritualist of more than forty years' standing, and an excellent executive officer. He was mayor of Meadville two successive terms, and for eleven years has been the President of the Cassadaga Lake Free Association at Lily Dale, N. Y. During his term of office, the entire amount of stock has been sold, and the Association made secure by refunding the floating debt through the sale of bonds to the amount of twelve thousand dollars. He holds a large percentage of both stock and bonds in his own name, and has not hesitated to use his money for the good of the Cause in ways that appealed to his judgment. His management at Lily Dale is too well known to the thousands who visit that progressive camp to require an extended notice here.

The name of Mrs. M. T. Longley has already appeared in our columns in connection with the office of Secretary. Her candidacy was then mentioned only as a rumor, but we are now assured that she is an active candidate, at the earnest solicitation of many friends, who are already ardently advocating her election. Mrs. Longley is well qualified for the position, is outside of all cliques and factional fights, and thoroughly understands the needs of Spiritualism in the United States. Her friends are legion, and they will make an active canvass in her behalf until the election takes place.

In view of the many interesting matters that are to come before the Convention, we feel that every Spiritualist should make an effort to be present at the Convention Oct. 18, 19, 20 and 21. New England will have a large delegation, and we hope that the West and South will not fail to be on hand in large numbers. We believe most thoroughly in organization, feeling it to be the one medium through which the good Cause can be advanced, hence the BANNER OF LIGHT will not be found wanting when the question of maintaining local, State and National Associations is under discussion "Principles, not personalities," is THE BANNER'S motto.

Congressional Honors.

We learn with great pleasure that there is a possibility of the nomination of our esteemed friend, Mr. John W. Wheeler of Orange for the position now held by Congressman Gillette of the second district in this State. An exchange speaks of Mr. Wheeler as an exceptionally strong candidate, having no political enemies, and a man around whom all factions of the party could rally. Mr. Wheeler is a very successful business man, and thoroughly understands the requirements of his district. He would serve his constituents most faithfully, and would earnestly endeavor to carry out their wishes. If chosen it can be said of him that there is at least one honest man in Congress. We wish him success in his efforts to secure the nomination, for it will be equivalent to an election, as the Republican party has a large majority in the district.

Peace.

The signs are auspicious for the restoration of peace to this country through the termination of the war with Spain. Gen. Miles is making progress in Porto Rico, while the news from the Philippines is such as to discourage the Spaniards from making any extended demonstrations against America. Unless some of the European powers interfere, peace will probably be declared in a very short time. In view of that fact, it would be well for the Spiritualists of this country to take steps to secure the calling of a Congress for the purpose of establishing arbitration by international agreement.

The Jubilee Again.

Subscription books are now opened to receive pledges from all who are willing to aid in making up the deficit of the Jubilee. Who will add their names to our own upon this list? Remember that three hundred pledges of ten dollars each will wipe out the entire account. Are there not nineteen men and women sufficiently devoted to Spiritualism to meet Dr. Adams's very generous offer? Let us unite to pay this debt, always remembering that the division of labor is the sharing of honor. Come forward, friends of right and justice, and do the work needful at the present hour, by paying the deficit in full.

The home friends of Dr. E. A. Smith, the able President of Queen City Park Camp Meeting Association, are making an active campaign in his behalf for a seat in the Vermont Legislature next winter. The genial doctor will make an excellent representative, and the citizens of Brandon will honor themselves by electing him to the important position in question. We wish our good friend every success.

Spiritualists should understand the laws of being, if they would become exemplars of the truths of their religion. Being and doing are twin sisters, and do perfect work only when their hands are firmly clasped together.

Spiritualists' Home.

We are informed that the Spiritualist societies of Chicago are about to open a Home in that city for the aged ones among them, in order that they may not spend their last days upon earth in the poor house, or be forced into orthodox homes, where their religion would be unwelcome. This is a most worthy object, and we trust that the Spiritualists of Chicago and elsewhere will lend their hearty support to it. Let us no longer stand idly by and see our needy ones taken care of by those of other denominations more generous than we.

Mrs. Addie L. Ballou.

This well-known worker in the vineyard of reform has at last received slight recognition of her services in the late civil war, at the hands of Congress. She has been granted a pension of twelve dollars per month, which she richly deserves. Mrs. Ballou has long been an advocate of the principles of Spiritualism, and her voice has been heard in behalf of every measure designed to benefit humanity.

Is the work of cheering the prisoner who is a victim of injustice beneath the dignity of Spiritualists? Is the feeding of his hungry children too insignificant a work for them to do? Are those who are unjustly persecuted beneath the notice and unworthy of the attention of Spiritualists? These questions arise in our mind as we note the neglected meted out to, at least, two of the persecuted physicians who are the victims of medical bigotry and prejudice.

The first of an interesting and instructive series of articles from the "Pacific Coast Philosopher," Charles Dawbarn, will appear in our next number. Read what this gifted writer has to say, form your conclusions from logical premises, and then, if you wish, criticize in a kindly spirit the principles under discussion. Personalities cannot be given space in these columns.

Read W. T. Stead's splendid paper in this issue of THE BANNER, then urge your friends to do likewise. You should also order extra copies to send to your friends at a distance, who otherwise would not see THE BANNER. By the way, is your name permanently upon THE BANNER'S subscription list? If not, it should be placed there at once.

Those who are interested in the Lyceum will take pleasure in reading the letter and paper, which appear in another column, written by A. C. Fletcher, Honorary Secretary of the Melbourne Progressive Lyceum in Victoria, Australia. These foreign letters represent only one of the many very valuable features of the unappreciated Rochester Jubilee.

Miss T. Aurelia Moore, of Meriden, Ct., will act as a representative of the National Association during the present season at Queen City Park, Vt. She is authorized to receive subscriptions and donations, and will cheerfully furnish such information as may be desired.

An interesting account of a lecture in Newcastle, England, by Mrs. Cora L. V. Richmond, the efficient Vice-President of the National Spiritualists' Association, appears in the columns of the Newcastle Daily Leader of July 12. It will appear in our next issue.

Every reform is a part of Spiritualism, hence every Spiritualist should be a reformer. No reformer is ever an imitator; he is a leader, hence Spiritualists should be leaders in every movement designed to benefit humanity.

The Wildwood Messenger has our thanks for kindly mention of the BANNER OF LIGHT. We wish Bro. Young a full measure of success in his good work.

The Y. P. S. I.

Delegates from each local Young People's Spiritual Institute have held their first convention and completed the Supreme Institute. Progress is being made and much enthusiasm shown. We occupy a special field of labor in the cause of Spiritualism, in that our meetings are for members only. The desire is for mental, psychic and social culture. Several local Institutes have been holding regular meetings for a year past, and have found the plan a good one for cooperative effort and personal help. The results to the public cause of Spiritualism in these localities also testify to the value of the Y. P. S. I.

The Supreme officers elected are as follows: G. W. Kates, Rochester, N. Y., President; Mrs. Helen L. P. Russeque, Hartford, Conn., Senior Vice-President; Mrs. Anna L. Robinson, Port Huron, Mich., Junior Vice-President; Mrs. Mattie E. Hull, Buffalo, N. Y., Finance Keeper; L. C. Beesing, Buffalo, N. Y., F. J. Scribner, R. W. Post, Rochester, N. Y., F. J. York, Toronto, Ontario, E. J. Bowtell, Birmingham, N. Y., Miss Agnes M. Kean, Cleveland, O., Trustees.

The Y. P. S. I. is for all ages over sixteen years. We recognize that all earthly persons are yet young. We want all of the vigorous Spiritualists for active labor, but we also want the aged for counsel and help.

The membership fee has been reduced to twenty-five cents, and monthly dues to ten cents. There is no charter fee. The Supreme Institute will perform all of its labors upon ten cents per capita from membership fees, and annually.

Every locality will be helped by organizing under the Y. P. S. I., as an auxiliary to your public lecture society. G. W. KATES, Rochester, N. Y.

The Y. P. S. U.

Our young friends should not forget that the first Annual Convention of this important body will be held at Lily Dale, N. Y., Aug. 9, 10 and 11. This national body is wholly under the control of the young people, and is designed to interest all persons of adult age in spiritualistic work. Educational matters are especially emphasized, while the social features are by no means forgotten. Its officers aim to make Spiritualism as attractive to young people as the Christian sects do their religion in every locality in the land. The Union does not exclude any one from participating in its work, but places an age limit upon its working members in order that the young people may not be deprived of the control of their association and may learn to feel the responsibility of managing societies. In the past, many children's societies have been talked to death, and the children have sought other social relations in consequence. The young Spiritualists in every locality should at once organize local Unions, and charter them with the national body, of which Mr. I. C. L. Evans, 1203 B Street, S. W., Washington, D. C., is the able President, and Miss A. M. Steinberg, 506 12th Street N. W., Washington, D. C., the efficient Secretary.

Prof. William James.

This well-known lover of liberty and justice left for California July 28 on a lecturing tour. The good people of the "Golden State" are almost to be envied their opportunity to listen to this gifted teacher upon topics of more than ordinary interest to mankind. He is making people think for themselves, hence is a benefactor to the race. He has earned the gratitude of every true Spiritualist through his devotion to psychic science and his zealous defense of medical freedom. We wish him a pleasant journey and a safe return.

Mrs. Jennie B. Hagan-Jackson has returned from England, and is filling her engagements at various Spiritualist camp-meetings. She reports a glorious time across the sea, and speaks in highest terms of the generous hospitality of our brethren in the mother-country. She has recently visited Lily Dale, N. Y., and Harwich, Mass., where she had lecture engagements. Mrs. Jackson made THE BANNER a brief call on her way through Boston.

Ocean Grove Camp.

HARWICHPORT, MASS., July 24.—Our speaker in the forenoon was Mrs. May S. Pepper. She said: "Spiritualism in its highest sense should make us better men and women. It directs us to help others in this world. Let us, then, not criticize others, but take people as they are and bring out the divinity that is in them."

"Spiritualism speaks to every child of earth and beckons to higher conditions of life." Mrs. Pepper supplemented the lecture with tests, every one of which was recognized. The afternoon services were somewhat delayed on account of the funeral of one of the camp's earnest workers, Mrs. Almira Doane, wife of the late Ephraim Doane, who was also one of the old earnest workers in this camp, and who also passed to the higher life since our last camp-meeting. The funeral services of Mrs. Doane were held at her late residence in the village, and were conducted by the writer. A goodly number of the campers were in attendance.

On returning to the camp ground we found assembled a large audience, about every seat in the grove being occupied, and many who were standing continued to do so as the services, listening very attentively to Harrison D. Barrett while he discoursed interestingly, and to the edification of all, on the subject, "Fact versus Theory." We can give only a few extracts:

"In the scientific world position after position has been abandoned to make way for truth, and the same is true in the theological world. Spiritualism has four sides, the phenomenal, the scientific, the philosophical and the religious side." Lessons were drawn from geology, from the geography of the world, from astronomy, from chemistry, and from many other sources—lessons useful and practical. The lecture was one that gave great satisfaction, and Mr. Barrett may justly feel that his utterances were heartily received. After the lecture came "Light Eyes." Mrs. Pepper's control, who interested the audience with tests, and gave good cheer to many seeking light, every test being recognized.

In the evening we had a spirited conference, quite a number taking part. Monday, 25th, no services, Monday being the campers' Sunday, or perhaps washing-day, but if so, there are not many visible signs of it. Tuesday, 26th, conference in the forenoon. In the afternoon we had a lecture by Mrs. Pepper, subject, "Inventions." Many important inventions, she claimed, have come to the world through spirit power, the inventors being mediums, and the spirits imparting the information, those on the spirit-side who are interested in the welfare and advancement of the dwellers in the earth-sphere. As usual, her lecture was followed by tests, all recognized.

Wednesday, 27th.—Forenoon conference; afternoon, lecture and improvised poems by Mrs. Jennie Hagan-Jackson. Subjects: "Preexistence," "Birth and Death," "Sweetest Things on Earth," "Spirit Home," "Ship Aho!" The first subject was used for the lecture, and the others for poems. "The development of the roots of trees is necessary to the development of the branches and leaves. Man is a kindred spirit to the spirits of trees and plants. The toads, snakes, spiders and worms have claims upon us, as also do ferns and mosses. The great animals of past ages were our relatives, not our brothers or cousins, but nevertheless our relatives. The same force that developed the great animal, likewise developed man. The man who discovered fire did more than any one preceding him, for humanity. The ears of man were at one time movable. The law of justice is traceable through all developments. So is the law of love. We shall go from realm to realm in the ages to come. We will have angel teachers in the great future. The more rapidly we understand the unfolding of the soul, the better kindred spirits recognize each other anywhere. When we give we receive, and when we disclaim we own."

It is impossible for us to reproduce Mrs. Jackson's poems, which we should like to preserve for publication. Thursday, 28th.—Forenoon conference; afternoon, lecture by the scribe, subject, "Unity of Beliefs." S. L. BEAL.

Not a "Christian Nation."

Position of "W. E. C." That It Has All Religions.

To the Editor of the Brooklyn Eagle: I desire to take exception to the statement from time to time made by various ministers and others, to the effect that this is a Christian nation, as the use of the term "Christian" in this connection tends to mislead, to say the least. The fact that seems to be disregarded by the parties making the above statement is that this nation is not committed to the support of any one system of religion, but guarantees to each citizen the right to follow his respective religion or to follow none at all. While the Christian Church has not hesitated to claim "everything in sight," the fact remains that, according to reliable statistics, actual church members form a decided minority of the total population of this country. There are other schools of religious thought in this country beside the Christian, such as the Jewish, Theosophical, Spiritualistic, etc., not to omit reference to the Ethical societies, all of which have exercised their influence upon the minds of people, and yet Christians, with a cool complacency, ignore all else and claim the credit of all good results for themselves. The citizen in this country has a right to adhere to any religion or no religion, the principle being that all religious systems are to stand upon their merits, or to more vulgarly express it, "each tub to stand on its own bottom." The various European nations have their State churches. We have none, and if this is a Christian nation, the term "Christian" is certainly to be understood otherwise than as implying governmental support of the Christian religion to the exclusion of others. W. E. C.

(The above was written by Walter E. Clandaniel, one of our young spiritualistic thinkers, formerly of Washington, D. C. We take pleasure in reproducing his timely letter, which was considered worthy of notice by the Brooklyn editor.—Ed)

Jubilee Deficit.

Previously acknowledged, \$670.15; Mrs. N. S. Merrill \$10; Mrs. Loe F. Prior, collection at New Era, Ore., \$4.30; Mrs. Charlotte A. Dodge, \$2.50; Geo. A. Gates, J. M. Humphrey and Mrs. M. L. C., New York City, each \$2; C. H. Caspar, C. R. Washburn and Frank Pintoff, each \$1; Frank Eastwood and Mrs. John Eastwood, each 50 cents; W. T. L., 25 cents. Total, \$958.20.

Corrections.

To the Editor of the Banner of Light:
I wish to make some corrections with regard to the Jubilee donations. W. W. Hicks donated all of his expenses at Rochester. The Pawtucket Spiritualist Society contributed two dollars, as did also Charles Eddy. A collection at Providence, R. I., returned thirty-five cents. The above items were inadvertently omitted from my report. Very respectfully yours,
FRANK WALKER.

A Workmanman Speaks.

The following is an extract from a letter received by Frank Walker:

N. Y., July 25, 1908.
MR. FRANK WALKER (Hamburg, N. Y.).
Dear Sir—Enclosed find one dollar to help defray the expenses of the Jubilee. I was a little opposed to its being held, but nevertheless I wish to see the debt paid now, just the same as though I was in favor of the Jubilee. Spiritualists should remember that you are a Spiritualist, and we should help one another. I have been in sympathy with you from the beginning of the oracles upon you. First, because your heart was in the work. Any man that had common sense could see that you took that responsibility, not for fame nor honor, but for love of the truth; this fact is shown by your going security, and when a man works to spread a truth as you have done, I am glad to help, but more willing than able; so cannot do much. I am now glad if the debt can be paid soon—that the Jubilee was held, and quote the following:

"Let us notice more the beauty
In the lives of all mankind,
Than we do the scars of error
Which we sometimes sadly find.
Make no loved one's pathway dreary
By an unkind word or deed;
Notice not so much their failures,
As their efforts to succeed."

The kickers had better have done some kicking about the Jubilee last year. Any one can be as good prophets as they after an affair is over.
Yours fraternally,
C.

Visit of Mr. E. W. Wallis and Mrs. M. H. Wallis to America.

To the Editor of the Banner of Light:

In a few days after this letter reaches you, Mr. E. W. Wallis, the able and esteemed editor of *The Two Worlds*, accompanied by his devoted wife, Mrs. M. H. Wallis, will have left England by the Steamship *Cestrian*, on July 30, and it is sincerely hoped will safely arrive on the American shores.

Long and close application to work, especially in the case of Mr. Wallis, has rendered a change and rest absolutely necessary for a considerable time.

At the ordinary monthly meeting of the Directorate of *The Two Worlds*, held a week ago, the unanimous felicitations of the directors present were accorded to Mr. and Mrs. Wallis, and through them they desired to extend their good wishes to their American co-workers, and at the same time commended Mr. and Mrs. Wallis to their kindly sympathies and attentions, in the hope that they would receive a hearty welcome, render efficient service to the Cause, and in due time return to their native country renewed in health and vigor, with a more extended knowledge as the result of their travels; fitted in all respects to re-commence at home the noble work of human elevation and redemption, which is so dear to their hearts and lives.

I am, yours respectfully,

PETER LEE,

Acting Editor *The Two Worlds*,
Rochdale, Eng., July 19, 1908.

In Re Onset Program.

To the Editor of the Banner of Light:

In a recent issue of your most valuable paper, I noticed the letter from Mr. W. J. Colville, in which he suggested that the Onset Bay Camp-meeting Co. accept the services of Mr. and Mrs. Wallis of England in his place for Aug. 27, 28 and 31, Sept. 3 and 4. We should all be delighted to listen to Mr. and Mrs. Wallis, but we could not for a moment entertain the idea of giving up Mr. Colville, inasmuch as the programs have gone all over the country, and many people are coming here especially to listen to the lectures of Mr. Colville, and besides, we have, in our meetings and also in private, already called attention to the fact that he will hold classes here during his engagement. We sincerely hope that Mr. and Mrs. Wallis will visit our camp this season, and that at some future time we may be able to have them on our list of lecturers. In closing, allow me to say that we feel compelled to hold Mr. Colville to the contract made and signed by him last season. We also recognize the fact that this suggestion of giving up his engagement to Mr. and Mrs. Wallis was born out of the goodness of his heart. I remain yours, etc.,
GEO. A. FULLER, M. D.,
Chairman Onset Camp-Meeting.

David B. Hill has called the Adirondacks "The Nation's Playground and Sanatorium," and this encomium is only one of many. At 200 Washington Street, Boston, you can obtain information covering this great park that will enable you to pass an ideal vacation.

Niantic Spiritual Camp.

JULY 25.—Again we are at camp. Time brings changes. The air is full of martial music. We join the Camp Haven, where the "Boys in Blue" are mobilized and drilled for earthly battles, and we all in part partake of the spirit of the age—the seeming necessity of giving that creed-bound country a sermon written in the sacrificial blood of her children. How learnedly we have talked in the past! No more need of war, "arbitration," but the selfishness of men is still apparent, and as we learn the "religion of many is a lop-sided, unbalanced affair," bullets instead of brains must be used to reason with Spain.

There have been many changes in the history of this camp, but this year some of our old first workers have been called up higher—for instance, James E. Hayden, Gad Norton, Orrin Morse—while others are so near the shining shore that soon we know they'll be welcomed to that better home.

We are having not a large camp as yet, but we expect next month more of the cottages will be opened. Two months this year is a longer time than some can spend in camp without detriment to their business, as those in business centres already feel the incoming wave of needed supplies, and labor is once more in demand at the call of capital. And surely it is a welcome sound to many of earth's hungry children.

Mr. A. E. Tiedale and Miss Lizzie Harlow have been with us, and we have been well served by their guides with the life-giving food of the hour.

July 31 Mrs. Carrie E. S. Twing was our speaker. Her discourse was on the power of thought, illustrated with many an incident of her life, and her talk, connected with her charming personality, will make a lasting impression on many of her hearers. We had many of the Boys in Blue with us all day and evening.

The afternoon discourse was on the subject, "Communion with Our Dead."

In the evening psychometric readings were given, which I should judge were perfect, by the way they were received by the persons concerned, many being the soldier boys. Ikabod is to entertain a few at the Hatch Cottage, Aug. 2. H. D. Barrett is our next speaker. Mrs. N. H. Fogg.

From the present outlook the racing season at Saratoga will be better than at any time during the last ten years. The Fitchburg Railroad Saratoga Limited, leaving Boston at 9.30 A. M., is the train to take.

Queen City Park.

Once more we have met on this lovely campground to commence our series of meetings for the seventeenth annual assembly. The morning of July 24 was a beautiful one. All nature seemed to smile, and Queen City Park looked her best. Many dear and familiar faces of the workers and friends of our Association were already on the camp-ground, and cordial greetings were exchanged by all.

On Saturday the indefatigable President of Queen City Park, Dr. E. A. Smith, brought an excursion from Massachusetts, though, owing to some misunderstanding about the place of starting, it was not as large as usual. Dr. Smith has for twelve years past personally conducted these excursions, taking the trouble of selling the tickets and all the responsibility upon himself, as well as endeavoring to get up parties to join them during the winter in the various places where he visits. It is hard and trying work, but he has never failed to accomplish it, and hitherto his efforts have been quite successful.

On Sunday forenoon the meeting was opened by some very appropriate remarks by the President, and after singing by our choir of young ladies, whose youthful voices sounded very sweetly, we were addressed by our old friend and faithful co-worker, Mrs. Abbie W. Crockett, of Waterbury, Vt., who gave us some excellent thoughts on the beautiful truths of Spiritualism.

In the afternoon Mr. Edgar W. Emerson, whom we are privileged to have with us this season, gave a very good and practical discourse, followed by some admirable tests or delineations, almost every one of which was recognized. We had a good audience, seemingly much interested in both lecture and tests. Our choir, the Misses Wilkins, sang several pieces in a very pleasing manner, and we all felt our first day's meeting at the park was a successful one, and gave us a foretaste of good things to follow.

Tuesday morning the conferences were opened, and will be continued each morning during the season; they are usually well attended, and often quite spirited and interesting.

In the afternoon Mr. E. W. Emerson again lectured, following with some of his excellent delineations, which gave great satisfaction to the audience present.

In the evening, Harrison D. Barrett, the President of the N. S. A., arrived on the ground. Mr. Barrett is a favorite at Queen City Park, and has made many warm friends here. He gave his first lecture Wednesday afternoon, and a very brief address it was full of inspiration and teaching, the high and grand principles inculcated by our heavenly-born religion. Mr. Emerson again gave many fine delineations, and seemed in his best mood. His descriptions of names, incidents and places make his tests highly interesting. We deeply regret that his stay with us is so short. He has served our association very well during his brief visit. Mr. Barrett lectured Thursday afternoon, and Mr. Lucius Colbourn on Friday. Mr. Colbourn is an earnest worker and a good circle test medium.

Saturday was National Association Day, on which occasion interesting addresses were given by President Barrett and Mr. Oscar A. Edgerly. Several questions relative to the National Spiritualists' Association were promptly answered by the President. At the conclusion of the exercises a collection for the benefit of the National society was taken, the amount of which was \$8.52.

Every one is loud in praise of the board at the hotel, and of the good management and kindness of Mrs. Eastwood, our landlady. The food is excellent and well cooked, and the comfort of the guests carefully attended to. We anticipate a prosperous season for the hotel this year.
J. E. T.

The Adirondack State Park comprises a territory nearly seventy-five miles square, all dedicated to pleasure. Why not plan to have your vacation include this wonderful playground? Full information at 260 Washington Street, Boston.

Lake Brady, Ohio.

Sunday, July 24, the attendance was somewhat increased over preceding ones. Mrs. Annie E. Thomas lectured in the forenoon on "The Religion and Progress of Spiritualism." The lecture was read from manuscript, and showed careful preparation. She said old theologies could no longer be tolerated, and would be crowded out by something nearer men's hearts; that the age demands a universal religion, which Spiritualism is. Human hearts are its altar; it is as old as humanity. The ancient wisemen admitted its facts and phenomena, but declared it the work of devils, unless it could be returned to their own account. Its temple is now built. Every timber is seasoned with God's love, and its stones are cemented with the same.

She continued in this strain about an hour, at the close of which a vote of thanks was tendered her, as this day closed her engagement at Brady.

Willard J. Hull spoke in the afternoon on "Spiritualism, as Compared with Ancient and Modern Religions." He dwelt largely on the moral side of Spiritualism, making a strong argument from the presence of unseen witnesses. Said he: "Evil deeds seek darkness. Would not the assassin pause before striking his victim if he thought his mother was watching him? Would the libertine go on with the destruction of his victim if he thought it was witnessed by the pure spirit of his sister? There are causes within that outside laws do not touch. If psychic laws were recognized they would revolutionize our civil laws. Successful criminals should not be herded with weaker criminals."

Speaking of sensitives, he said: "If a button from Robinson's coat can thrill the ears of a psychic subject with music, what must we think of the power of pure spirit? If things inanimate can influence, why can not mind do it? If psychic teachers were in our insane asylums they would become schools for the development of mediumship."

Mrs. Anna Thomas's test scene after Mr. Hull's lecture was very impressive.

Dr. Martin, once chairman of Lake Brady Camp, is now with us. He is giving electric treatments with a highly improved machine for disseminating that subtle fluid through the human body.

The Woman's Auxiliary is now holding a fair on the grounds. Hard work and concentrated effort have brought together many beautiful things that are being rapidly disposed of.

Mrs. Carrie E. S. Twing before her departure conducted a memory contest, the first prize of which was won by Mrs. Anna Thomas.

We notice the following additional mediums on the ground: Mrs. Florence Barnes, Mrs. Anna Zophie, test and business mediums; Mrs. Barbara Ebertshausen, magnetic healer. Mrs. Carrie Weatherford is now with us, and has favored us with many beautiful improvised songs.

M. M. Henry, the telegraph medium, gave a séance in the woods the other day to a few friends; the machine worked in other hands as well as his own.

Our camp dances are well attended and highly enjoyed. "Phrenology" was the subject of the last lesson given by Mrs. McCaslin to the children at the Lyceum. The little ones readily picked out and described the pictures, on an immense phrenological head, and in many cases told what they represented.

Our music has been well sustained by Mrs. Sadie Herriock, assisted Sundays by Mrs. Florence Russell.

Passed to Spirit-Life.

From her home at North Dana, Mass., July 21, Mrs. S. T. WITTE, aged 54 years.

She leaves a husband, son and daughter, and two children in spirit to meet. She was a devoted wife, loving mother and a true medium.
[Obituary Notices not over twenty lines in length are published gratuitously. When extending that number, twenty cents for each additional line will be charged. Ten words in an average make a line. No poetry admitted under the above heading.]

Blodgett's Landing, N. H., Camp-Meeting.

This Camp opened its sessions July 27. In the absence of the Vice-President the writer of this introduced the President, Dr. W. A. Hale, of Boston, as the speaker. He read a poem, Longfellow's "Footsteps of Angels," gave an invocation, and delivered a brief address, speaking of the natural beauties of this region and the progressive movements of the times, the genius and scope of Spiritualism, etc., etc.

The 28th, Mrs. Kate R. Stiles lectured, pre-folding her remarks by reading, "Beyond," a poem by Ella Wheeler Wilcox, that is worthy of being memorized by every human being. She made no invocation, no prayer, but entered at once upon the topic chosen for discussion.

She said: Spiritualism means more than many persons—Spiritualists even—think. The phenomena are the foundation of Spiritualism; as beautiful as wonderful, yet natural; but we must not stop with mere phenomena; we also need its philosophy, which includes every relation of life. Spiritualism embraces all reforms, and makes us analyze ourselves. The masses need broader and more comprehensive views of life. We should accept truth wherever we find it and in whatever guise. Nature's voices, rightly and wisely interpreted, ever lead us in the right path, and to sublime heights.

The 29th, Dr. Hale again lectured, reading that admirable poem, "Indirection," by Col. Richard Realf, a brave, noble and tender soul, who was intimately connected with John Brown as his Lieutenant in planning the Harper's Ferry raid in 1859.

Sunday, 30th, was rainy in the morning, and Mrs. Stiles lectured in the hall. Nature's halls under the trees are more conducive to growth and harmony, but her lecture was so broad, so logical and eloquent that one forgot the place. It touched the very depths of human growth—progress, evolution. It was in the most advanced lines, in full accord with the scientific minds of this age, and touched all hearts with admiration and tenderness.

Dr. Hale lectured in the afternoon in the auditorium to an increased number, and was listened to with much attention.

Mrs. Stiles continues her labors during the week and next Sunday, Aug. 7. From here she goes to Temple Heights Camp, Maine, a Paradise on the Penobscot, of which Maine has many. Dr. C. H. Harding, Boston, also lectures next Sunday.
JAY CHAAPPEL.

A resort combining alike the great curative properties and the social brilliancy of Saratoga would be hard to find. Why not spend your vacation at the "Greatest American Spa?" The Fitchburg Railroad Saratoga Limited, leaving Boston at 9.30 A. M., will insure a pleasant trip.

Amendments to Constitution of the N. S. A.

All persons desiring to amend the Constitution of National Spiritualists' Association, please present said amendments to local or State chartered society for endorsement, and forward immediately to Secretary of the National Spiritualists' Association.

Annual dues of all societies should be paid at once. Annual Convention will be held in Washington, D. C., Oct. 18, 19, 20, 21, 1908. Further announcements later.

FRANCIS BAILEY WOODBURY, Sec'y,
600 Penn. Ave. S. E., Washington, D. C.

No region offers such inducements to the tourist, the sportsman or the health seeker as the Adirondacks. Call at 260 Washington Street, Boston, for full information.

A Letter from Mrs. Richmond.

"We are once more on our native soil, after a most delightful voyage. Drs. Helen and Emmett Denmore, whose guests we were in their charming London home, also are on this ship, making for us delightful companionship. I was invited, as usual, to participate in the customary entertainment for the benefit of the Seamen's Orphan Home. An improvised poem of two proved the sensation of the evening, since which time 'Quinn' has had enough to do giving 'name poems,' etc.
"My engagements are Freeville, N. Y., Aug. 5 to 11; Cassadaga Camp, Aug. 12 to 18; Chicago, Sept. 1 to 30; Washington, Oct. 1, for the entire season.
"Mr. Richmond joins in fraternal regards.
"Ever sincerely,
"CORA L. V. RICHMOND."

We would appreciate it if speakers and mediums would say a good word for the Banner of Light when opportunity is afforded them.

SPECIAL NOTICES.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. May 21.

WANTED—Dec. number St. Nicholas for 1907. BANNER OF LIGHT PUBLISHING CO.

MARY T. LONGLEY,
TRANCE MEDIUM.

GIVES sittings for Medical, Test and Business purposes. Readings by mail, \$1.00 and stamp. State age and sex.
511 S. Olive Street, Los Angeles, Cal.
June 11.

FLORIDA! for Homeseekers and Investors. A handsome illustrated book which you can obtain by enclosing two-cent stamp to J. H. FOSB, 1 Wabensworth Street, Roxbury, Mass. Jan. 1.

HENRY SCHARFFETTER,

300 So. Collington Ave., Baltimore, Md.,
GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired.

To Bear Witness,

A METAPHYSICAL SKETCH.

BY SUSIE C. CLARK.

Author of "A Look Upward," "Pilate's Query," etc.
A true story, presenting metaphysical healing from the standpoint of a Spiritualist, and portraying some of the limitations and inconsistencies of Christian Science, viz., its lack of any proof of immortality, or recognition of Deity in the visible universe.

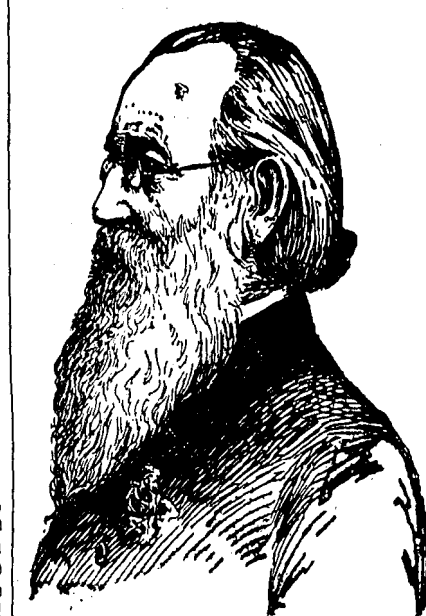
CONTENTS.

The Valley of the Shadow; The Resurrection; What They Said; Greek Meets Greek; Theology vs. Christian Healing; Law vs. Science; The Teacher; At Work; The Departure; New Revelations; Alone with Nature; A Sabbath in the Mountains; For the Truth's Sake; Fruitful.
Cloth, pp. 180, price \$3.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

Come up and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation!

Drs. Peebles & Burroughs,

Successful Specialists and Psychic Physicians



Dr. J. M. Peebles.

POSITIVELY CURE CHRONIC DISEASES

WHEN A PERSON HAS BECOME THOROUGHLY CONVINCED THAT he is suffering from some Chronic Lesion he naturally turns to

Drs. PEEBLES & BURROUGHS for relief. There are many reasons for this. Their long experience in the treatment of Chronic Diseases and their education has pre-eminently fitted them to successfully treat these diseases. Coupled to the foregoing they possess every facility which modern science or medical experience has demonstrated to be of value in the

Cure of Chronic Diseases

They deal honestly and conscientiously with every individual. They make no charge for diagnoses, relying entirely upon their ability to secure their practice. A majority of the cases under their care are cured in a few weeks, and often the most difficult cases of years' standing which eminent physicians have pronounced incurable, have yielded to their treatment in a few months. We subjoin the following extracts from recent letters as

Proof of their Wonderful Ability to Quickly Cure Chronic Disease

TESTIMONIALS.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Doctors—I do not think our child needs any more treatment as she is well. I thank you very much for what you have done for her as I consider you have done wonderfully well in her case. I will recommend you to any of my friends who are ill. Yours truly, Mrs. J. H. GAY,
July 12, 1898. Maynard, Mass.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Doctors—My health has improved wonderfully under your treatment. My friends are surprised at the result. Wishing you success, I am,
Yours greatly benefited patient, MILLER H. HARTSH,
July 15, 1898. East Liverpool, Ohio.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs—I am well. I have no ache, no pain, no bad feeling or symptom of disease, and I will need no more treatment. Hoping that God will spare you long for the relief of suffering humanity, I am your grateful patient,
July 12, 1898. J. B. WALKER, Caddo, I. T.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Doctors—I am so much better that I will not need any more medicine. Your psychic treatments have helped me very much. Thanking you for your kind treatment and wishing you much happiness and prosperity, I am,
Ever your friend, CARRIE SHAWWAY,
July 12, 1898. Manhattan, Kan.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Doctors—I want to thank you for what you have done for me. I am well now, and will not need more medicine. Yours truly, CLARA STEFFEN, Scriven, Minn.
July 12, 1898.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Doctors—I am well. I have no ache, no pain, no bad feeling or symptom of disease, and I will need no more treatment. Hoping that God will spare you long for the relief of suffering humanity, I am your grateful patient,
July 12, 1898. J. B. WALKER, Caddo, I. T.

Their Wonderful Psychic Powers

ENABLE them to clearly understand and accurately diagnose the physical condition of their patient. This ACCURATE DIAGNOSIS is the

FOUNDATION STONE—THE KEY NOTE OF SUCCESSFUL

treatment. No amount of medical education can succeed without it. Your physician must understand your condition or he cannot administer the necessary treatment. This statement is self evident. From time to time we have published voluntary testimonials of hundreds of reliable, honorable and trustworthy people who have testified gladly to the

Absolute Correctness

OF OUR DIAGNOSES. We add a few more.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs—You have diagnosed my case exactly. Every thing you wrote I am sure is true.
Yours truly, ETHEL HARDMAN,
July 15, 1898. Cleburne, Texas.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs—Your diagnosis of my case was correct.
Yours truly, MRS. MARY KIDD,
July 14, 1898. Philadelphia, Pa.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs—I sent for a diagnosis merely as an experiment, not believing or expecting to receive anything at all satisfactory. I wish to express my astonishment and satisfaction at the perfection of your description of my physical condition.
Yours respectfully, MABEL MARSTON, Wichita, Kan.
July 15, 1898.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs—Your diagnosis of my case was perfectly true in every respect. Your well wisher,
July 16, 1898. MRS. NELSON AYERS, Almond, N. Y.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs—Your diagnosis of my case was perfectly correct.
Yours truly, MELVIN NICHOLES,
July 15, 1898. Auburn, Calif.

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Gentlemen—The diagnosis of my wife's case was just received and our doctor said it could not have been better if you had seen her. Yours truly, W. J. HOLLAHN,
July 15, 1898. East Lake, Ala.

But what will be more convincing to you will be to write and receive a correct diagnosis of your case. Remember that

Drs. PEEBLES & BURROUGHS not only

Correctly Diagnose But They

ABSOLUTELY CURE CHRONIC DISEASES

WHERE OTHERS FAIL. If you are a sufferer WRITE TO-DAY, giving,

NAME, AGE, SEX, and a

LEADING SYMPTOM, and receive an ABSOLUTELY CORRECT DIAGNOSIS

Free of Charge.

Remember to address,

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.

MAXHAM'S MELODIES.

Arranged for Solos, Duets, and Quartets. Also Six Poems.

By the beautiful gate Sweet somewhere
There angels wait Old melodies
Don't shut the door between You never can tell
Us, mother, I'll tell you
We shall not pass this way again
Surely the curtain is lifting If all who hate would love us
The evergreen mountains of life Solitude
The land beyond When the wife has gone
Such beautiful haunts Wait
The real life
The stately man's fate
Beyond Don't look for the flaws
He carried with you say
My mother's beautiful hands The old brass knocker
The beautiful land And so, as the world
The angel father Castles in the air
Indefinite Father An honest man
An angel hand that watch The angel child
o'er me
In cloth covers. Single copies 25 cents.
Satisfied. A song replete by A. J. MAXHAM. In sheet form. Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

JUBILEE MEMORIAL TRIBUTE.

FOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc., has ever been attempted, appears in the Address of GEORGE A. BACON, *The Passing of the Grand Army of Spiritual Pioneers*, delivered at the recent Golden Jubilee at Rochester, N. Y. This little pamphlet is a timely and valuable tribute to those who became identified with the Cause in the years ago. All Spiritualists should have a copy. Price 5 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

JUST ISSUED.
Eighth Edition, Revised, with Portrait of Author.
Price Reduced from \$2.00 to \$1.25.

Seers of the Ages

ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM.

BY J. M. PEEBLES, M. D.

This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, down to Christ's time.

TREATING OF THE MYTHIC JESUS,

" " " CHURCHAL JESUS,

" " " NATURAL JESUS.

How begotten? Where was he from twelve to thirty? Was he an Essene?

Modern Spiritualism.

The Wave commencing in Rochester; its Present Attitude; Admissions from the Press in its Favor; Testimonies of the Poets; Testimonies of its Truth from the Clergy; Beecher, Chapin, Heworth, etc., etc.

Its Doctrines Systematized.

What Spiritualists believe concerning God, Jesus Christ the Holy Ghost, Baptism, Faith, Repentance, Inspiration, Heaven, Hell, Evil spirits, Judgment, Punishment, Salvation, Progression, the Spirit-World, the Nature of Love, the Genius, Tendency and Destiny of the Spiritual Movement. Nearly 600 octavo pages, beautifully bound in burlap boards. Price \$2.00, postage 15 cents.
For sale wholesale and retail by BANNER OF LIGHT PUBLISHING CO.

SPiRiT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought, emotion, and action—should be forwarded to this office by mail or left at our counting room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from this mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page from time to time, will verify them by personally informing us of the fact.

SPiRiT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held June 25, 1898.
Spirit Invocation.

Out of the fullness of our souls we reach to thee, oh thou Divine Spirit, seeking for the illumination that shall quicken our minds, assist us to understand more of thy laws and of thy supreme goodness. We ask for a new power that will bless our hearts, give us a higher conception of life, a greater knowledge of spiritual gifts, a wisdom that will quicken the intellect, and lead to a full unfoldment of our being.

We are thankful for the many blessings we receive, and we ask a benediction for the lonely and sad, those who are ill and in need of strength, that they may behold sunshine after clouds, that the heart may sing thy praise, and the spirit rise above all the shadows unto the perfect light. Amen.

INDIVIDUAL MESSAGES.

Laura A. Harrison.

I want to send a message this morning to my friends of earth-life, to say there is no death, and we do meet our loved ones on the other side. I wish to tell my dear ones that I found in spirit what I did not find in earth-life, and that is the true Christian. I found it was not the church you went to that made you the Christian, but the work you did. I found that God was my father, all men my brothers and all women my sisters, no matter what church they attended; that true father's and mother's love never die—that we can come back and communicate with our loved ones of earth-life, and that is why I am here this morning, trying to help my husband and children.

I was not a Spiritualist as the world called it, but I did love to work to help others, and I knew I had a home not made with hands in the heavens. I left in earth-life a husband and three children. It is to them I want this message to go, and I hope it will cause them to look into Spiritualism and see for themselves. I also hope when they see this it will make them happier, make them seek to communicate with me.

When I was in earth life, I was a member of Payson Street M. E. Church, and I loved to work for the church and do all the good I could. I had interests in the Junior Christian Endeavor Society, and I want all my brothers and sisters to know that I am still in the work, but I can do more now as my health is better. When I was in earth life I had very poor health for many years, but I know it was the true spirit that kept me up till my time came and I could not do any more in earth-life. I heard the voice say, "Come," and I went. To my husband and children I say: "Only a little while and we will meet again, and know each other there." I want my children to know that mother is with them and will help them all she can; and to my husband say, "William, I can see how you have missed me since I went away, but it was all for the best; you know God doeth all things well."

I can't control any longer this morning. If my earth ones want to hear from me again, let them answer this.

My name is Laura A. Harrison, my husband's name is William Kilgore Harrison, Baltimore, Md.

Emma E. Robinson.

Oh! how I would like to send a letter this morning to my father and mother and the many friends. When God called me home, I left many sorrowing ones, and that is why I want to send this letter. I know they don't believe in Spiritualism, but that doesn't matter, I know when we love our friends we are always like to hear from them. The other day while standing by mother's side trying to make her happier, I heard her say, "Why, it will soon be two years since Emma passed away!"

I passed out in July, '96; I was sick some time before I left the body, and as I was all that mother had, I see how hard it was for father and mother to give me up; but they have the faith that we will meet again. Yes, we will meet again. It is a glorious thought that we can mingle and intermingle and hold communion with our friends after death! I will watch and wait for you all, and when you hear the boatman say "Come," you will feel as I did, for I heard him say: "Be not afraid, I am with you always." I hope my dear ones will help me by answering my letter, and I will try to do better by—and by. I think mother can feel me. I am not far away. No, I stand by you many times and see how you wish you were with me. I tried to speak to you, but could not make you understand me, so I came here and asked if I could send you this. I will not take up any more time, as there are others just as anxious as I am to meet and communicate with their friends. I thank you very much for giving me this time. My name is Emma E. Robinson, my home West Superior, Wis. My father's name is Cyrus. I will be known in Camden, O. Grandpa and Grandma Taylor are with me.

Morris Broadus.

Well, I would like to be identified here this morning, as one who is with you both in spirit and in sympathy, although I am not very

familiar with the controlling of this medium. I feel that much can be done which will help to identify spirits to mortals. We always want to help our own, and that is what has brought me here to try to reach my own family. I don't care anything about what the world is doing; I suppose every one tries to do the best he can. I enjoy your circle room so much, because all are made welcome, whether they are eloquent or not, but merely doing the best they know how. I want my wife and children to know I am trying to help them all I can. I wish my wife to go to some medium, and I will try to come to her, for there is much I would like to say to her. Tell my three children that when the Fourth of July comes I hope they will be happier than they were two years ago. I passed out of the body with pneumonia, and I did not get time to fix up things; but all things will come out well, for God doeth all things well. Just say Morris Broadus is here. My home is Wilkesburg, Pa.

Charles T. Thornton.

I presume that wonders will never cease as long as the mortal brain is in the world of dark conditions, for when we speak of wonders we speak of surprises, something we never thought of before, and I suppose my friends will be surprised to hear that I come back over that road over which it has been said no man ever returned. We realize this morning that to those who have never had any experience on the subject it is a great surprise, and I suppose the wonder is how do the spirits come back. Well, my dear one, I will tell you that I come back for my love of those I left behind me in earth-life. I have a wife and many children and grandchildren; I want them to know that in laying away the body they did not bury the father. Kate, as I took your hand in mine many years ago, when we both went forth on the great sea of life with love in our hearts, God was good to us and gave us long, useful lives. I will take you by the hand in spirit, and we will be happier than ever. It will not be long till we meet again.

Just say I send kind thoughts to all my friends in Missouri, one and all, until I greet you over here. My name is Charles T. Thornton, Pleasant Hill, Missouri.

Elizabeth Mytinger Bell.

I would like to send a few words of encouragement this morning, as I am told that I will have as good an opportunity now as ever. I have no relatives of my own in earth life, but I have those who were kind to me when I was unable to attend to myself. I want to come back and tell them I now know who were my friends. To those at the Home for Incurables, I thank you one and all; and as you give comfort to them that cannot help themselves, so will God and the good spirits help you; I was so glad when I found I was out of that old body, for I found that my spirit was free and that I would be able to help others—for I could not do so much when I lived in earth-life. So I just want you all to know I am now happier and will do all I can for those who cannot help themselves.

That will do for this time, as I may want to come again if any one should take notice of this—for I was not a Spiritualist while in earth-life, all my people being Presbyterians. In spirit life we want to do good, for when we help others we always help ourselves. My name is Elizabeth Mytinger Bell, my home Philadelphia, Pa.

Mary Elizabeth Scott.

I find it strange to return to earth-life after passing through the change called death. I was not familiar with what you call Spiritualism, neither is there any one belonging to me that I know of who is interested in spirit-return; but our affections in spirit-life are similar to those in the body—and they lead us sometimes into places we would not otherwise go; for when we love our friends, and have their interest at heart, there is nothing we will not sacrifice to give them pleasure. That is why I have ventured in here this morning, to try to reach my friends in earth-life, and let them know that when I passed through the change called death, I was more conscious of life than I was while in the material form. I wish to reach my children, especially my boys. Mother is still watching over you, and will help you all she can. Father is with me this morning, and he too sends you his love, and wants me to say if the dear ones could see how happy we are in spirit they never would regret the ones who are gone. I want you all to know we met each other and are with the ones we love so well. This will do now, as you all know I never could think of all I wanted to say when a letter was taking the news. If I could come through some medium whom I could control in private, I would like that; then I could say more, but cannot this time. From father and mother.

I passed away, with my two sons, from Shawnee, Oklahoma. Mary Elizabeth Scott.

Messages to be Published.

July 2.—Geo. Wood Lockard; John and Hannah Low; Fannie Brown; Chas. C. Randall; Edna Jane Brown; Helen Stewart.
July 8.—John E. Whitlock; Eunice E. Mayo; John Henry Morris; Monica Boynton Lane; Simons Mears; Simons Orchard.
July 15.—Geo. Badington; Frank Burton; Alice Knowles; Jas. F. Bryant; Susan Woodbury; Hannah Greene.
July 22.—George Bagley; Mary E. Anderson; Emaline Keating; Sarah Strong; Joseph Eastman; Mabel Alice Waite.
July 29.—Sam W. Greaves; William Burns; Mary McCarthy; Jane E. Davis; Fannie Wilson; Harriett Jones.

True Spirituality Unselfish.

BY AMELIA COLBY-LUTHER.

That which seeks for the kingdom of heaven for one's self alone has been condemned by reformers and Spiritualists as very selfish. We have condemned, and justly, the evangelical idea of seeking individual salvation, especially at the expense of our fellow-beings, and at the sacrifice of an innocent victim. So it is selfish to seek for the highest place in spirit existence to the neglect of any human duty, to the neglect of real aspirations. Do not think that communing with spirits alone is spirituality; it is not. You may have all the communications from the spirit world that you can possibly receive; they are intended to strengthen, they are intended to help you, they are intended to tide you over some difficulty, and give you moral courage to meet some difficulty. But, friends, you are not expected to feed upon them continually; you are to grow, to go forth to strengthen and help others.

Whatever is permitted when it can be prevented is an act of aggression.—Mrs. Colby-Luther.

Ignorance is the only devil to be overcome, and that is a phantom.—Anita Truman.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

Ques.—(By Emma Boomer, Brockton, Mass.) 1. Are thoughts entities, and do they have substance? 2. Will you explain to some extent the law of vibrations? 3. Does sound have color?

A. 1. Thoughts appear as entities on the psychical plane of vision precisely as they do appear to all of us mentally or internally. It is impossible to formulate the idea of anything without either conceiving of a shape or else uttering words which are quite as real to the silent thinker who speaks in secret and without physical articulation as any material speech can be to those who require that thoughts be materialized before they can realize their existence.

On the inner side of life thoughts are entities, on the outer side of existence things are the products of prior mental action. Though thoughts are entities, they are no more indestructible than are material fabrics which can be built up and taken down, but just as one kind of thought leads to one kind of objective expression, so does an opposing thought result in the disintegration or dissolution of the former mental creation. Though thoughts are creative in their turn, they are also creations oftentimes before they reach the mind of one who receives or seizes them.

The more highly individualized you are the more thoughts of your own will you generate, therefore the greater power in society you will become. We all use the expressions "original thought" and "original thinker" to designate creative rather than imitative states and work. Such sayings are correct as they serve to accurately define the difference between one who thinks and one who merely allows himself to receive such thoughts as may be floating in his vicinity. If you doubt the substantiality of a positive thought you cannot have taken note of the meaning of the old phrase "a thought struck me," which is really legitimate.

A thought has form, color, odor, flavor, texture, and all else pertaining to a solid body. A. 2.—To explain the law of vibration with any degree of thoroughness would require a lengthy scientific treatise, but this much we can say in a brief answer to a single question. All bodies when in motion produce vibratory effects because all bodies are themselves substantial, and they move in a boundless ocean of substance.

Void and vacuum are words with no ultimate signification. The space between planets and between solar systems is filled with substance, indeed substance is everywhere and empty space nowhere except in the imagination of ignorant people who try to realize inconceivable vacuity. There can be no motion or vibration *per se*, as motion and vibration imply substance. Vibration is a result of motion, no matter whether that which moves is considered as a single molecule or as an immense organization of molecules formed into a sun or planet.

Astrology and astronomy alike recognize the motion of bodies in the universal ether, the chief difference between the simple astronomer and one who is also an astrologer being that the former considers only the physical, while the latter considers also the psychical side of stellar and interstellar movements.

As bodies move in "space" they affect each other relatively according to their bulk and the rapidity of their motions, also according to respective distances. Precisely as planets influence each other through disturbing the general element in which they jointly move, so do human beings affect each other on account of atmospheric vibrations engendered through mental and physical activities. Where people are so keyed in harmony that when they move they produce sympathetic vibratory results, there is no danger of antagonism or mutual distress arising; but wherever two or more individuals are associated or brought into near contact who produce discordant vibratory effects, a sense of disturbance ensues, the cause of which is seldom attributable to any other than an occult cause. The old couplet,

"I do not like you, Dr. Fell;

The reason why I cannot tell."

is a time-honored confession of popular feeling coupled with palpable ignorance of the source whence such feeling springs. The knowledge of vibrations will serve to explain in somewhat the following manner:

This hypothetical doctor is a man between whom and yourself there is no concordance of atmospheric motion; you and he may both be excellent people, one quite as worthy as the other, but you agitate the air about you in a manner which produces unpleasant friction; therefore you do not enjoy each other's company. Instead of guarding or suspecting each other of concealed meanness, if you are both wise you will frankly confess that you do not synchronize, therefore you are better apart; consequently instead of plunging into adverse relationships you will be good strangers instead of "bad friends."

To enter deeply into the law of vibration would require at least a volume upon thought-affinities, but happily instinct and intuition warn all who are willing to be counselled aright.

A. 3.—Sound and color are inseparable, and the same may be said of flavor, odor and texture, all of which pertain to every object, and all of which are due to the vibrations caused by the motion of the molecules which constitute the object. Color concerts were given with some measure of success in St. James's Hall in London during the summer of 1895, when they called forth considerable public comment. They were fairly artistic, but they did not by any means reach the summit which they must attain before they can become positive illustrations of the colors actually produced in the air when certain notes are struck on a musical instrument or sounded by the human voice. Blind and deaf people agree to associate red with a loud noise, and pale blue, delicate violet, and other gentle colors, with soft tones. Blind people translate color into the language of touch and sound, while deaf people, whenever they are at all acute in other directions, translate the idea of sound into the language of form and color; thus they do instinctively, or, it may be, psychometrically. The seven notes in the musical scale correspond exactly with the seven prismatic colors. Red accompanies the note A, violet the note G, while the completed octave is expressed in a white circle of light emitting all the hues of the rainbow. Semi-tones are indicated by lesser tints which blend from one decided tone into another, and variations of the same color are displayed in shades, flats and naturals. The sharp gives the full strength of the color, the natural brightens it, while the flat presents it in a duller light. Forms, equally with colors, accompany all utterances; these questions open up an illimitable field of inquiry entrenching upon auras and much else that is fascinating. Further queries are invited on these alluring themes.

A Letter from Abby A. Judson.

NUMBER TWENTY NINE.

To the Editor of the Banner of Light:

I spent the latter days of my childhood with the relatives of Ann H. Judson, in a quiet New England town near the Merrimac river. All who lived in this region in the olden time remember the sudden and seemingly sporadic cases of tuberculous consumption, and the epidemics of typhoid fever to which it was subject. Calvinistic Congregationalism was the prevailing religion; and when a person died from these or other diseases, the event was thought to be a dispensation of Divine Providence. I well remember how after a death the minister would solemnly read from the high pulpit that Mr. and Mrs. So-and-So requested the prayers of God's people that the late afflictive dispensation might be sanctified to their spiritual good. Then the whole family stood up in their pew while the special prayer was made.

All these people thought that sickness and death came as a special expression of divine sovereignty, and were not to be prevented or even accounted for by science. Afflictions were chastisements from God's own hand, and to be borne in meek submission, while we "In God's hottest flame hold still." Whatever happened, he did it, and we were in no way accountable. The family where I lived had several cases of typhoid fever, and it never occurred to them that the well opening into the kitchen, and very near the deep cesspool, had anything to do with it. God, in his mysterious ways, for their spiritual improvement, or in chastisement for their worldliness, saw fit to send these illnesses upon them.

Some of us remember the dreadful attacks of typhoid fever to which the Prince of Wales was subjected. The drains at Sandringham Palace were overhauled, and yet he was again very ill. Then by severe scrutiny it was found that there was a connection between the drinking water and a distant reservoir of disease germs. This was corrected, and there was no more illness at the palace.

Last winter there was an epidemic of typhoid fever in the town where I live, and many died. It was found that the milk from a certain milkman came from cows who drank infected water, so then they took no more milk from him. I seldom take milk, but when I do I always sterilize it before it is used. This is easily done by heating it to the point when "the wrinkled skins of scalded milk" begin to show on the surface, without allowing it to actually boil. No person, certainly no little child, should swallow milk that has not been sterilized; unless we know not only that the cow is healthy, but that she eats pure food and drinks pure water. Had I dreamed that the people here did not use proper precautions, I should have obtained two hundred copies of "The Milk Question," and left one at every house.

While the epidemic was at its height, I strayed into the Methodist prayer-meeting, and was amazed to hear the pastor allude to one of these deaths as an afflictive dispensation of divine Providence, and ask all to pray that the loss might redound to the spiritual benefit of the relatives, and thus enhance the divine glory. I felt a good deal like saying a few words, but feared it might be an intrusion.

So far no doubt many of my readers may agree with me, but perhaps in what I have next to say, they will think I am going too far. But I would much rather go too far than not far enough. "But because thou art lukewarm, I will spue thee out of my mouth."

To proceed, I do not like the notion of drinking milk that comes out of an animal. The baby takes its mother's milk, and it does it good, provided the mother is thoroughly healthy, sweet-tempered and wise. But it repels me to think of drinking what comes out of the udder of a cow. And besides this personal feeling of aversion, I think we have no right to take her milk.

The cow's milk comes to the creature from wise Mother Nature, in sufficient amount to nourish her offspring. And the calf receives it when hungry, which is very often. This is natural, and is therefore just as it should be. But human beings, who have a larger brain that they use for tyranny and not for beneficence, put the cow into an unnatural condition. By breeding and special culture, they develop her milk-forming organs unnaturally. When the calf is born, instead of letting her rear it lovingly and naturally, they take it away from her; and her pitiful lowings when thus bereft give pain to a feeling heart. Giving her food and treatment to increase the amount of milk, they are yet so cruel as to relieve her of it only twice in twenty-four hours. I have been many times waked up on Sunday morning by the distressful cries of cows, who were suffering because the man came late to milk them. And they often begin to low for relief at three in the afternoon, but have to wait till they are called at six. All this is unnatural and painful as well as very selfish on the part of human beings.

If only those marry who are fit to marry, and if men and women were so normally spiritual as to have only their two children, the mother could nurse her own child, and not depend on a lower animal. What kind of a man or woman the baby makes depends greatly on his sustenance in his early years as well as in the months before birth. If this sustenance comes directly from a healthful, intelligent and spiritual woman, his moral and his spiritual nature have a better setting than that which comes to him by these unnatural by-paths. It is distressing to a feeling heart to hear the cries of an animal in either mental or physical pain.

In Eureka, Kan., on my way to the hall on Sunday, I passed an enclosure where a mare was running around and screaming at the top of her voice, because they had just taken her own colt away from her. I had to go on to meet my engagement at the hall, and her screams died away in the distance.

While lecturing one Sunday in Baraboo, Wis., policemen were killing a dog in the yard below. I had to cease speaking until his agonizing death cries had died away.

Last Friday a little dog jumped from a second story window to get away from his new master. I gathered him tenderly in my arms, carried him home, and, as he was suffering greatly, I put him to sleep with strong chloroform. He will never suffer any more.

Druggists are not allowed to sell such chloroform without a physician's prescription. But I always get it through some medical friend, and keep it on hand for such emergencies as these. Shut the animal in a tight box, and at once put in a large rag saturated with chloroform, and cover the box well in a room with closed windows. Do not open the box for twelve hours, unless it seems necessary to put in more chloroform.

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

A Spiritual Experience.

BY HENRY FORD.

Perhaps it may not be considered inappropriate at this martial time, when the cruel dogs of war have been let slip in the interest of crushed humanity, to narrate an incident in the spirit-life of one of the military heroes of the civil war, as it was revealed some time since to a little circle of which it is my privilege to be a member.

For a number of years we have been holding regular sittings for missionary work in the lower spheres of the spirit-world, in the course of which our invisible co-workers have brought to us all sorts and conditions of disembodied men and women whose lack of spiritual development necessitated the employment of earthly magnetism in behalf of their upliftment.

Glimpses of many strange conditions of spirit-life also have been shown us. We have been introduced into the spheres of spirits not at all aware that they had passed through death; some were absorbed in fixed ideas—not always unpleasant—which they had carried with them from earth; others, living in communities, were engaged in a mental repetition of various acts and occupations which had monopolized their minds while on earth; still others, who understood their present state, were utterly ignorant regarding the fact of spirit-progression, and stopped where they found themselves, sometimes indifferent as to the future, often in hopeless despair.

On the occasion to which I refer the medium remarked that a figure resembling Gen. Grant was presented to her inner vision. She described him as dressed in full military costume—trousers of a rather light shade of blue, a dark-blue coat with shoulder straps, and a slouch hat. He was the picture of vigorous manhood, and his face shone with spiritual radiance. His manner was dignified, yet affable and benign. In response to our request that he might favor us with some words of counsel or encouragement, he answered, with characteristic brevity, "Actions, not words," adding, with deep feeling, "I am looking after my old soldier boys—the boys in blue."

The medium then described a large field covered with tents and filled with a great host of soldiers. A heavy cloud seemed to conceal Grant from the men; but this was suddenly lifted, and the presence of their old leader was made visible to them. The salute of the General was answered with wild enthusiasm. The encampment broke forth into great cheering. Hats were tossed in the air; men grasped each other by the hand; and great rejoicing was manifested in various ways.

Then came the sound of the bugle, and the "soldier boys" began to form in marching order. With great alacrity the columns were formed, and to the music of life and drum—which the medium heard distinctly—the march out of earthly conditions toward the Higher Life was begun under the leadership of their true and faithful commander.

Mortals can have only the slightest conception of the mighty work being done at the present time in the Borderland of the spiritual world. A grand organization, reaching into the very bosom of Divinity and embracing the humblest soul whose heart beats in harmony with the divine love, is engaged in lifting men and spirits out of the sloughs and wastes of ignorance, undevelopment and perversity.

New York, N. Y.

What Shall We Do With Our Spiritualism?

BY MRS. A. B. SEVERANCE.

This is a question that should interest every true-hearted Spiritualist, and I believe it does. But many are handicapped by unfavorable conditions and circumstances. A weight of anxiety and depression causes them to feel that they can do no more than meet the requirements of their daily responsibilities. Not only among Spiritualists, but as a rule, throughout the vast army of toiling millions; those who produce the wherewith to feed, clothe, shelter and make comfortable this great world of humanity, the larger proportion of them, are staggering under a weight of serious apprehension and depression, wondering if anything will ever come about to lighten the burdens of life and enable them to carry out in a measure their higher aspirations.

A fortunate few are accumulating their thousands and millions, while those whose labor produces all this wealth live in tenement houses, mortgaged homes, or upon heavily encumbered farms. And the cry goes up: "Is it right that there should be this constant struggle between the strong and the weak, the crafty and unsuspecting? Should there be no happiness in the world except that gained by force and fraud?"

For the betterment of these conditions there is any amount of council and advice published and republished by a subsidized press throughout the world by those who think this condition of the masses is to their special interests. Oh! my brothers and sisters, how long will you continue to adopt advice coming from such a source? How long will you continue to reduce to practice the very advice that is for interests diametrically in opposition to your own?

Can Spiritualists view this condition of struggling, oppressed and discouraged humanity with indifference? What is our Spiritualism for, if not for the betterment of our conditions in this life as well as in the life to come? Does it not "demonstrate and affirm the brotherhood of humanity," as well as prove the continuity of the life beyond? Let us take care of the present in accordance with the principles of truth, justice and right, and the future will take care of itself. Let us be right now, and do right now, and a more glorious future here and hereafter is in store for us than any mortal language can portray.

Those who pride themselves upon their erudition will continue to deal in fine-spun theories and abstruse subjects which interest only "the like of themselves"; but those who "love their fellowmen" are already directing their thoughts and energies to bring about "a new departure" in our civilization; they are middle-of-the-road reformers, who will not be liable to compromise with those systems of insatiable greed and selfishness that have held the struggling masses in slavery from time immemorial.

In vain has humanity looked to the old theological Christian leaders and teachers for guidance upward to a system under which truth, justice and right shall bless the world. But those same Christian teachers have either wittingly or unwittingly catered to the demands of the non-producing possessors of wealth. And now, Spiritualists, what will you do with your Spiritualism?

For fifty years we have given evidence of, and taught the truths of immortality under the guidance and control of wise unseen intelligences, and the work has been well done. As Spiritualism has been and will continue to be a blessing spiritually to many thousands, so it is destined to be a blessing to many millions in all departments of life in the not very far distant future.

Organization for united work is in keeping with the highest wisdom, if wisdom only directs its efforts. A declaration of principles to proclaim the work we untiedly ought to do, will lead to a clearer understanding and a more practical application of those principles, and it should be so simply stated that even a child may understand.

1300 Main street, White Water, Wis.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

Massachusetts.

WORCESTER.—A correspondent writes: The Spiritualists of Worcester and vicinity have been holding meetings at Sutton's Grove during July, and will continue during August. A small beginning was made on July 3, under the direction of Mr. Lester Van Winkle, and a meeting was held in the open grove, without seats or speaker's stand. The second meeting, July 10, was under more auspicious conditions, chairs being provided, and an audience of perhaps two hundred persons; and again on the 17th, seats for almost two hundred had been placed in the grove, speaker's stand, etc.

Good speakers and test mediums have volunteered their services, and the meetings have been free as the air, without the usual necessary ten-cent admission.

The audiences are composed of a goodly number of professed Spiritualists; yet are largely interested persons who do not usually attend hall meetings, and the results are very satisfactory. Meetings at 3 P.M.

Also circles are held weekly at the home of Mrs. G. I. Smith 10 Newbury Street, for the purpose of conference and development. These circles also draw largely persons outside the ranks of Spiritualism. Circles, 8 P.M.

Vermont.

TROY.—Mrs. Eva L. Angin, Sec'y, writes: "Since our society started we have not lost a member. We have just passed through another enjoyable season. For the past two months we have had with us Lucius Colburn, whose lectures have been filled with great depth of thought, and have pointed out the beauty of the life to come.

On the 17th inst. we had Children's Day. Our hall was transformed into a bower of beauty, with flags, evergreens and flowers. A large audience, of all denominations, gathered to pay tribute to the children, who all did credit to themselves. Miss Wiggins, in the rendering of "Peter Maguire," is deserving of great praise; also our quartet, which rendered some very fine selections.

We have had two ice cream socials, which have been largely attended and enjoyed by all. We regret very much to have Mr. Colburn leave us, but we look forward to his return another season, as he is a general favorite both among the young and old."

California.

LOS ANGELES.—The First Spiritual Society of Universal Brotherhood held its meeting as usual in Memorial Hall, Odd Fellows' Block, July 17. Mrs. Mary C. Lyman, the pastor, discoursed upon the subject, "The Power of Thought." The speaker said: "Our thoughts are real substances, and leave their images upon our very personality; they fill our aura with beauty or ugliness, according to our intents and purposes in life. There are persons who can see our thought images. One who ponders well over these facts will be forced to feel the importance of thinking his or her best thoughts at all times, for we are to die, through the power of our thoughts, making our success and failure. If life seems sad and full of misfortune, ponder well upon the companions in thought you have entertained. If disease and unrest fill your life, bring forward the subject in mind for contemplation and consideration. Ask yourself: 'Have I with true righteousness, well considered the needs of my fellowmen?' For omission is as great a sin under the law as commission. Blessed is the peacemaker, for such build the kingdom of heaven, and lead the many out of the world of darkness into eternal happiness."

There are now at Saratoga more thoroughbred than at any time during the nineties, this assuring a first-class racing season. The Fitchburg Railroad Saratoga Limited, leaving Boston at 9:30 A.M., is the best train to take.

Annexation and Apprehended Peril.

BY ALEXANDER WILDER.

I notice in THE BANNER some remarks of the outlook in the matter of annexation of new territory. It is certainly a subject for the gravest consideration. The country has taken hold of the matter, and cannot let go. Annexation is inevitable. Already Hawaii is part of the American domain by vote of Congress; the Ladrone and Philippine Islands are very certain to follow. It is useless to plead that we do not want them; we have taken them in hand, and cannot render them again to Spain. We have taken the responsibility, and must meet it.

Then, too, Cuba. This talk of Cuba Libre is of little more account than the noise of a baby's rattle. The experiences of a month past show how impotent the part of the insurgents. They have failed Gen. Shafter every time that he gave them a responsible part to perform. They are ready enough to massacre helpless Spanish soldiers and sailors, but not to do their share of the fighting. Just now, when Gen. Shafter was ready to finish the campaign with the capture of Santiago, Gen. Garcia tamely let Gen. Pando reinforce the garrison, and so compel a postponing of military procedure till reinforcements can come. Such allies and auxiliaries would imperil any cause, and it will be well if they do not yet betray their own.

The logical outcome of the matter is that the United States must assume the future control of Cuba and Porto Rico. The plan is started and must continue to roll. The people of those islands are not competent to sustain republican government without dictators and frequent civil uprisings, or else an American protectorate. Then, again, those islands are not a tenth populated. The soil is very productive and there are mines. Nothing will hinder a rapid American colonizing, and with that there can be no more Spanish Cuba, or Cuba for Cubans. We may deprecate and deplore, but it is inevitable, and the inevitable must be provided for.

The argument of THE BANNER in regard to Roman Catholic supremacy deserves attention. I sympathize warmly with the sentiment that regards such a possibility with apprehension. The smell of burning human flesh at the autos da fe is not yet sufficiently dissipated. The shrieks of the thousands whose limbs were disjointed on the rack have not died out of hearing. We do right to oppose everything that threatens the domination of a religion that makes such cruelty its pastime. A murderous Christianity is at all times diabolic.

Yet I do not consider the acquisition of the Spanish islands any material addition to Roman power in the United States. Spain has been its last bulwark in Europe. Neither Italy, Austria nor France have been as necessary or as serviceable to the hierarchy. This war is the end of her; and hence it has been deplored at the Vatican. Leo XIII. could let war and every form of cruelty go unchecked in Cuba and the Philippines so long as the professed Catholics were concerned; but when the United States became a party, he was at once desirous of peace, and ready to offer his offices to bring it about.

So far the Roman Church has been almost unanimous on the side of Spanish oppression. I say "church" advisedly. The clergy constitute the church; the common people belong to the church simply as dependents, and not as components. They are simply the ass that carries Balaam to curse the chosen people of God.

In the Philippine Islands the people have been robbed by the church, and otherwise abused, till they regard priests as their special enemies. They have no reason for a contrary opinion, and I think it will be found that they entertain none.

The addition of Florida, New Mexico and California to the United States does not seem to have greatly enhanced the Roman power.

I think that the annexing of Cuba and Porto Rico will show an analogous condition of affairs. Indeed, if the United States had a living faith with genuine charity to offer instead of a burning cupidity and lust of domination, not many years would pass before the Catholic churches there, as in Mexico, would be transformed into theaters for popular amusements. Such is the trend of events.

I must acknowledge that we have causes for apprehension in these United States more to be feared than Roman Catholic supremacy.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

"I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

In 1794 the habitual uses of the English language did not number more than thirty million; in 1897, their number was estimated at one hundred and ten million.—Ez.

When arranging your summer tour, remember that the Adirondacks contain everything to make your vacation a success. At 260 Washington Street, Boston, you can obtain all kinds of information about this favored region.

The International Postal Congress elicited the fact that two-thirds of the mail of the world is addressed in English.—Ez.

We should honor no man whose life is not an honor to his race.—Ez.

We should not hold any man's opinions so high as to think they cannot be corrected.—Ez.

As a health resort nothing better is to be found on the Atlantic Continent than Saratoga. As a fashionable resort it stands at the head. As a popular resort it is visited by more people in a season than any other. Therefore you should go there; and the best way to reach it is via the Fitchburg Railroad. The Saratoga Limited leaves Boston at 9:30 A.M.

Nature reveals her highest glory in the human face.—Ez.

A good book will not make a bad man or a bad woman.—Ez.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, settles the stomach, always all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

National Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D.C. All Spiritualists visiting Washington cordially invited to call. Contributing membership \$1.00 a year. Report of the Convention 1897, containing a handsome picture of the National Headquarters, the President's and Secretary's reports, which every Spiritualist in America should read, also report of all business transacted at that Convention, price 25 cents. All persons ordering this report before Dec. 31st will be presented with a copy of the history of the National Association.

A few copies of the Conventions of '93, '94, '95 and '96, still on hand. Can be purchased at 25 cents each. Precedents and orders of service. FRANCIS BAILEY WOODBURY, Sec'y. Feb. 20. 11

Mrs. A. B. Severance

IS NOT A FORTUNE TELLER; but gives psychometric, impressional and prophetic readings to promote the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, efficacious and inexpensive, are prescribed. Full reading, \$1.00 and four 2-cent stamps. Address 1300 Main Street, White Water, Watworth Co., N.Y. Mention BANNER OF LIGHT. 25w May 7.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spiritual power. MRS. DR. DOBSON-BARKER, San Jose, Cal. July 2. 13w

College of Psychical Sciences.

TO ensure satisfactory, permanent unfoldment in Psychology, Clairvoyance, Psychometry, Intuition, Illumination, send a stamped, addressed envelope for book, lock, terms, per centage of medal and spiritual gifts, to J. C. GRUBBINE, author and lecturer, 783 Hawthorn Avenue, Belmont, Mass. Clairvoyance, its Nature and Law of Unfoldment; a work of illumination. Teaches how to perceive the veil of sense, to see spirits and unfold clairvoyance. Price \$3.50. Address the author, J. C. GRUBBINE. 13w July 16.

COMPLETE INSTRUCTIONS FOR Curing Disease by Suggestion, in booklet form. Also formula for Nature's Own Remedies. Prevents and cures various diseases. Costs almost nothing. Either of the above 15 cents or 25 2-cent stamps. Address, MRS. L. OVERMAN, 83 Davenport St., Cleveland, Ohio. July 16.

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE, Author of "Studies in Theosophy," "Dashed Against the Rock," "Spirits and Therapeutics," and numerous other works on the Psychical Problems of the Ages.

The author says in his introduction: "The writer lays no claim to having written a complete or exhaustive treatise on Psychology; but simply has undertaken to present in as popular a form as possible, some of the salient features of the contemporary theory."

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed to the basis of this volume.

As the author has received numerous inquiries from all parts of the world as to where and how these lectures of Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questions.

The chief aim throughout the volume has been, to arouse increased interest in the workable principles of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated."

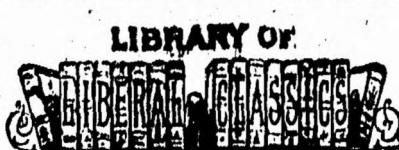
CONTENTS. What is Psychology? The True Basis of the Sciences. Rational Psychology as presented by Aristotle and Swedenborg, with Reflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will. Imagination: Its Practical Value. Memory: Have We Two Memories? Instinct, Reason and Intuition. Psychology and Psychurgy. Mental and Moral Healing in the Light of Certain New Aspects of Psychology. Music: Its Moral and Therapeutic Value. The Power of Thought: How to Develop and Increase It. Concentration of Thought, and What It Can Accomplish. A Study of Hypnotism. The New Psychology as Applied to Education and Moral Evolution. Telepathy and Transference of Thought, or Mental Telescopy. Mediumship, its Nature and Uses. Habits, how Acquired and how Mastered; with some Comments on Obsession and its Remedy. Seership and Prophecy. Dreams and Visions. The Scientific Ghost and the Problem of the Human Double. The Human Aura. Heredity and Environment. Psychology. Individuality and Eccentricity. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO. 25w

A BSENT HEALING A FACT. HUN-

dreds of Testimonials. Send 12 two-cent stamps for one treatment with magnetized letter full of instructions that will completely cure you. Address MRS. M. McCASLIN, S. S. D., care Institute of Practical Psychology, Cleveland, Ohio. July 16. 11

SPIRITUAL ECHOES FROM HOLY RUL.

Inspirational Address, Replies to Questions, Poems delivered by W. J. COLVILLE, at the residence of Lady Catherine, Duchess de Pomar, 124 Avenue de Wagram, Paris, during June, 1898. Pamphlet, price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.



Goodloe's Birth of the Republic.

Compiled from the National and Colonial Histories and Historical Collections, from the American Archives, from Memoirs and from the Journals and Proceedings of the British Parliament. Containing the Resolutions, Declarations and Addresses adopted by the Continental Congress, the Provincial Congresses, Conventions and Assemblies, of the County and Town Meetings, and the Committees of Safety, in all the Colonies, from the year 1765 to 1779, to which is added the Articles of Confederation, a history of the formation and adoption of the Constitution, the election of President Washington, his Inauguration, April 30, 1789, a copy of the Constitution, and Washington's Inaugural Speech. 12mo, 400 pp. Cloth, \$1.00.

Haeckel (Ernst) Visit to

Ceylon. With Portrait, and Map of India and Ceylon. "These Letters constitute one of the most charming books of travel ever published, quite worthy of being placed by the side of Darwin's 'Journey of the Beagle.'" Post, 8vo, 348 pp. Cloth, \$1.00.

History of Christianity.

Comprising all that relates to the Christian religion in the History of the Decline and Fall of the Roman Empire, and also, a Vindication (never before published in this country) of "some passages in the fifteenth and sixteenth chapters," by Edward Gibbon, Esq. With a Preface, Life of the Author, and Notes by Peter Eckler; also, Variorum Notes by Guizot, Wenck, Millman, "An English Churchman," and other scholars. This important work contains Gibbon's complete Theological writings, separate from his historical and miscellaneous works, showing when, where and how Christianity originated; who were its founders; and what were the sentiments, character, manners, numbers and condition of the primitive Christians." One vol., post 8vo, 864 pp., with Portrait of Gibbon and numerous Engravings of mythological divinities. Extra silk cloth, gilt top, \$2.00. Half calf, \$4.00.

History of a False Religion

(BULWER) and ORIGIN OF EVIL (BROUGHAM) Preface by Peter Eckler. Paper, 25c; cloth, 50c

Higgins' Horae Sabbaticae;

Or an Attempt to Correct Certain Superstitious and Vulgar Errors Respecting the Sabbath. Preface by Peter Eckler. Crown 8vo. Paper, 25c; cloth, 50c.

Life of Jesus. By ERNEST RENAN,

with many valuable illustrations. 400 pp., crown 8vo, paper, 50 cents; cloth, gilt top, 75 cents.

Although educated as a Catholic priest, Renan, from study and observation, became a philosopher. From his religious training he had learned to admire and respect the character and teaching of Jesus of Nazareth, but his good sense and reason led him to disbelieve in the supernatural origin of the "Son of Mary." His reasons for this disbelief—

"This want of faith—as are as follows, and are given in his own words:—

"None of the miracles with which the old histories are filled took place under scientific conditions. Observation, which has never once been falsified, teaches us that miracles never happen but in times and countries in which they are believed, and before physicians disposed to believe them. No miracle ever occurred in the presence of men capable of testing its miraculous character. The common people are men of the world and are able to do this. It requires great precautions and long habits of scientific research. In our days, have we not seen almost all respectable people dupes of the grossest frauds or of puerile illusions? Marvellous facts, attested by the whole population of small towns, have, thanks to a severe scrutiny, been exploded. If it is proved that no contemporary miracle will bear scrutiny, it is not probable that the miracles of the past, which have all been performed in popular gatherings, would equally present their share of illusion, if it were possible to criticise them in detail?"

Life of Thomas Paine.

By the editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the Old Paine Homestead and Paine Monument at New Rochelle; also, portraits of the most prominent of Paine's friends in Europe and America. As "a man is known by the company he keeps," these portraits of Paine's associates are in themselves a sufficient refutation of the wicked libels against Paine that have so long disgraced sectarian literature. Crown 8vo, Paper, 50c; cloth, 75c.

Man in the Past, Present

and Future. By Prof. Ludwig Richter. He describes Man as "a being not put upon the earth accidentally by an arbitrary act, but produced in harmony with the earth's nature, and belonging to it as do the flowers and fruits to the tree which bears them." Cloth, \$1.00.

Mahomet, the Illustrious,

By Godfrey Higgins, Esq. Perhaps no author has appeared who was better qualified for writing an honest Life of Mahomet—THE ILLUSTRIOUS—than Godfrey Higgins, Esq., the author of the present work. His knowledge of the Oriental languages, his careful and methodical examination of all known authorities—his evident desire to state the exact truth, joined to the judicial character of his mind, eminently fitted him for the task, and he has produced a work that will prove of interest to both Mahometans and Christians. Preface by Peter Eckler. Crown 8vo, paper, 25c; cloth, 50c.

Mahomet: His Birth, Char-

acter and Doctrine. By Edward Gibbon, Esq. Gibbon's account of the Arabian legislator and prophet, is conceded to be historically correct in every particular, and so grand and perfect in every detail as to be practically beyond the reach of adverse criticism. Crown 8vo, paper, 25c; cloth, 50c.

Macaulay's Lays of Ancient

Rome. The work contains Horatius, a Lay made about the year of the city cccxix; The Battle of the Lake Regillus, a Lay sung at the Feast of Castor and Pollux on the Ides of Quintilis, in the year of the city cccclxi; Virginia; fragments of a Lay sung in the Forum on the day wherein Lucius Sextus Sextinus Lateranus and Caius Licinius Calvus Stolo were elected Tribunes of the Commons the fifth time, in the year of the city cccclxxxix; The Prophecy of Capys; a Lay sung at the banquet in the Capitol, on the day wherein Manius Curius Dentatus, a second time Consul, triumphed over King Pyrrhus and his army, in the year of the city cccclxxxix; Tarentines, in the year of the city cccclxxxix; a Song of the Huguenots; The Armada, a fragment. A beautiful gift book, with portrait and 115 exquisite outline illustrations, (original and from the antique) drawn on wood by George Scharf, Jr., 4to, cloth, extra gilt, \$2.50.

Meslier's Superstition in All

AGES. Jean Meslier was a Roman Catholic Priest who, after a pastoral service of thirty years in France, wholly abjured religious dogmas, and left this world as his last Will and Testament to his parishioners and to the world. Preface by Peter Eckler. 320 pp., portrait. Crown 8vo, paper, 25c; cloth, \$1.00; half calf, \$3.00. The same work in German. Paper, 50c; cloth, \$1.00.

Profession of Faith of the

Vicar of SAVOY. By J. J. Rousseau. Also, A SEARCH FOR TRUTH, by Olive Schreiner. Preface by Peter Eckler. Post 8vo, 128 pages, with portrait. Paper, 25c; cloth, 50c.

Sands (Manie.) A Discourse

ABOUT GOD. Paper, 50c. "This work is compiled with remarkable skill."—The Bookeller and Newsman.

—A Discourse about Conduct.

Paper, 50c.

For sale by BANNER OF LIGHT PUBLISHING CO.

Mediums in Boston. RURAL HEALTH HOME

Situated in the Middlesex Highlands. Best of board. The best water; the best air and sunshine. Terms, \$1.00 a week upward. Where disease is cured without medicine. Those who cannot come to the Home, send letters, and leading symptoms and we will diagnose your case free. Send all letters to C. E. WATKINS, M. D., Ayer, Mass. Aug. 6.

J. K. D. Cennant,

Trance and Business Psychometrist.

OFFICE CLOSED UNTIL SEPTEMBER.

Address all communications in care of THE BANNER OF LIGHT, 95 Bowdoin Street, Boston, Mass. Aug. 6.

Osgood F. Stiles,

DEVELOPMENT OF Mediumship and Treatment of Obsession a specialty.

MRS. OSGOOD F. STILES, Clairvoyant, Trance and Business Stiles. Hours 9 to 5. 53 Chandler street, corner Berkeley street, Boston. Aug. 6.

Ella Z. Dalton, Astrologer,

CHALDEAN and EGYPTIAN Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of business. Also Teacher of Astrology. Readings \$1.00 and upwards. 84 Bowdoin street, Boston. Aug. 6.

MRS. THAXTER,

Banner of Light Building, Boston, Mass.

Marshall O. Wilcox.

MAGNETIC HEALER, 84 Bowdoin st., Room 5, Banner of Light Building, Boston, Mass. Office hours 10 to 4. July 3. M., 1 to 5 P.M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Aug. 6.

Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 231 Tremont street, corner of Eliot street, Boston. 13w

Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT, 175 Tremont street, Evans House, Boston, from 10 to 4. June 25. 13w

Miss J. M. Grant,

MEDIUM, 10 Worcester Square, Boston. Take Washington Street Cars. Office hours 10 to 4. July 3.

DR. JULIA CROFT SMITH, Medi-

cal Clairvoyant, in all diseases. Rheumatism a specialty. Consultation free. 15 Warren Avenue, Boston. June 11. 5w

BATH OF ISIS for Complexion; Facial Gym-

nastics remove Wrinkles, by LUCY BARNICOAT, Magnetic Healer, 175 Tremont street, Suite 2, Boston. 5w

MRS. J. C. EWELL, Medical and Inspira-

tional, 100 Walworth street, first floor from Tremont. June 11. 8w

MRS. A. FORESTER, Trance and Business

Medium, 21 Union Park street, Suite 5, Boston, 10 to 5. Aug. 6. 4w

PSYCHOMETRIC READINGS BY

mail. Address letter in form of queries, enclosing \$1.00 for writing in outline: \$2.00 in detail, with 2-cent stamp, to F. A. FISHER, 150 Quincy St., Roxbury, Mass. Also sittings by appointment. Aug. 6. 13w

IMMORTALITY.

A New Magazine.

J. C. GRUBBINE, Author and Lecturer, will edit the "Immortality Magazine," which is published for the order of the White Rose. It is a quarterly of fifty pages, and is metaphysical. Contributors: Annie Besant, W. J. Colville, Franz Bardon, L. N. Richardson, J. C. Grubbine, A. Anderson, Swami Saradanda, Abhedananda and Abhinavanda. All articles written under inspiration and illumination. Subscription one dollar a year; single or sample copies, 25 cts. Address J. C. GRUBBINE, 783 Hawthorn Avenue, Belmont, N.Y. Chicago. 5w May 14.

The Coming Light.

PUBLISHED AT 621 O'FARRELL ST., SAN FRANCISCO.

DR. CORA A. MORSE, Editor.

THIS progressive monthly is devoted to all human later the unfoldment of their mediumistic gifts that REVEAL, especially religiously and politically; to educate by every means from symbolism to science; to raise mankind from animalism to Godhood, from limitation to liberty. Its corps of contributors is a guarantee of success and satisfaction to the reading public. Price \$1.25 a year. Foreign, \$1.50. Single copies 10 cents. Aug. 2. SEND FOR SAMPLE. 5w

THE 20TH CENTURY ASTROLOGER,

A Monthly Magazine Devoted Entirely to

Astrology.

Has the best writers and thinkers in the world on the subject. Contains Birthdays, Information, Daily advice, Free Horoscopes, Free Questions, etc. The organ of the Science in America. Subscription price, \$1.50. Single copies, 15 cts. Enclose stamp for Sample copy. THE ASTROLOGER PUBLISHING CO., 124 Union St., Building, New York, N.Y. 13w July 16.

THE LYCEUM BANNER, A Monthly Jour-

nal for Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American subscription price, \$1.00 a year. B. S. postage stamps taken in payment. THE LYCEUM BANNER contains interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Club, The Good and Bad, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of L. C. Lessons, List of Lyceums and their Secretaries. Notices of the Spiritualists' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see THE LYCEUM BANNER. Monthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 25 Osnaburgh street, Euston Road, London, N.W., Eng. 5w

THE TEMPLE. Single copies 10 cents.

Subscription price \$1.00. A Monthly Magazine devoted to the Unfoldment of the Divinity of Humanity. Each number will contain one complete Essay, Lecture, Sermon or Story treating some particular phase of the New Thought and Scientific Thought that is remaking the world. The Temple Publishing Company, 33 Masonic Temple, Denver, Col., and all newsdealers. 5w May 29.

READ "THE TWO WORLDS," edited by

E. W. WALLIS. It is progressive, reformatory, popular, vital, and well-timed of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 32 weeks for \$1.00; for 84 weeks for \$2.00. Address—Manchester, "The Two Worlds" Office, 25A Corporation Street, Manchester, Eng. 5w

PHILOSOPHICAL JOURNAL, devoted to

Spiritual Philosophy, Rational Religion and Physical Research. Sample copy free. Weekly—16 pages—\$1.00 a year. THOMAS G. NEWMAN, Publisher, 2096 Market street, San Francisco, Cal.

THE BOSTON INVESTIGATOR, the oldest

reform journal in publication. Price, \$1.00 a year, \$1.50 for six months, 8 cents per single copy. Address ERNEST MENDELM, Investigator Office, Paine Memorial, Boston. A NEW EDITION JUST PUBLISHED.

"Poems of the Life Beyond

and Within."

Voices from Many Lands and Centuries, Saying, "Man, Thou Shalt Never Die."

Banner of Light.

BOSTON SATURDAY, AUGUST 6, 1896.

MEETINGS IN BOSTON.

Appleton Hall, 94 Appleton Street.—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Miss M. Soule, Pastor, will hold services every Sunday at 10 and 11 A. M.

The Veterans Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremont street, at 7 1/2 P. M. All are invited. Eben Cobb, Secy; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

Bayle Hall, 616 Washington Street.—Meetings at 11, 12 and 1 1/2 P. M. Dr. W. H. Amerige, Conductor.

Harmony Hall, 724 Washington Street.—10A, 11A and 12 P. M. Tuesday and Thursday afternoons at 2 1/2 P. M. R. P. Smith, Chairman.

Hollis Hall, 789 Washington St.—Sundays, 10 A. M. Developing Circle; 2 1/2 and 7 1/2 P. M., Tests and readings. George B. Cutter, Conductor.

Commercial Hall, 604 Washington Street.—Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 12 and 1 1/2 P. M. Mrs. M. A. Wilkinson, President.

Good Templars Hall—1 Johnson Avenue, Charlestown.—Sundays, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Gutierrez, President. Services Sundays at 10 A. M., 2 1/2 and 7 P. M., and Wednesdays at 12 P. M.

Boston Psychic Conference, every Sunday at 2 1/2 P. M., at 614 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7 1/2 P. M.

HOLLIS HALL, 789 Washington Street.—Geo. B. Cutter, Chairman, writes: Sunday morning, July 31, circle large and interesting.

Afternoon service opened with music by the Chairman; remarks from L. W. Baxter and Mr. M. A. Graham; tests from Mesdames Peak, Brown, Strong, Nutter and Maggie Keating-Cutter; a trio was rendered by Messrs. Peak, Baxter and Cutter; also a duet by Mrs. Mary F. Lovering and L. W. Baxter.

Evening opened with a song by Mrs. Strong; remarks and tests by Mrs. Maggie Keating-Cutter; tests, Mesdames Wheeler, Knowles, Dr. Stiles and Mr. G. B. Cutter.

Music furnished by Geo. B. Cutter. BANNER OF LIGHT always on sale.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent says: Sunday, July 31, our meeting opened as usual at 7 1/2, with service of song, Prof. Rimbach, cornetist, assisting the organist. Invocation, Mrs. E. J. Peak, followed by remarks, Mrs. May Clapp controlling; Mrs. Peak devoted the entire time to test work, which was highly gratifying.

Wednesday evening a testimonial was tendered to Mrs. Peak. Mr. G. B. Cutter, Conductor of Hollis Hall, and Mrs. Cutter, with Mrs. Nutter of Commercial Hall, were present as mediums.

Mr. G. B. Cutter and Mrs. Maggie Cutter are expected next Wednesday and Friday evenings. Meetings open all summer.

ODD LADIES HALL, 446 TREMONT STREET.—Mrs. Gutierrez, President, writes: Sunday, July 31, circle at 11 A. M. was well attended and very interesting. Healing by Mrs. Gutierrez, Mrs. Lewis and Mr. Cohen. Many took part in test work. Mr. Dermen made remarks on Spiritual Power; Mr. Elliott and Mrs. Dodge, poems. Mr. Arnaud opened all three sessions with prayer and reading from the Bible. Those taking part were Messrs. Hall, Turner, Cohen, Cowan, Hersey, and Mesdames Dade, Ackerman, Western, Healey, Gutierrez, and Miss Wheeler. Meetings well attended. Mrs. Forrester, who was with us, made remarks and gave readings and tests, which were all correct and appreciated. We closed at 9:30 as usual by singing "God be with you till we meet again."

BANNER OF LIGHT for sale at the door.

The Saratoga season has opened with all the eclat of old times, and the Saratoga Limited via the Fitchburg Railroad is carrying most of the New Englanders. It leaves Boston at 9:30 A. M.

MEETINGS IN MASSACHUSETTS.

CAMP PROGRESS, MOWEELAND PARK, UPPER SWAMPSCOTT.—N. B. P. writes: July 31 there was a goodly number present, and the interest is still on the increase. The people want to know more of the great truths of Spiritualism, and we are in hopes that for the next two months we shall have the largest number we have had since our camp meetings began.

Two o'clock meeting opened with a musical selection, Mrs. Geo. D. Merrill of Lynn singing; quartet, "On the Bright Golden Shore"; opening address, Mrs. H. A. Baker of Danvers; song, Chas. H. Legrand, "Why Do Our Loved Ones Leave Us?"; an interesting address by Mrs. C. Fannie Allyn of Stoneham, subject, "The Present Conditions, and the Causes that Produce Them."

Four o'clock meeting opened with singing, "Come Where the Lilies Bloom"; quartet; fine remarks by Mr. T. P. Beals of Portland, Me.; selection, "Peace, be Still," Amanda Bailey; song, "The Water Mill," C. H. Legrand; tests, Mrs. M. E. Hubbard of Boston; remarks, J. S. Loucks, M. D., of Stoneham. Meeting closed by the congregation singing "America."

Thursday, Aug. 4, we shall hold the "Basket Picnic," postponed from last Thursday, on account of the rain. We anticipate a very large attendance, and the children are especially invited. Swings will be placed in different parts of the grove, and Tiney and Upton's Band will furnish music for all who wish to dance. Fish, clam chowder, ice cream, tea and coffee will be served. A nice time is in store for all those who attend.

We should be pleased to have all mediums visit our camp and assist in carrying on our meetings. Electric cars pass the grove every fifteen minutes from Lynn and Salem.

BANNER OF LIGHT for sale and subscriptions taken. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

CUMMINGTON.—Florence Sampson writes: On Sunday, July 24, Dr. C. W. Hidden of Newburyport lectured in West Cummington, under the auspices of Mr. and Miss Sampson, taking for his subject "The Land Beyond the Sunset." His discourse was interspersed with flights of eloquence, and was listened to with closest attention. The songs of Dr. Hidden's composition, sung by Miss Shaw, were much appreciated.

Dr. Hidden has the faculty of treating a scientific subject in a scholarly manner, yet in language which can be readily understood, making his lectures most instructive.

LOWELL, EARNSCLIFFE GROVE.—John S. Jackson, President, writes: July 31, in spite of the threatening thunder-storm, we had a fair-sized audience to listen to two of our local mediums.

Mrs. Anne Jones's controls gave us a very interesting lecture, and the able manner in which it was delivered indicates that in a very short time we shall have in Lowell a first-class lecturer and medium.

Mrs. Anne Coggeshall's "Shining Star" gave in her usual able manner a number of tests, which were all recognized, and then Mrs. Jones gave readings from articles, which were very good.

We had quite a large delegation from Lawrence. Next Sunday we have Mr. J. S. Scarlett of Cambridgeport, who is much liked here. Quick sales of THE BANNER.

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

Mr. F. H. Roscoe, lecturer of Providence, R. I., has been occupying the platform of the Society of the Fraternity of Divine Communion in Brooklyn, N. Y., for the Sundays of July 17, 24, 31. Societies desiring his services for the fall and winter season of 1896 and 1897 may address him, No. 151 Broadway, Providence, R. I.

Onset, Mass.

"Water does not flow uphill, neither can thoughts of evil flow upward to those who live above such thoughts."—C. C. Post.

Monday, 25th, was Conference Day. Tuesday afternoon services opened with singing "Smile and be Contented." Mr. Maxham: poem and invocation by Mr. Wiggin, who then spoke impressively from the subject "Environment": "Justice is so kind that it seems it should be sought by all people. To just the extent that humanity come to understand the law, to just that extent are they happy. The law of God compels progression and unfoldment; statutory law compels obedience by fear; not so the law of God, which leads the child on as gently as possible. The only real inheritance that comes to you is the law that comes from God, the source of all life, and as careful students of this life we should try to master our environments." song, "My boat is on the stormy sea." Mr. Maxham; tests, Mr. Wiggin.

Mr. Maxham's singing is a great feature of this camp. He has sung upwards of ninety pieces since the camp meeting opened, all from memory, without the music before him, and every piece appropriate to the occasion.

On account of the threatening weather Wednesday, the service was held in the Arcade. Mr. Maxham sang "Where'er He Leads I'll Follow," and "Rock of Ages. Mr. T. Ernest Allen gave what he pleased to call "My Life's Story," an interesting account of his antecedents, his ministry and his struggle to overcome environments, which shows a stamina and earnestness that all Spiritualists would do well to emulate. We bespeak for him success in the work chosen. Mr. Allen has the good will and commendation of his audience. Mr. Maxham sang "We can't have one religion for the fellow that is poor and another for the man who is rich."

This is the second day of the Onset Fair for the benefit of the new circulating library. It has been a success thus far, in spite of the threatening weather. The tables are loaded with works of art and ingenuity, and the grounds last evening lighted with Japanese lanterns, looked like a veritable fairy-land. The voting contest is growing interesting. Valuable prizes are on exhibition.

Thursday meeting was held in the Casino. Mr. Maxham sang "Dear Onset Day" and "The Sunset Gates of Gold." Mr. Wiggin lectured, taking for his subject "The Evolution of Modern Spiritualism."

He then gave tests, under the control of Spirit Joseph D. Stiles. Mr. Maxham sang, "If All Who Hate would Love Us," and "Only Remembered by What I Have Done."

Friday.—After singing by Mr. Maxham, Dr. Geo. A. Fuller introduced Mrs. Elizabeth Lowe Watson, who prefaced her discourse by greetings sent from Lily Dale Camp, where she had been lecturing, to Onset Camp. Mr. Maxham sang, "Where'er He Leads, I'll Follow." The subject of Mrs. Watson's discourse was, "Mediumship and Its Laws."

Whatever has come to us in the way of mediumship has come through immutable law. Upon this law rests our philosophy, so it is of the greatest importance that we should know something of its nature. Psychical manifestations are no new thing in the world, and all systems recognize the relationship between the seen and unseen world, and the differentiations in these systems have come about in the different development of peoples. All truth agrees. Truth is the only universal comforter the world can ever know. All our pains, both mental and physical, have come through our ignorance of the law. Whatever we have received along the line of psychical research has revealed the fact that man is a unit, that matter and spirit are interchangeable terms. There is, in fact, no yesterday, to day or tomorrow, but all time is now. We all have the shadow side to our experiences. If we want to rise above the shadow and have the thought illumined, let us turn to such a soul as Emerson and read his thoughts, and we will get up another race of vibrations, and straightway light will begin to dawn upon us.

The gift of mediumship inheres in every human being and is frequently exercised, which brings us into another sphere of activity. This law of mediumship can be developed by concentrating our minds on the thought of the spiritual. It is folly for us to expect a lofty, intellectual message through a low order of life. If you are able to transcend the powers of the flesh to a high degree, the responsibility is commensurate with the power of your gift, and it seems to me criminal to exercise this beautiful gift in an improper manner. We have heard that mediumship opens the way to scores of bad spirits. If there is one truth to be taught to human beings, it is their responsibility for every note they set to ringing in this sad world. Like attracts like along the spiritual as well as along other lines. If mediums do not surround themselves with a sphere to protect them, they are responsible and should not be excused for no more in love with a bad or licentious spirit out of the body than I am with one in the flesh. I believe Spiritualists as well as mediums must be held responsible for all frauds that come to us. A sense of truth and honesty is abroad in the world. Good is in the ascendant and evil does not predominate. Our relation to truth is infinite along all the lines of thought. The spiritual world is governed by law.

Death is always a new revelation; there is a quickening of all the faculties of every soul that passes through the gateway of death, carrying experiences; all experiences are of use to a man; a hard lesson this is to learn, but no man can sin without learning, and every step here is a progressive step. There are higher orders of government in the spirit-world. If you are to be under the power of evil spirits, see to it that the power of mediumship is quenched in your souls at once, for those out of the body are not to be excused any more than those in the body. If we are not made better by our mediumship, let us go back into the ecclesiastical ranks until we are prepared for it. We must bear the consequences of our acts here; there is no forgiveness of sins. The angels will use whomsoever they can, and whether it be on Sinai or Calvary or in America, it is the same law, and it remains for us to say whether they shall be places of light or of darkness. Song, "While they wait for that time to come, there is a good time now." Mr. Maxham.

Saturday, July 30.—After the fog and dampness of the past week, one cannot help appreciating the beauty of a sunny morning. Nature is a most wonderful study, a kind mother, and holds a world of comfort for those who look at her, in her balmy messages that she gives them. Hope is written plainly in the blue sky, the clear air and sunshine; every flower and leaf is a token of love; the birds sing merrily and in spite of ourselves our hearts grow lighter.

Mr. Maxham sang Sunday morning, "I Shall be Satisfied," and "Has Thy Heart Grown Very Weary?" Mrs. Elizabeth Lowe Watson of California took for the subject of her remarks, "World Builders and World Saviors."

"Live Always as Under the Eye of the Lord" was sung by Mr. Maxham; benediction and farewell closed the morning exercises.

After the band concert, the meeting of the afternoon opened by singing "The Sailor on Board of the Maine," by Miss Laidlaw of Boston; Mr. Maxham sang "Whatever Is, Is Right"; Mr. A. E. Tisdale took for his subject "The Philosophy of Life, as being the Staunch Friend of the Thinking Man of the Nineteenth Century"—a very able and scientific lecture, for which we have not space at this time. Dr. G. C. B. Ewell of Connecticut gave some fine tests. Band concert at four o'clock closed the day's exercises.

There was no steamer from New Bedford to-day bringing her usual load of visitors, on account of the collision in the Sound—the *Martha's Vineyard* having to take the place of the damaged steamer.

The Fair for the improvement of the acoustic properties of the Temple opens to-morrow night, with a grand ball.

AUGUSTA FRANCES TRIPP.

"Nothing is well done that is confided to others."—Ez.

Lake Pleasant, Mass.

This camp is well under way, the opening exercises, which occurred on Sunday, July 31, being the most interesting and enjoyable for several years. Much building and repairing has been done this season, new cottages having been erected by Mr. Fred Haslam, Mary A. Gordon, Mrs. Lambert and Mrs. E. Barron. Mrs. W. J. Dowd, Marcellus H. Fletcher, Geo. C. Allen, F. A. Bickford, Geo. Pasco, F. L. Fletcher, A. A. Frail and E. Putnam have improved their places by repainting, painting and raising. The police headquarters, which were set on fire by sparks from a locomotive, have been newly roofed, and the annex to the Pavilion, the depot restaurant and the hotel have been thoroughly renovated. The orchestra and Schubert Quartet arrived Saturday.

Among other recent arrivals were Hon. A. H. Dailev and family, Mrs. S. C. Cunningham, Mrs. T. U. Reynolds, Whiteside Hill, wife and daughter, Mrs. Eva Hill, the well-known musical medium, J. B. Hatch, Jr., and family, Mrs. A. E. Barnes and grand-daughter, Misses Davis and Adler, K. D. Childs and wife, Miss Bessie Blood, Miss Stella Mann, J. R. Stratton and family, Miss Lizzie Harlow, J. S. Hart and family, Mr. Elmer Packard, H. A. Budington and wife, and Mrs. A. S. Waterhouse.

Phases of mediumship are well represented by Mrs. Hattie C. Mason, Mrs. N. J. Dowd, Mrs. M. Mullana, Mrs. Eva Hill, Mrs. De Lou, Mrs. Seaman, Dr. C. L. Willis, Mrs. Sadie L. Hand and others. The well-known materializing mediums, Mrs. Stansbury-Hill, Mrs. Mary Eddy Huntton and Mrs. Stoddard-Gray, have signified their intention of visiting the camp, and are expected soon.

The hotel is under the management of Messrs. Gregory and Love, and the numerous guests speak highly of the cuisine and accommodations.

On Sunday evening, July 24, the young people of the camp (and young people are very numerous here this year) gave an impromptu concert in the Pavilion, which was thoroughly enjoyed by about three hundred campers. Among those participating were Misses Bessie M. Bickford, Bessie Blood, Stella Mann, Nellie E. Fanshawe, and Turtion, also Messrs. Charles M. Bickford, Augustus Albers, Russell Bickford and R. F. Churchill. The young people are preparing to give several other concerts during the convocation. The orchestra concerts are excellent, and the music for the dances cannot be surpassed.

Our old friend and co-worker, J. Milton Young, has issued his first edition of the *Wildwood Messenger*, and it is a bright, new sheet, containing all important items about our camp life.

Cottages are renting well, and circulars are in demand. ALBERT P. BLINN, Clerk.

Never in the history of this association has the camp-ground looked so beautiful. Nature, with the assistance of Director D. P. Barber, who has the full charge of the grounds, has done much to bring forth these results. Many of the cottages have been brightened with a new coat of paint, and several new cottages have been erected. This patriotic year almost every home and tent upon the grounds is decorated with "Old Glory." Stratton's orchestra arrived yesterday, and last evening gave forth excellent music. At 8 o'clock Saturday evening the first regular dance of the season was held and largely attended, the orchestra furnishing most excellent music.

This morning the orchestra gave its first Sunday concert in the grove, and was enjoyed by a large audience. This orchestra will furnish the instrumental music throughout the season. The celebrated Ladies' Schubert Quartet of Boston will give forth sweet vocal music at all the meetings and concerts. This quartet gained many friends last season, and is very popular. With the above talent the camper and visitor will be tempted to listen to the speaker during the season. The Fitchburg Railroad is giving a very fine service, as is usual with this road; if anything, this year it is a little better than usual. On Sunday, Aug. 14, this road will run an excursion from the following places: Fitchburg and way stations, Worcester and way stations, Keene, N. H., Bellows Falls, Vt., and way stations. For particulars see next issue.

Sunday, July 31, the New England Camp-Meeting Association was officially opened at 10:30 before a large audience. President Dailey occupied the chair, and in opening the meeting gave welcome to all. The Ladies' Schubert Quartet rendered a beautiful selection. Mrs. Tillie U. Reynolds of Troy, N. Y., offered an invocation. After the invocation, the Schubert Quartet rendered another selection, and President Dailey delivered the address of the morning, saying, in part:

"My Friends: We meet again upon these grounds, where for so many years we have gathered to spend a month in friendly, social intercourse, in scientific investigation and patient research into the relations we bear each other, to the spiritual and physical world, and of our own souls to the bodies they dwell in."

"The season is auspicious for reflection and contemplation. This is a year of jubilee to all of those who have found comfort in the outcome of those manifestations which are memorable and historical, as the immediate cause for that 'ism' which is now known the world over as 'Spiritualism.'"

"For fifty years the disciples of Spiritualism, the Spiritualists, have been persistently presenting their theories and claims before the religious and scientific world, demanding consideration and fair treatment. We are now calmly 'looking backward,' not from an imaginary position that Spiritualism may occupy a hundred years hence, but from the point of present attainment at the end of fifty years of labor."

"Fifty years is longer than most people stay upon this planet. Childhood, youth and middle age are passed in these years, and the survivor is declining toward the grave, which is the portal to oblivion, or the gateway of eternal life. Fifty years ago knowledge was rapidly increasing. The sciences in most directions were making astounding advances. The telegraph was bringing the people of the world into instantaneous communication. Distance was annihilated, and travel was made speedy, easy and cheap. The printing press was doing its marvelous work, and in all civilized countries where individual rights are secured and respected, the literature of the age and the thoughts of the wise were accessible to the humblest person."

"But there was then, has been for thousands of years, and there is yet, a positive repugnance, a well-defined opposition on the part of millions of people, to the putting forth of anything which tends to disturb their religious notions or convictions. They are satisfied, and even though they are assured that the claims of the Spiritualists are founded in demonstrable facts, they do not want to know the facts; they had rather adhere to the teachings of the orthodox Sunday schools received in their childhood, which are certainly, in some respects, repugnant to reason, than to know that truth which would eradicate from their minds the ridiculous errors, which are yet persistently inculcated. Well organized denominations, with salaried preachers to promulgate the doctrines and creeds of the churches, on matters pertaining to heaven and hell, the eternal torture or happiness of souls, scattered thickly all over the land to battle against us, to say nothing of the sneers of cowardly men who claim to be scientists, but refuse to investigate, is only a part of the opposition which has confronted us."

"Some of us have entered into a consideration of some of the effects of the persistent efforts on the part of Spiritualists to reach free-thinkers and persons, and of the great assistance to their ranks from this class of people. He spoke of the increasing tendency of the public press to give fair reports of their meetings, and the spread of the belief in the claims of Spiritualists, even among the members of various churches."

The speaker congratulated the association on the attainment of its twenty-fifth anniversary, recounting some of its struggles, and stated that year by year he observed a growing tendency to become more original in their

Is Equally Good for Bables, Children or Adults.

It's the most agreeable remedy made, but that's its least merit. It meets the requirements of those who insist on having the best possible cure for headache, biliousness, constipation and digestive disorders. 50c. and \$1. TARRANT & CO., Chemists, New York.



Investigations among Spiritualists themselves, and to rid their camps of obnoxious persons, and of the increasing desire to merit the esteem and good-will of all respectable people.

At the close of President Dailey's address Mrs. S. C. Cunningham, the well-known medium of Boston, was introduced. After a few pleasant remarks, Mrs. Cunningham gave many spirit-messages. Mrs. Reynolds pronounced the benediction.

Another large audience was in attendance in the afternoon to listen to that very popular speaker, Miss Lizzie Harlow. President Dailey occupied the chair. The meeting was opened with a selection by the Schubert Quartet, after which Miss Harlow read a poem written by a young girl upon the grounds. After another selection by the Quartet, Miss Harlow took for her subject, "A New Trinity: The Growing Spirit; True Education and Just Government," and delivered one of the grandest addresses that has ever been given upon this platform. It treated upon the needs of the hour, and was of interest to all Spiritualists.

We regret that a verbatim report cannot be given of this lecture, but the limited space will not permit full reports of all lectures. The speaker took the subject as one fitted to the opening of the twenty-fifth year of the camp and the fiftieth anniversary of Modern Spiritualism.

Miss Harlow spoke of the grand work of Frances Willard and Susan B. Anthony. She also referred to the present war and spoke of the Government as it should be. We should not entertain for Spain a thought of revenge, but should enquire her people with love and freedom, and educate them to live rightly and to enjoy true education and just government.

Mrs. S. C. Cunningham closed the meeting by giving a large number of messages that were recognized promptly, much to the satisfaction of the medium and manager of the meeting.

In the evening the first session of the Lake Pleasant Lyceum was held in the temple, and was attended by a large audience. In looking over the school one would have thought that it had been long established. There were members of the Haverhill, Springfield, Washington, D. C., and Boston Spiritual Lyceums present at the meeting, and took part. The Boston Lyceum was represented by fifteen members. The officers for the season were the same as last year, with the exception of the Guards, Mr. R. F. Churchill and Mr. Elmer B. Packard of Boston being appointed for this season.

The Lyceum was opened with singing, after which the conductor gave instruction in the Lyceum work. A lesson was given to the children, and a large number of answers were the result. After the lesson, the banner march was well executed; Messrs. E. W. and C. L. Hatch furnished the music for the march, and Miss Gertrude Sloan of Boston presided at the piano for the singing. The following took part in the exercises: Martha Bryant, Georgie Hammond, E. B. Packard, F. B. Woodbury (Conductor Washington Lyceum), Mrs. A. S. Waterhouse, Miss Lizzie Harlow, Hattie C. Mason, Dr. Chas. Harding, E. W. Hatch, Mr. Hart, Springfield, and Mrs. Tillie U. Reynolds of Troy, N. Y.

The lesson for next Sunday will be "What are the Truths of Spiritualism?"

The BANNER OF LIGHT headquarters is located as last year, at the Lotella Lodge, on Broadway, where you can leave your subscription. If you report there at your coming to the camp, it will be noted in this paper. The BANNER will contain reports of these meetings, as well as those of other camp meetings.

"Old Glory" swings to the breeze at the BANNER OF LIGHT headquarters.

The following parties arrived at Lake Pleasant this week. We omit the names of those mentioned in a letter from the camp, which was already in type when this report was received.—Ed.: Mr. and Mrs. J. B. Hatch, Sr. Mr. and Mrs. J. W. Wheeler and family, Mrs. C. W. Hidden, Mrs. G. A. Woodruff, Mr. Wooster, the Misses Sloan.

Mr. and Mrs. H. D. Barrett are expected Aug. 6, which is "N. S. A. Day."

Mrs. M. A. Chapman and mother have arrived, and opened their cottage on the Highlands.

President and Mrs. A. H. Dailey have arrived, and will remain during the season. Charlie Thrall is as popular as ever.

Over a thousand people enjoyed the camp Sunday.

Don't forget to visit the BANNER OF LIGHT headquarters and subscribe. HATCH.

For Heavy, Sluggish Feeling

Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.

Maple Dell Camp-Meeting, Mantua, O.

The tenth season of this beautiful spiritual summer resort is now fully on, and bids fair for a prosperous season. Cottages are well filled, and tents are in good demand by newly-arriving campers.

The recently enlarged hotel is well patronized, for a few days, a week, or for the season. Certainly no better place could be found than Maple Dell Park. The spiritual and material food is of the best, furnished at very reasonable rates. The meetings are growing in interest, and the attendance larger every day. The speakers and mediums for the second Sunday, July 24, were: Mrs. Carrie E. S. Twing and Rev. A. J. Weaver. Mr. W. took for his morning text, "Civilization not the Outgrowth of Christianity," treating the subject in a very broad and comprehensive way.

At the afternoon meeting Mrs. Twing took for her subject, "Spiritualism as an Emancipator," spicing her logical remarks with a dash of humor, as usual. The readings of Mrs. Alfarata Janhke of Boston (youngest daughter of Mr. Moses Hull) added great interest to the meetings.

An unexpected and pleasant surprise on the date mentioned was the highly-cultured and artistic singing by Mrs. Ella Williamson of New York, a teacher of singing and voice culture. The Cleveland friends were surprised and more than pleased at meeting and hearing this gifted young lady, who was more than fifteen years ago, a graduate of the Children's Progressive Lyceum of Cleveland, Ohio. Mrs. Williamson, who is now enjoying her vacation, will remain at the camp during the entire season, the guest of her mother, Mrs. Andrews, the owner of a cozy cottage at Maple Dell Park.

Among the latest arrivals of mediums on the ground is Mr. Jimmerson, the young Seneca Indian, who is much liked and sought after.

The speakers on Sunday, 31st, and the week following were those indefatigable workers, E. W. Sprague and wife of Jamestown, N. Y.

The speakers on Saturday and Sunday, Aug. 6 and 7, will be F. D. Dunakin in the morning and Hudson Tuttle in the afternoon, when special exercises will be held in honor of their twenty-fifth annual meeting day, on Sunday.

Now that the Erie railroad is running special

Sunday trains for fifty cents round trip, the opportunity afforded Clevelanders is fully appreciated and largely improved by the friends from the Forest City, together with those from the surrounding towns, and the numerous farmers' teams arriving at Maple Dell give the staid old town of Mantua unusual excitement and enjoyment.

THOMAS LEEZ.

The National Spiritual and Religious Association is holding its tenth annual session. Mrs. Marian Carpenter, whose congenial spirit won the hearts of all, was upon the rostrum the first week with Rev. A. J. Weaver, who is still working with them.

Mrs. Carpenter was followed by Mrs. Carrie E. S. Twing, who is doing a grand work, carrying love and comfort to many sorrowing hearts. She is an earnest and sincere worker. The First Spiritualists' Training School has just closed its second session, with much credit to teachers and pupils.

To-day Mr. Weaver, Mrs. S. Constable, Elsie and Miss L. Maude Beckwith were ordained as ministers of the gospel of Spiritualism. The exercises were conducted by the association and Mrs. Twing.

Their president, Prof. D. M. King, at the opening of the ordination services, stated that this association is organized for spiritual, religious, scientific, ethical and educational purposes, that its students, when qualified, are entitled to all the benefits, protection and advantages which ordination from any other school would confer upon them, and that their charter grants the right to ordain their speakers and mediums as ministers and teachers of the religion of Spiritualism.

Mrs. Twing, in her sweet, persuasive style, impressed all with the advantages and the responsibilities devolving upon those who are ordained. She then took each by the hand, and charged them especially with the work that would probably come to them, and that they must be strong in purpose and faithful to the great trust that was being imposed upon them. She said that they were taking the banner of Spiritualism in their hands, and it should be protected and shielded from all harm.

Mr. King then proceeded to confer the rite of ordination by presenting each with ordination papers, also with a copy of the charter and a certificate of membership, each of which was accompanied by a bouquet of flowers adapted to the nature of the recipient. Each candidate responded in turn. Mr. Weaver's flowers indicated strength of purpose, purity of thought and immortal life. He responded most eloquently and earnestly.

Mrs. Twing, in her sweet, persuasive style, expressed her earnest conviction of the importance of untiringly striving to uplift humanity and to heal and soothe the torn and bleeding hearts of the suffering brothers and sisters.

Of Miss Beckwith of Thousand Island Park, N. Y., Mr. King said she was the youngest person of the nearly one hundred who had received ordination from this Association, and as a part of her floral emblem which he presented was a partially unfolded white lily.

The angels present must have inspired the beautiful thoughts with which he made the presentation.

In her heartfelt response Miss Beckwith stated her conviction of the responsibility, the obligation and the labors before her, and that it had been her one wish to fit herself to be worthy of and to receive a certificate authorizing her to undertake the great work, but that now it had come to her, she felt many misgivings as to her ability to successfully carry so heavy a burden. So touchingly and feelingly did she respond that there was scarcely a dry eye in that great auditorium, and she closed by paying a fitting tribute to her absent parents.

July 27. M. C. DANFORTH, Chairman.

An enemy is never so weak as when he anticipates his own defeat.—Bonaparte.

A Wise Suggestion.

To the Editor of the Banner of Light: Since the publication of the receipts and expenditures of the Jubilee, at least two prominent Spiritualists have signified to me their willingness to contribute toward the payment of the debt, provided sufficient funds are pledged to pay the whole amount. They did not feel like making a liberal donation, and then leave any considerable portion of the debt unpaid.

In view of the above, I venture to suggest the starting a subscription paper on that basis, the amount pledged to be paid when enough is promised to pay the deficit in full. In the meantime, the unconditional contributions can go on as heretofore, thereby reducing the total from day to day. I believe this method will result in the payment of the debt.

Most truly yours, H. W. RICHARDSON.

[THE BANNER seconds the above suggestion, most cordially. All pledges will be acknowledged in its columns as soon as the names of the subscribers are received.—Ed.]

TEN YEARS AGONY FROM ECZEMA CURED BY CUTICURA

For ten years I suffered untold agonies from Eczema, my lower limbs being so swollen and broken out that I could hardly go about. My brother, a physician of thirty years' practice, and other physicians of splendid ability, tried in vain to effect a cure and signally failed. I became absolutely