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### MEMORIES. BY E. T. F.

Watching the gleam of the firelight, One evening, not long ago, Fancy traced in the dying embers Some faces I used to know; And Memory, roused by these pictures. Turned backward the pages of life, Reviewing its sweet and its bitter, All its storms, its passion, and strife.

Did you ever sit for an hour Living your life over in thought, And feel all the pain and the sorrow And the happiness, your life had wrought? How hard are the lessons we ponder, Which are fearned in Experience's school! How many mistakes would we blot out. If we could possess the right tool!

The word that should have been spoken, Withheld by the fear of " They say "; The helping hand we could have given, Had our better nature held sway. How we stood by and listened in silence, To words that defamed a fair name: How we trampled on tenderest feelings With words lit by anger's flame.

Ah! bitter the tears and the sorrow That Memory wrings from our hearts; Not even the smiles we have given Can ease the wounds left by her darts. But the tears and the sighs are useless, If the lessons we have learned By the conning of Memory's text-book. Are not into our characters burned In letters of living fire, To show us the way we must tread To keep out the life now passing, Mistakes of the past, that is dead.

To some has come the blest vision Of the land where our souls shall dwell; A glimpse of the mansions celestia', Which are built by ourselves, ill or well. Every day that we live adds a timber, Every act, thought and deed sends its mite That mars or enhances its beauty, And records them as wrong, or as right.

Ob, grant us, ye legions of angels, Hovering near to this world of ours, Giving wisdom and strength to earth's children, To glean from these silent hours, Some lessons of help and of patience To plod on our pathway aright,

would be unfelt, unseen and unknown by read | bratory memory," must fight out his battle | vaunted tests of spirit-return, when they were ers of this article. Further, if the process of increased vibration continue "over there," such beings, now invisible to us, would have similar worlds and forms of life unknown and | ed to establish "vibratory memory" as a fact | unperceived by them. This fact is really the in nature. basis of Modern Spiritualism, for such Spiritualism includes the idea of eternal progress, which can only be possible by virtue of this wonderful law of vibration. So much is the A B C of our present knowledge of the molecular movement called vibration.

We next turn to the force which is the power behind this movement of atoms and molecules. The thinker presently discovers that it is the servant of Intelligence. He discovers that he may perceive that it is nature's law, and no himself is a controller of force. It is only by mere theory of what one of my venerable critmutual action that anything happens. The most ignorant man sees "force" everywhere around him which, guided by intelligence, is shaping the civilization of to day. The thinker suddenly lost six hours out of his life. At 9 discovers that the real power is not in the mighty engine that labors night and day in ceaseless toil, but in the thought, weilded by intelligence, which designs and holds that machine to a destined result. He perceives that every step in human progress is the result of intelligence compelling matter to its service by the use of force. Intelligence, force, mat ter, comprise the mighty whole, and when blended in action it is only a question of degree whether you call them, God, man, or microbe.

Now let us understand our terms. Thought is intelligence in activity, whether in monad or man. I use the term "mind" to express intelligence in action, when limited by mortal sense. "Soul" I understand to be the expression of the same intelligence, but unfettered by these gross material conditions. The Ego is Intelligence itself. When it is using our Electricity, furnished from a source three coarse matter we call the form "body." When Intelligence is using matter invisible to mortal sense I call the form "spirit." So we have In- and pump needed constant attention. This he telligence perpetually at work amidst conditions which limit its expression. The general result we call "evolution." And in this inves tigation we are dealing with the human form. both visible and invisible. So once again we will watch the action of Intelligence working upon and through the mortal brain. or compel that molecular movement. When | had taken place? Electricity is but a special Intelligence is thus in activity and compelling | manifestation of force. That force had invibration we call it Thought, and thought is creased the vibrations of his brain. A little the one mighty power of the universe. Yonder | more force and it would have meant destrucstands Marconi. He has just vibrated his tion, as seen in the effect of lightning. Here thought so that it has climbed a wire and its action was gentle and constant, merely inleaped right out into space. Even there mat- creasing the molecular movement, and, of ter is still vibrated by thought, and each course, under nature's law, which Mr. Howe thought is compelling a certain rate of move- calls "vibratory moonshine," it was leaving metal that registers these movements, so that and making new memories to be recorded in after they have passed through the trained eye | the new vibration. When he had been out of Intelligence is master of space itself. Thought | tions to return, the old memories returned has leaped that twenty miles, and is traveling | also. It was the new memories that now disback and forth at human will. But unless each thought is expressed in a definite vibra the new memories will also come back, but tion Intelligence will be silent. It has been those memories can never return until those mutually agreed that a certain movement shall vibrations are themselves repeated. This, to represent a letter or word by which thought is member that, unless that movement means the I am vibrating people out of their senses. He same letter or word every time, there could be "education." So thought starts a certain vi- vibrations are increased until the form itself agreed that a certain movement shall express a I will now proceed to defend my positions as certain thought. Thus all interchange of by certain memories expressed in vibration. to spirit memory, etc., and also to introduce thought demands two quite separate things. A certain sound, a certain sight, a certain some very startling facts on other points of First, the movement of the brain atom, and, mark recalls an old experience, which is what ualism. But the reader must be both careful | means. The Englishman may have a perfect | the mark are molecular vibrations. An Ego and patient, as we must carefully add up our instrument and send vibrations across the apart from molecular vibration is as unthinkfacts before reaching our conclusions. As the channel, but he and the Frenchman must have able as a First Great Cause. His expression basic thought of this discussion, I will first previously agreed on interpretation or there to a brother Ego is by and through vibration, will be no interchange of thought. And that | and the repetition of that vibration is memagreement or education is Memory. So we ory. Such facts are to-day the child's primer That man the mortal is in contact with his have a certain movement to represent a cersurroundings by vibration is now an old story. | tain thought, which is mutually interpreted | when some of my critics went to school. But So much is man's imitation of nature's proment called "vibration." The more force, the pinges on the optic nerve. If it enters the ear | denial, as will be seen by those who will turn greater the vibration. It surely is now an there is a definite sound. It makes heat or back to the article in question; but I do claim, every-day lesson that man's sense has a limit. | cold to the touch; bitter or sweet to the taste; | and have intended to claim, that many or Apply force enough to any molecular combina- and odor to the sense of smell. This is Na- most of the outgoings of the human Ego, physical sense. Take the solid metal or rock, son by experience, but the result is memory. my critics, are outwrought by thought power and, after applying sufficient force to its mole | So memory is the lesson of vibration recorded by | located in mortal mind. The Spiritualist was cules, beings who could sense it in that condi- experience. And if vibration stands for one ex- at first very indignant when his pet clairvoytion might have homes, gardens and fields pression to day and another to morrow, there ance and psychometry were claimed as expres-

learn the lesson. Surely, nothing more is need-

The next great fact in nature to be observed is that consciousness itself is a matter of memory, expressing itself by vibration. Such consciousness has its own experiences, past and present, cemented by memory into what we call "personality." Thus personality is itself a matter of consciousness founded upon memorv. and therefore limited by vibration. This truth I will now illustrate so that the reader ics calls "vibratory moonshine."

A friend came to me the other day, perplexed and alarmed at a recent experience. He had A.M. he had carefully oiled a dynamo which was furnishing power to a turbine pump. At 3 P.M. he suddenly found himself in his home entertaining a guest who had called to see him upon business, and who had shared the family dinner at noon. The interval was, and remains to him a perfect blank. By enquiry, he learned that he had, during that interval acted in a rational manner, but had exhibited a strange lack of memory. He had asked questions, and had exhibited ignorance of business matters previously discussed with that guest, to the great surprise of all present. He now came to ask me what such an experience meant, and whether he was liable to another attack. I soon found it was a case of what the venerable Lyman C. Howe calls "vibratory moonshine." The machinery for raising water from a creek had been started the day before. miles away, was compelling the turbine pump to 800 revolutions a minute, and both dynamo had taken upon himself, leaving his son to superintendent the irrigation. I found that he had been sitting most of the previous day, and again that morning, with th@"conducting wire appeared. Repeat those new vibrations and answer one critic, is what 1 mean by "memory embedded in vibrations." Another critic says is wrong. The senses are there, and alive as their BANNER of May 6, they will find in there ently passed forever out of a human life. Yet

with nature. That is her method. All I have examined in the light of telepathy. Fortudone is to tell the tale, and then go on and | nately there was a healthy residuum of fact, which is the solid foundation of Modern Spiritualism. Some have not yet learned even this lesson.

I do not propose at this time to further dis cuss this question of an independent organism located inside a mortal form, with both forms ruled by the same Ego. It is enough for us to recognize that whether the mortal be really dual or single, all such outgoings are necessarily material, and therefore subject to vibration. The reader will please note this. The outgoing Intelligence issuing in the form of thought necessarily assumes form, and as naturally shapes the molecules it uses as the Ego of the tree compels the form of elm or oak. Our mortal form is but a flash in the eternal life, and the ghostly outgoing, called the double, is just a trifle less enduring. That is all the difference. In both the Intelligence must manifest through vibration, and in no other way; but the scale of vibration is so different between the inner and outer expression of intelligence that exchange of thought is both imperfect and difficult. Man for his own convenience has tried to draw a line between certain phases of life, and claim them as distinct from one another. But nature has no such dividing line. Mineral, vegetable, animal, silently blend and touch in her school, and are thus subject to the same law. And it is evidently the same with the changes that befall manhood.

Intelligence makes or compels the form we call the human mortal. This human mortal express es his share of intelligence at a certain rate of vibration. This vibration is not only a brain movement, but extends out and beyond the body in whatever may be the form of the thought. This vibratory thought is independent of time but not of matter. I think of George Washington, and in whatever I vibrate. whether by sound or telepathically, you catch the thought, and we both think of George Washington as easily as of Admiral Dewey. The century, or a million of centuries between directly over his head, and but two or three them would make no difference, provided the feet away. The reader most probably knows matter will vibrate alike in both brains. Marthat electricity has what is called its "field," | coni is showing us that we are as independent Let us remember that Intelligence both re- which is the space directly affected by its of space as of time. Marconi's thought, ex- sympathy with them and a love and affection ceives and communicates through vibration, power. In that field he had been seated, with pressed and received through metal, leaps the for them which somehow seems to bind us to and that it is "force" which is used to induce | his head thus near to that wire. Now what | British Channel, and will presently transcend | them in bonds which it is impossible to break. the ocean. But the two metal instruments One cannot imagine Moses, Isaiah, Saint Paul. must be held to the some vibration. Human brains that will vibrate alike will express and receive thought absolutely independent of space. If I think of Alexander the Great. a brain yonder at the Antipodes, working at the same rate, instantly catches the thought, and probably wonders where it came from. That is telepathy. It is vibratory intercourse between brains, and without any limitation of metal. This thought power has quite another effect on another human sense. Thoughts are received as form in some brains. Such a brain would express my thought of Alexander tha Great in form. It sees Alexander as an actual living being. This is called "visualisation." and is a phase of our everyday clairvoyance. It has been the faculty of the seer of all ages. Another brain, when thus excited, hears the thought. This is called clairaudience. Yet again some, like Stead the Englishman, automatically write it. In every case it is vibratory. repeating itself in another brain, through the particular sense that is most active. This truth, when received, of course destroys the old idea of a human double starting off on a long journey without a railroad ticket or even a lunch basket. I do not assert that it is totally opposed to the theory of a spirit man, living sometimes inside and sometimes outside the mortal, but so far as it is opposed to it so much the worse for the old theory. It is truth L seek every time and everywhere. Please note that I do not say there is no separate form in mortal man, living an independent life while changed to earth. I only say that so far there is neither use nor need for any such conception, nor even reasonable proof of its existence. As I propose to give the reader a week to think over these rather startling assumptions, I will ask him to carefully save his paper, as he will probably need to reread it carefully as a preparation for some equally new ideas that will follow.

sively to any fair-minded men the truth of the doctrine of immortality.

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To our thought the very fact that men who call themselves scientific feel driven, after all these years, to investigate this great question is one of the surest proofs of the truth of the dogma of immortality. It is simply a case where the thing will not down. From the earliest dawn of human history men have believed in another life than that which they themselves were living. This belief has affected all their mental processes. Ghosts, dreams, visions, the very idea of God, the supposed ability to forecast the future, omens, witchcraft, the burial customs of many peoples-all these things testify to the existence of a belief in immortality. The thing is so much a part of our lives that we can not shake it off. In spite of ridicule, skepticism, materialism, and of the supposed demonstration of the falsity of the doctrine, men have held to it, and the scientists have been forced to investigate the matter with all the seriousness which they employ in proving the existence of a given law in physics.

It seems to us that this universal, and, on natural grounds, unexplainable instinct, is a very important fact. And when we add to it the other fact that the really great religions of the world are based on the idea of immortality. we cannot but think that, even in the absence of scientific demonstration, the case is very strong. We do not believe that a sane, normal man, with no theory to sustain, has, no matter what his intellectual skepticism may be, the slightest respect for or confidence in the theory that life ends with the grave. It may be said that his belief to the contrary is merely hope, and that he holds the doctrine of immortality because he wants to do so, and shrinks from the thought of annihilation. But even so, it is still true that he finds himself unable to conceive of an end to conscious human existence. The words of Christ seem to him eternally true-"God is not the God of the dead, but of the living," and the more fully alive a man is the more keenly does he feel this.

Another fact to be taken into account is the sense of historic continuity that men feel. We cannot think of the great and good men of the pist as dead in any real sense. We feel a

Building homes in that region beyond us, That are beautiful, fair and bright.

### Spirit Memory.

### BY CHARLES DAWBARN.

I presume the criticisms upon my article published May 6 in the BANNER OF LIGHT have now about ended. So I assume that the time has come for my reply. On the same date, an article of mine on much the same line of thought was published in the Progressive ment. Twenty miles away is an instrument of old memories imbedded in the old vibrations, Thinker, which has also been criticised by able and experienced writers. As I notice that few Spiritualists take or read more than one paper and ear into mortal brain we discover that the electric field long enough for the old vibradevoted to our philosophy, I shall be compelled to use more or less of the thoughts and illustrations in this article with which I am reply ing to my critics of the Progressive Thinker. But on the other hand, I shall be able to cover the whole of the criticisms presented, although for the most part, and unless specially needed. I shall not refer to the writer by name. I here | to be expressed. The reader will please rethank the various ladies and gentlemen writers for the kindly and courteous way in which they receive and review my ideas. And I hope no interchange of intelligence; and further, ever. It is the memory that is vibrated into in this article to stir them to even more pro- that metal instrument might go on vibrating utter silence. It is true this incident covers found depths of thought than they have yet to all eternity and no one would be the wiser if | six hours only. But if my readers will refer to reached. It would, however, be well for an the vibration ended then and there. But a far intending critic to read and re-read rather finer instrument called "brain" must be pres- recorded another incident, also within my own more carefully that which I have written be | ent to receive those same vibrations at the | experience, which covered six months instead fore dipping his pen in its accustomed ink. command of Intelligence. The metal instru. of a few hours, and which months have appar. For instance, my use of the discovery of the ment is useless without the brain, and at best importance of "dust" in the earth life led me | it is only a crutch to be used until the brain | nature has embedded them in her vibrations, to assert, not that there is dust, etc., in the grows strong enough to walk alone. Telepathy and could reproduce them to memory at a mo spirit world, but that if there were no dust, is precisely the same process, but without the ment's notice. then we evidently know nothing about condi- | metal. Thought has first an agreed vibration tions "over there," notwithstanding the beau- | to represent an agreed thought. This we call shine," what must be the result when the tiful pictures drawn by so many inspired mediums. Almost to my amusement, several of | bration in a human brain instrument. Yonder | disappears? Here we enter a field where the my critics actually come to the same conclu- is another human brain instrument, which effect of such greater changes of vibration sion, but seem to imagine I insisted upon | repeats the vibration just as the metal instru- | becomes much more startling than in the cases brooms, dust-pans, etc., as necessary to careful ment does. But it goes further, and interprets just cited, but contains the same lesson. housekeeping in the "Summer Land." So that vibration, because it has been mutually much for poor human nature.

irrational belief embodied in Modern Spirit | next, the memory of what that movement prove that memory is the vibration of molecules we call "matter."

We see, hear, smell, taste and feel as vibra- | through memory. tions determine. For instance, certain movements mean a certain color, ranging from red | cess. Nature has her demand upon memory, to violet. Sounds are vibratory effects we call too. Let us see what that means. The brain "tone." And so with taste, smell and touch. is her instrument, and she laughs at dynamos, The hard-headed materialist has himself taught | with wires and sounders. No matter if a Marus this. Matter is divided by nature into par- coni can succeed in disturbing space itself by ticles that never touch. No one knows what such means, they are still his limitations. Na-"force" is, but when applied to these parti- ture leaps from brain to brain. A certain vicles of matter it causes the molecular move- | bration expresses a certain color when it improbably are, everywhere around us. Yet they | would cease. So my oritic who objects to "vi- form. It "knocked out" four fifths of his that he will be able to demonstrate conclu-

If such incidents are "vibratory moon-

We have seen that the Ego of every human being holds intercourse with every other Ego we mean by memory. The sound, the sight. of science. They were evidently not taught the younger generation already accept them. It is the next step that becomes impossible to "moonshiners," for it involves both an acceptance of these natural facts and an attempt to follow them out into the cosmos.

I seem to be placed on record by some critics as denying that man the mortal fis at the same time man the spirit, with the spirit privilege of playing at bo-peep or going off on private and personal excursions. I have made no such

San Leandro, Cal. [To be continued.]

### The Question of Immortality.

From time to time the papers print accounts of the proceedings of the Society of Psychical Research, which has been for years engaged in investigating those extraordinary occurrences that do not seem to be capable of a naturalistic explanation. Recently the News published an interview with Professor Hyslop, of Columbia University, who has devoted himself to the task of proving scientifically the existence of a future conscious existence. About all that can be said so far, assuming the truth of the statements made by these men, is that the things they have seen and heard are more easily explained on the hypothesis of immortality than on any other theory. And this is all that a scientific explanation really comes to. If you cannot demonstrate a thing conclusively, it is certainly scientific to account for tion, and it passes outside of mortal ken and ture's universal language. Man learns his les- which are asserted to prove the "double" by it on the most reasonable hypothesis. And if you pursue the investigation till all hypotheses but one are excluded, then you are bound, if you are scientific, to accept that hypothesis, at least, as a working theory. It is only fair to crowded with human life, which might be, and would be no memory, and human intercourse | sions of the Ego still located in the mortal | say, however, that Professor Hyslop maintains

Socrates, Plato, Epictetus, Thomas à Kempis. and the great host of "whom the world was not worthy," as having ceased to exist. And every man has his favorites, those from whom he draws comfort, inspiration and encourage. ment. To him these are all alive. No lover of Thackeray, for instance, will believe for one instant that the great and good life is completely blotted out. Rather he thinks of him as having, like his own Colonel Newcome. answered "Adsum" when the call came, and as now standing "in the presence of the Master." So, the whole race is bound together. As the old hymn has it, "Living, and dead but one communion make." And there is the testimony of the poets which of itself fills volumes.

As to the usefulness of the doctrine there can, of course, be no question. Honestly and firmly held, it has the greatest social value. It does not involve necessarily the theory of eternal punishment, at least not in the aspect in which we are now considering it. That may or may not act on the side of morality. But we think there can be no doubt that if there were a real and vital belief in the immortality of human existence, the life of man on earth would acquire a seriousness and dignity which, in many cases, it does not now possess. Men would realize, as thousands and millions of them do to-day, that every act or thought of theirs had eternal consequences, both to othors and to themselves. Life, instead of being viewed as a mere incident, lasting at most only a few years, and filled with sorrow and suffering, would be regarded as an opportunity for a never-ending usefulness. No man is justified in living like a brute, no matter what his creed may be. But St. Paul is right in teaching that with most men a loss of faith in immortality would be fatal to morality. "Let us eat and drink, for to morrow we die." But if we never die? Manifestly the case would then be very different.

So we think that, instead of doing anything to weaken the faith of mankind in "the life everlasting," the wise thing to do is to prove. if it can be done, that menhave been right in clinging to this faith. It may be that this never can be done. But we think that it is one/of those things that men will continue to believe in, even if they can find no conclusive evidence for it. And they will not be wrong in doing so. For the universal aspiration to something higher and better than the present life is itself important, if not conclusive, testimony in favor of the existence of another life. It is not simply a question of logic or reason. The apostle truly says: "For with the heart man believeth unto righteousness." Thus the subject is one of perennial and universal interest, and as such is worthy the consideration of thoughtful men.-Ex.

### UNITY.

I stood by the Sphynx in desert lone. Impassive and silent her lips of stone. Stolid and dull her stony eyes, For I saw only her material guise. But when I knew us both divine, Children both of the Infinite One. Then vocal became her lips of stone. From stony eyes a love did shine For the soul of the Sphynx spake unto mine. HENRY HARBISON BROWN. Stockton, Cal.

### WHY SHOULD I MURMURP

BY DR. T. WILKING.

Why should I murmur and murmur and growl, And rail at the rulings of Fate? Why should I wrinkle my brow with a scowl At work I must do that I hate?

Who will e'en pity, or who sympathize When troubles each has of his own; When each his own load in life magnifies, And hears but his own constant groan?

No one can see beyond his own fate; His own lot is hardest of all; He rises too early and labors too late; Is always just able to crawl.

It fortune comes easy-all things come his way-He murmurs for fear he will lose; He murmurs for fear, in no distant day, Another his fortune will use.

He murmers for sunlight, when cloudy and dark; He murmurs for rain when it's dry; He murmurs for comfort-he murmurs-but hark! He murmurs to live and to die.

Why should I murmur? My duty 1 know; My lot is the same unto me; The grass and the trees must struggle to grow, And struggle unmurmuringly.

Why should I murmur? The world moves along; The wheels are revolving as free; Birds sing as sweetly as ever they sang; None will e'en harken to me.

I do get so weary sometimes when I hear My murmur, and wake to the sound: My spirit grows weary of hearing no cheer, And fain would arise from the ground.



### Samuel F. B. Morse.

The twenty seventh day of April is noted as the birthday of Prof. Morse in 1790 and Is there one among this branch now teaching the "go and sin no more" Coctrine? Is there one preaching a free gospel, without where to lay his or her head? Is there one willing to make any great sacrifice for this truth. as did the great teacher? If not, why not? If, after eighteen hundred years, they are still unwill-ing to accept and live a single elementary prin-ciple that can be considered. Christian, why Gen. Grant in 1822 Last April marked the one hundred and ninth anniversary of the birth of Prof. Morse.

Samuel Finly Breese Morse was a descendant of Anthony Morse, born in Marlboro'. England, May 9 1606, emigrated to this country and settled in Newbury in 1635, and died Oct. 12, 1686. In the sixth generation Samuel was born in Charlestown, Mass. The house on Main street bears a marble tablet with

#### LIGHT. BANNER OF

New York, by the Professor, June 10, 1871. In the evening a brilliant reception was held in his henor in the Academy of Music, New York. The following dispatch was sent with his origi-Let us raily and secure our camps and make

Let us raily and secure our camps and make them free spiritual ornters; that will be one step forward, and will invite, harmonize and bless the physical, mental, and spiritual man. Who will second the motion and move for a ohange?

The following dispatch was sent with his origi-nal register: "Greetings and thanks to the Telegraphic Fraternity throughout the land. G'ory to God in the highest, on earth peace and good will to men," and then the white haired inventor took his seat at the instrument and signed his name, "S. F. B. Morse." The audience rose and cheered, and many eyes filled with tears as he gave his farewell ad-dress. Us death occurred April 2, 1872, at the By no possibility can Spiritualism be put into old bottles. Thirty years of observation have convinced the writer that the contention of frauds and fraud hunters will never be settled until the cause is removed, therefore our platform, (cances and all methods must be as free as are the communications from the spirit world. We never think of remunerating the spirits, and sometimes omit thanks for their

kind words. Now let us be a little practical; if we can-not, then let us cease to make ourselves ridio ulous before the public. As Spiritualists, our aims, objects and methods ought to be the highest and holiest; the highest<sup>3</sup> ideals of the man Jesus should be our guiding star; if we can't take this high ground and eliminate selfishness from our public efforts, then let us abandon them and retreat in order, giving place to the incoming tide that will make short work of the rubbish that has been for

ages accumulating. If my camp-meeting suggestion is not just the right thing, let us have a better one; but be sure that selfishness is invited to take a back seat. Trust must take the place of *jear*, and education on spiritual lines the place of in norance. Preach less, practise more, will apply to Spiritualists and fit as snugly at this time to them as to many of the liberal churches.

The one thing essential, above and below all other things, methods and expressions, is to keep ourselves receptive to spiritual influences and be willing to live spiritual lives; if we have n't trust and confidence enough to do this every day in the year, we are not qualified to teach or lead. Slow down, be patient, recog-nize the law of growth, be as charitable as possible, but stand firm for truth and justice.

I am aware that to many the word religion is synonymous with theology and the crass dogmas of two thousands years ago or less. To say "religion" to some of our Modern Spiritists is like shaking a red rag in the face of a bull; but nevertheless we dare to affirm that all the definite, permanent progress of Spirit ualism, in whatever age, ancient or modern, has been along the religious side of man's na-ture as expressed through the philosophy and phenomena attendant upon its manifestations.

Religion, pure and undefiled, to "visit the widow and orphan, to care for the fatherless, among the Spiritualists; all were imbued with to rescue the perishing and care for the the pirit of reform - yes, reform! political, re- dying," has no connection with theological dogmas, extolling the virtues of the anthropomorphic, Jahvistic deity of the Hebrew and half-baked students and professors of so called Invistigation International Content of the second s

Religion means a binding back, it is true, but a bind ng back of what? Of the higher facul-ties of men's life that seek expression in love. in aspiration, in hope, in justice and truth? No, never, but a binding back of the forces that tend to the degradation of these faculties and the exaltation of the opposities of hate, melancholy, pessimism, injustice and falsehood.

True religion means the evolution of the higher intellectual forces in man's being, his redemption, his salvation from selfishness and vice, from lust and treachery, and the upbuilding of a commonwealth, a tederation of the world, where the only rule shall be the rule of justice, "equal rights for all, and special privieges for none.

ciple that can be considered Christian, why Men are not necessarily ignorant because The maker of was, the more reli ous he was. that exceedingly witty and brilliant (?) remark evidently has yet to learn the difference between true religion and superstition. It is true that the more ignorant the man or race of man is, the more superstitious it is; and per contra the more advanced in what goes to make up a real education in real learning, the more truly religious and faithful (in the sense f honest dealing) is man. Materialists argue, among them the speaker above referred to, "That matter contains all the promises and potencies of life," a state-ment, although made first by Tyndall, as false as the sophism that something was evolved or created out of nothing. The whole evidence of the universe of life and motion, setting aside man entirely, is against them. When I as a spirit, using this instrument, look back over the vast sea of knowledge over which I have voyaged, and then look forward to ocean after ocean to cross; cloud-capped peak and empurpled hills to climb, and valleys and gulfs abysmal to descend into, and broad savannahs to cross I am impressed with my infinite littleness, and cry out with the Psalm-ist of Israel: "Be still and know God"-not the jealous, angry Jehovah, but the mighty power of the Universe in its varied expressions, of Love deep and all-pervading. The day has gone by when men can stand before the world and say, "There is no God," and no one dare to respond. Because you, the readers of THE BANNER, apprehend to your consciousness the immanence of a power, although indefinable, that you feel is above and beyond you in intelligent grasp of the forces of the Universe, and you at prehend that this power, for lack of a better term, is God; be-cause of this, is no reason that you are a slave and held under a dominating power, without free-will or free-agency. "Only the fool hath said in his heart there is no God." What matters the name by which you call the causative energy of the universe? God, Buddha, Krishna, Divine Immanence, First Cause, or what not, matters little; the question is: "What are you doing to make the world better for your presence in it?" Are you living in love—that love "that seeketh not its own; that is not puffed up, vaunteth not itself, is long suffering," etc.; that love that cannot lie down to rest in comfort, knowing that there is a sorrowing heart within reach of a comforting word or deed; that love that is pure, meek, gentle, and that sees the presence of the Divine Oversoul in every fibre, rock, planet and sun of the bejeweled vault over our heads? Are you living lives of purity, chastity, temperance and justice? These are the elements of a true religion and at the same time are the component parts, yea, the very essentials of the "science of right liv

progress, progress, eternal progress. We talk learnedly about atoms and molecules as the finalities of substance, but there is a mathe-matical law which governs this just as it does the curve called the aseptode, at e.f a finite may constantly approach its limit, which is infinity, but it can never reach it. Just so long as you can think of anything, no matter how small, that something is divisible into some-thing still smaller. The end is unthinkable,

thing still smaller. The end is untrinktole, therefore does not exist. You cannot think of ron existence. The moment you exercise thought you set creative or evolutionary force at work, and out of the realm of substance springs, Minerva-like, the oreature of your thought energy. Therefore the non existence of an orderly, intelligent energy in Nature, of which we are a part, in which we move and have our being, and which dwells within us, is an unthinkable proposi-tion, a false conclusion based on false premises the superstitions of mis-called materialstic science.

The time has come when Spiritualists have the right to demand from the spirit side of life constructive thought instead of the iconoclastic energy that has hitherto come earth-ward. It is time that Spiritualists, as the possessors of a scientific religion, and a religion of science, i. e, right thinking, right living, followed the example of the farmer, who tore down his old worn fence, burned up the rubbish in the angles, and plowed up the unused ground and sowed it with fertil zers and healthy seed, cleaning out the ver-min that infested the old rubbish and hid in the weeds that grew in those old fence corners. Yes, the time has come, when Spiritualists have the right to-yea it is their bounden duty to demand that those who come before them as exemplars of the philosophy and phe-nomena, shall be pure in heart and life. On the side of the investigator the medium has the right to demand kind thoughts and sym-pathy, and the truth, the whole truth and nothing but the truth. On the side of the me-dium the investigator has the right to demand the same purity and truthfulness. Quality not quantity. We have had marvels and dime-shows and "professors" and "madames" ga-lore. Now give us on the spirit side instruments trained to our work, instruments of lov ing, noble, aspiring lives, and we will pour out upon you a blessing such as you have never had before.

Away with the false and unholy pretenders, simulators, who barter for told a father's, a mother's, a son's, a daughter's, a husband's or a wife's holy grief. Better that the doors of the realm spiritual be forever closed than that the holiest affections of the heart be tampered with. Better that spirit communion forever ceased than that the sodomist and the panderer and procuress should ply their unholy trades under its cover.

Rouse ye, men and women of the New Dispensation, gird on your armor and march on from victory to victory, until over the hills and mountains of timeshall come rolling the anthem of a pure religion of undefiled spirituality based upon the phenomena of spirit-return and the snow-white banner of eternal truth shall float forever unsullied over the battlements of the earth and spirit life.

### Written for the Banner of Light. **Can Spirits Teach Us?**

#### BY WILLIAM PHILLIPS.

Can our spirit friends, under favorable circumstances, impart to us knowledge only gained in the higher spheres of life?

It seems to be contended by some that they cannet. But the philos: phy of life teaches me, and intuition points in the same direction, that man is spirit first, last, and all the time; that ife is vibratory motion; that the brain, so to speak, or inner sensorium of the soul, is phonographic in its nature, is divinely sensitive, and contains on its inner surface impressions, this continued effort to perpetuate only the form and ceremony—the farce? Why more de. ception and hypocrisy? Haven't we enough dead weights, stumbling blocks, of our own, with the stumbling blocks of our own, the setted at the anniversary exercises in Boston on March 31, that the more ignorant a man our teachers of knowledge gained in the most thrown upon it in its past existence, which exalted planes of spirit life.

### Written for the Banner of Light. Belvidere Seminary. What May, and Ought to be Said of it.

#### BY E. W. GOULD.

A personal visit to that ploturesque spot, places me in position to speak from observa-tion, of that of which I only knew in perfectly, by common report. While such general re-ports have always been favorable, "the half has not been told."

has not been told." Although the school has been established for more than a third of a century, and always un-der the same wise and intellectual manage-ment, with the cordial support and influence of some of the best minds and practical workers in the spiritual field, for some unexplained reason, the school has not maintained its ormer high reputation, and its popularity has fallen off, in the last few years, although the discipline, the strict integrity, and the former high character of the school, has been carefully maintained.

The question naturally arises, Why this fall-ing off? Miss Belle Bush, one of the original sisters

who established the school, and her sister, Mrs. Dr. Ewell. are still at the helm, devoting all their energies and their long experience, to-gether with an adequate number of assistant teachers, in all branches usually taught in similar institutions. The morals and the discipline of the school are above reproach, and nothing but approbation is spoken of the graduating classes. There are various reasons given for the great falling off in the membership of the school. The liberality and modesty of the management lead them to attribute the cause to the hard times, and to the prejudice of other denominations of Christians, both of which have, of course, had their influence. But is it not probable, even certain, that the great, the principal reason is to be found in the indiffer-ence of Spiritualists' friends?

Is it possible that a denomination numbering hundreds of thousande, claiming to teach morality, spirit communion, advanced thought and the higher life, cannot support one school devoted to liberal thought, and to the teach-

ings of Modern Spiritualism? And yet, this "Belvidere Seminary," located in the midst of a beautiful and highly cultivated country, with every natural advantage for pleasure and health, in the immediate neighborhood of a pleasant country, town with realwood (facily pleasant country town, with railroad facil-ities to reach New York and Philadelphia, with less than three hours' travel, is allowed to struggle and to languish, for the lack of sufficient patronage to support a very economical and judicious administration? And this too, is the only school in America

devoted to the principle, as promulgated by all practical worthy teachers of Modern Spiritualism, together with all the branches of a thor-ough English education, the expense of which is made exceedingly reasonable, far more so, than is usual in schools of this character. I am not willing to suppose that this arises en-tirely from indifference on the part of Spirit-ualists, especially those that have children to educate, but from the lack of a proper appreciation of the great benefit an education at such an institution will be to all who come under its benign and elevating influences.

While Spiritualists, as a rule, are not wealthy, there are many families that send their children from home to be educated, and instead of seeking a school where they may be under the influence of pure-minded, liberal teachers, or if they desire it, strictly spiritual teachers, they hunt a popular, or fashionable school. where the religion they are devoted to is never mentic n(d, or if so, only in ridicule.

This undouttedly is the principal reason why the school at Belvidere has been allowed to languish, while many orthodox schools have flourished from the support of pure-minded, unthinking Spiritualists.

Another reason that may be given for the falling off of the patronage of the Belvidere Seminary may be found in the fact that at an earlier period, many non-sectarians, and even some liberal minded, of the Christian sects, were not afraid to patronize a good school, of whatever denomination, and did so. Later years have demonstrated the value and the in-

### You need not have any doubts of the life after the grave. It is a reality as I am here to attest it. I have helped you in the switch matter. I have seen it as a desirable acquisi-The Religious Side of Spiritualism, and its Mission and Meaning. tion to the world's useful inventions, and saw in you a ready co worker. I will impart to you such points by impression as you will need. I can give you directions about the in-ventive part of it. But as to the business, that BY H. H. WARNER. ourself. Truly Sir. SAMUEL F. B. MORSE.

inscription. His father was a Congregationalist minister and a prominent man of his time. Franklin discovered the fiery and subtle electric spark, which Morse captured, subdued and harnessed, to subserve the purposes of human improvement, so that a child could handle it without danger, as was illustrated in New York harbor, when the young daughter of General Newton pressed the button that caused the explosion at Hell Gate.

Morse early developed a talent for painting. In his boyhood he pored over Plutarch's "Lives of Illustrious Men," and resolved, as many another boy from reading those volumes has done, to be somebody. At the age of thirteen he wrote a sketch of the "Life of Demosthenes," and at fourteen he entered Yale College. While there he painted miniatures on ivory of his classmates. In 1811 he went to Europe with Allison, a noted artist. He studied under Benjamin West, became a member of the Royal Academy, received a gold medal for his painting of the "Dying Hercules." In his first letter home after his arrival were these prophetic words: "I wish that I could in an instant communicate this in formation," and on this letter, yellow with age, Moise wrote a few years before his death Even then I had the idea of the telegraph.'

In 1819 he painted a portrait of President Munroe; in 1825 he painted a full length portrait of Lafayette; in this year his wife died, leaving three children. The next yoar he was associated with his brother, Richard, publish ing the New York Observer. After another trip to Europe, while on his return on the packet ship Sully in 1832, after a three years' absence, he conceived the dot and dash alphabet, which h s been in universal use since that time, its originality being still preserved.

He was then 42 years old, and this voyage was the turning point of his life, for the artist was merged into the inventor. September 28, 1837, atter five years of experimenting, he made application for a patent, which he received in 1840. He later petitioned Congress for an ap propriation of \$30 000, to build a line from Baltimore to Washington, and was refused. He visited E prope in 1838, hoping to interest England and France in it, but failed. The sessions of Congress in 1841 and 1842 took no notice of his renewed petition, but February, 23, 1844, near the close of the session, a few minutes before midnight (Morse had been waiting, gone home discouraged) the bill was passed. Thus, after twelve years labor. in the midst of distressing poverty, the ridicule of acquaint ances and the indifference of the world, with three motherless children dependent on him, he achieved success. On May 24, 1844, the first message was sent over the wires from Balti-more to Washington, viz: "What God hath wrought." The original is now to be seen in the ather wum at Hariford, Conn.

Morse now became a great man, and was hailed as one of the noblest benefactors of the age. Honorary degrees were conferred upon him by colleges, gold medals from societies, emblems of greatness from rulers of Turkey, Prussia, Austria, France, Donmark, Spain, Portugal, Russia and Italy. He was one of the few inventors who received adequate compen sation for their inventions, and lived to er joy it. In 1847 he bought two hundred acres of land on the Hudson river, naming his place Locust Grove, built a tasteful mansion, and called his children and grandchildren around him to enjoy with him the first home he had had since he left his father's mansion. He also resided at house No. 5 W. 221 street, New York, which bears a marble tablet inscribed. In this house S. F. B. Morse lived for many years, and died. Morse was associated with Cyrus W. Field in connection with the Atlan tic cable.

While in France Morse became acquainted with Daguerre, and was the first one to introduce the Daguerreotype in this country. The following appeared in one of the newspapers of that time:

"What more, presumptuous mortais, will you dare? S.e Franklin s ize the clouds, their bolts to bury. The Sun assigns his pencil to Daguerre, And Morse, the lightning makes his Secretary."

In 1869 a subscription was raised by one dollar contributions from telegraph operators all over the world for a bronze statue of Prof. Morse, which was unveiled in Central Park, expected from a muzzled rostrum and press?

deceptions, dogmas and prejudices of the dark ages? If there is anything good in Christian ity, why not bring it to the front, accept it, and live it, without theory, parade, or any objectionable attachments?

dress. Ills death occurred April 2, 1872, at the

age of 82, caused by neuralgia in the head, after weeks of intense suffering. He was tall, graceful and attractive, being six

feet in stature. Truly his life reads like a ro-

mance in its misfortunes and its fortunes.

Through all the days of poverty, as well as prosperity, Morse reserved a noble character,

and a tender, childlike, loving nature. Trials

did not embitter him and honors not exalt him

above his fellow man. American history does not furnish a more sublime illustration of faith in God and indomitable perseverance. His

vignette may be seen on the United States two-dollar silver certificates of the present day. Myron E. Morse,

SPIRITUAL TELEGRAPHY.

The writer of this brief biography was born

July 29, 1844, the same year that the telegraph

was made a success, in the ninth generation of Anthony Morse, and is a distant relative of the Professor. The writer's father was an in-ventor, as is also the writer. Two years ago he

conceived the idea of an Automatic Switch for street railways, on which he was granted a patent, Feb. 21st, '99. The following commu-

nication will explain the manner in which the

writer was assisted by the Professor. Pierre L. O. A Keeler, a noted slate-writer was the me-

COMMUNICATION.

Dear Sir and Co Worker: To say I am here

BY DR. M. E. CONGER.

notice or thought of the elementary principles sid to have been taught by the founder of

Is there one among this branch now teaching

Christianity.

dav.

dium.

Everett, Mass.

Must the truth, and a true life, be veiled, hidden in the mystery of a dead language, or no language?

What can be said of ambitious leaders, those that remind us of ward politicians, who have never dreamed that Spiritualism has an existence except in some parade, some theory that must stand the test of some medium or scien tist, some material show, that the great mate-rial public will notice, take off their hats and bow to? It is now Hyslop, Hodgson, Dawbarn and Savage; these great men have just been born into freedom and are supposed to be wiser, more capable, more spiritual than those of us who were born thirty and fifty years ago; they ought to be and I hope they are, but we can judge after a trial of twenty years. Dues one's position make him wise? If so,

Jesus and many others whom we count as great and wise, must have been imbeciles, because they never had any position except as they made it by the unfolding of the life within. If those recently noted converts are wise in

spiritual things, they will not aspire to be lead ers for the next decade, but will first study primary principles, and put themselves in touch with the spirit side of the subject. They will seek to know the origin and object of mod ern Spiritualism and its relation to all former expressions. Is it not their position before the public which has made them a little n storious in the phenomenal side of Spiritualism? Are they gifted with uncommon senses? Can they see or hear more in a dark or light seance than other intelligent people? Are they more spiritual? Dothey heal the sick, or cast out devils, or do any of the other signs follow them?

Where do our teachers and leaders stand? Are they on the spiritual or material plane? Are they in the struggle and fight for position and bread and butter, or for the real work of educating and uplifting of humanity?

In order to be understood, I will suggest a movement that I have been thinking of and studying for a number of years, and hinted at in a newspaper article written four or five years ago; it is this: turn all our camp meetings into free spiritual camps, make them spiritual in the highest and divinest sense, recognizing the equality and brotherhood of humanity. Eliminate every vestige of selfishness. This would increase the attendance at the camps tenfold, and give those who need, and would profit by the change, just the opportunity the camps were first designed for, but which has been lost by mismanagement. It would disintegrate the present competitive, materialistic and fashionable summer resort

camps and make them spiritual shrines. Can this be done? Yes! Why not? It can be done in one year, and would not be a big job at that; such a move would tend to unite our scattered forces and give character and permanency to Spiritualism; it would be an unselfish move in the right direction; the time has come when we must preach less and live and work more.

The camps under such a program would be fraternal, just, social, educational, healthy, helpful; all the objectionable features and elements would be overcome. Every camp should be in the hands of Spiritualists, and be absolutely free to all who choose to attend. They should be thoroughly educational, social and restful.

Spiritualism will never reach its true posttion under its present colors; a revolution all along the line is upon us. If God-good-is love, and love must always be tree, then our present methods must be changed.

There is a cause for our present disintegrated condition as surely as there is a cause for the disintegration of the Christian church. We are now at the end of a half century, bowing and scraping to selfishness and the power of the almighty dollar-like all the rest of the cringing slaves. Why is this? Is it the result of spiritual right living, or rank materialism, wlo will answer?

The spiritual press and rostrum are limited

ing." An objector says religion is a matter of the heart, and the head, the reason, has no part in it. Let me tell you, my friend, whoever you are, that the man or woman who is coldly intel-lectual and has no heart impulses is the most dangerous enemy that civilization and pro gress possesses, because sympathy is lacking. The purely intellectual man is never sympa thetic and warm-hearted.

He will look on in cold indifference while belpless animals and birds are tortured alive under the at æsthetics and knife of the viviseo. tor, in the boly name of Science. Out upon such science! I would rather have the religion of the old Eg, ptians, pagans as they were called, with all its mummeries and fripperies, than the cold blooded mis called, science of the vivisectors.

The religion of Spiritualism is eminently practical when rightly apprehended. It means the reformation of abuses now, not waiting till we are twanging go d harns, and wearing gold en crowns, and singing "Holy Holy," all eter nity long to a dried up, squeezed out theological conception of the loving father and mother nature.

It means, if it means anything, that the prin. ciples of the Golden Rule are for every-day use, not merely to be taken down and looked at for an hour or two one day in the month, week or year, and then carefully packed away with theological moth balls, until wanted to make a and repressed, because of the competition and spread before the world, of the overwhelming dependence that environs them. What can be

Spiritualism means, if it means anything,

In the year 1847, the 20th year of my age, I was taught by audible voice from the sky, the outline of the theory of evolution as pertaining to the objective universe. This theory was so strange and so new, so contrary to the theory of special creation as I had been taught, that I discarded it at once as being one of the wiles of Satan.

Seven years later, or in the year 1854, I was taught in the same way, the theory of the evclution of the inner universe, or of spirit life as compared with material life. The theory being tle same from all eternity, but viewed from different planes of life, I disregarded this suggestion also, it being so contrary to Christian teachings, which teachings I believed at the time. But as the years passed on, this rejected theory became the corner stone of all my religsous belief. Unfoldment is the order of nature, proclaiming a divine relationship be-tween all the forces of life, which relationship may be traced by unfolded intelligence adown the path of life from the remotest time, and by analogy, and through conscious relationship to all things, onward indefinitely. "For that which hath been is now, and that which is to be hath already been." Eccle. III, 15

It is true the intelligence condescending to give these teachings may have been an evolutionist before he left earth life. If so, he should have left behind him a record of the fact. But now I am constrained to believe this theory of life was learned "over there," and duty to and love for earth's pec ple brought the intelligence back to assist in sowing the seeds of progressive spirituality.

Again, my father was a zealous preacher of the Chris ian religion. But in the course of years (I knew the voice and recognized the form) he came to me from beyond the grave, and said: "Son, I have learned many things since I came to this phere of life; I have learned that God is not a personality, and that Jesus was only a man, born as other men are born, and died as other men die, that we are all (qually the children of God, and will all eventually be happy in the life beyond the grave. I wondered at the change in belief, and wondered again if his words could be true. But subsequent years taught me their complete harmony with nature, and conse quent harmony with truth. These facts were learned over there, and an early opportunity sought to correct an error.

Thinking deeply on life beyond the grave. I one day questioned my guardian angel in this wise: "Suppose I should wish to question Washington, he being a stranger to me and far above my plane of life, what would the pro-ceedings be?"

"This world is far superior to yours in means of communication. Between all those who have consciously met, if but once in a life time, there is a magnetic chord, in semblance to a silver wire, which forms at once between the two; and no matter what the d stance between, or the years that may have passed, this chord is always there. If you should wish to speak direct to Washington, he might not hear, yet-1 or some friend whom you had once met would hear you: and even though we might never have met Washington, these lines being connected, as said before, one with another, on earth as well as in heaven, the word would be forwarded until Washington was found, and the answer returned in the same way." "Or again, if I should wish to speak to your

conscious understanding, 1 might not be able to do so at once because of the adversity of earth's conditions. Yet if I should chance to perceive a moment of susceptibility on your part, I could utilize that moment, no matter what the geographical distance between, to send a thought to you. Although men on earth are intelligent and progressive, yet we, having greater opportunities for gaining knowl edge, are often able to assist or lead them to higher thoughts and actions."

More than forty years ago Andrew Jackson Davis made substantially the same claims as to distance of communications and kind pur poses of our spirit friends as is made in the paragraph above. And we read, too, in the ourrent news of the day, that the is ventor Editon is often influenced to act momentarily and to do unheard-of things in regard to perfecting his rare and useful investions for man. Clackamas, Ore.

fluence of spiritual teachings as contrasted with orthodox, so that a violent opposition from the latter sect has been considered a religious duty. Hence every effort to destroy the usefulness of this Seminary has been made, and in the more immediate neighborhood, not without effect, as may be seen in the falling off

in the day scholars. Hence the very legitimate appeal made to all thinking, liberal-minded Spiritualists, whether they have children to educate or not, the support and continuance of this school appeals to their patriotism, to their benevolence, to their devotion to the great cause of spiritual ad vancement, and the cause of humanity.

Let us as a sect, contribute our influence, our sympathy, and our means, to the support of one Educatianal Institution devoted to the Cause of Spiritualism in America.

> A Few Queries. By J. MACK----.

Though I cannot call myself a Spiritualist, I believe in the immortal ty of the soul and that the spirits of our dear ones who have left the body are not far away but very near, and will influence us for good if we are only in a condition to receive that influence.

THE BANNER comes to my home every week and I like its independent tone very much, and some of the articles are excellent. I will mention two in particular in the issue of May 20, entitled "Some Plain Advice" and "Self-Inspection." But there are some things about so-called Spiritualism on which I would like to have THE BANNER or some one of its many readers give me a little light.

How is it that articles written and addresses delivered by mediums who claim to be entirely controlled by certain spirits are not at all equal to those written or delivered by the same spirits while in the body? One would suppose that asspirit, after it had been in the spirit world many years, would have improved. I have a piem, claimed to be written by the spirit of Robert Burns, through a medium, which does not at all compare with his "Cotter's Saturday Night," or his "Man Was Made to Mourn," or many others of his I could mention. Then I have recently heard a sermon, claimed 'o b by the spirit of Phillips Brooks, through a medium, which to my mind was not half as good as his written sermons that I have read. I never had the pleasure of hearing him while he was in the body. A few weeks ago I heard a man speak in a

trance state He seemed to be controlled by some spirit who said with other things that we must let the old Book, the ready made angels and the Nazarene all go, and take what the spirits give us instead.

Now, why should we let the old Book go? I am no worshiper of the Bible, but it contains some of the grandest thoughts I have ever read in any book, and it contains more accounts of spirit mani estations than any other one book in existence. For that reason alone, I think Spiritualists should 1 ot let it go. No doubt there were many other worlds in

existence long before this one on which we live was peopled by the human race. Is it not reasonable to suppose that some of them, at least, were inhabited by highly enlightened beings who very properly might be called angels? Perhaps they visited this earth at times to instruct its inhabitants. Why should we let them go?

As for the Nazarene, was there ever any ther being who lived on this earth more worby of our praise, who set us a better example? Can we, as lovers of truth, justice and humanty, refuse to profit by the influence of his life upon the world?

### Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated-on receipt of ten cents to cover postage.

### JULY 29, 1899

#### BANNER OF LIGHT.

# Children's Spiritualism.

### LITTLE DEEDS.

BY STEPHEN BARNSDALE.

The blades of grass appear, Frail, tiny things at most; Yet in yon folling meadow fair, They grow, a countless host.

They grow, and grow, and grow, We scarce know why or how, Until at last, when having's past, They form a wondrous mow.

The stalk of wheat appears; How small, and weak, and thin; Yet it with countless other stalks, With wheat will fill the bin.

And so it is in life: The deeds so small we rate. If multiplied enough times o'er, Will yield a harvest great.

### Children's Post Office.

Dear Banner of Light and Sunbeam: I am a little girl twelve years old, and I read THE BANNER and love the column called "Children's Spiritualism." I have a dear grandma in the spirit-world, and she used to read THE BANNER, and tell us all about the lovely homes and schools for children on the other side. She passed away seventeen months ago, very suddenly-fell asleep on earth and awoke in the spirit world where she so ear-nestly longed to go. She had been sick for nine years and longed for rest in the Summer-Land. She was a devoted Spiritualist and an ardent reader of THE BANNER, and grandma promised our mamma to manifest through the Banner Circle Room if it were possible. Now the time passes by, and although we look and watch and wait, each week we are disappointed, and mamma has about given up all hopes. How I wish you could know my grandma in the spirit world. I have two grandmas and two grandpas in the Summer Land, but never knew only the dear old grandma we all loved much and want to hear from so badly. We heard from a medium that grandma was epir-itually very beautiful. Maybe you can find her. Her first name is Catherine, but as there are many more such names, you will not know one from another. I will close; this is a big letter and will crowd out some other child ren's letters, I am afraid. With sincere affecren's letters, 1 am trainingly, tion, I am yours, lovingly, A. S. SCHEARERS.

Dear Sunbeam: I want to thank you for the beautiful letter you wrote to me in the BAN-NER OF LIGHT. It made us all very happy, and I know it will help me to be a good girl every day. I want to be real good and noble, and make others happy. I wish every one knew about the coming of the angels to help us, and would let them come, for then the world would be better, and every one would be happy. We like very much here, in our new home, and THE BANNER is our most welcome visitor. Mamma says she gets many gleams of light from the children's column. Fremember the Sunday Club, and am glad I belong to it. Please remember me, Sunbeam, and come to With love, ETHEL RUBY COY. see me

Parkman, Me.

Dear Banner: I have been anxious to send a letter to you for some time. We have not forgotten you, and if mamma had not been so busy, you would have heard before. We have grand times on the farm, but we have to work some. We have our wood to lug in every morning; it is better to work first and play afterwards.

I send love to all the dear children and editor. CHARLIE M. COY. Parkman, Me.

off with some kind of a mixture that is dis-tasteful to flies, and is not hurtful to horses,

and the files will not stay on them. Of course, it is much easier to kill flies than to do these things, and I guess that is the rea son people have been killing flies all the time. It is better to keep one horse and take good care of it, so flies will not get on it, than to keep a dozen horses all eaten up with flies. I was real glad to get a letter from Rupert

Davis, and I am going to try to visit him as soon as I can. I heard what he said about the party, and so we won't have it just yet. Quite a number of the BANNER children are away now, but we don't have vacations in spirit land, and so I forgot about it when I planned for our party. In the next letter I write I will tell you how we get along without vacations if you would like to have me.

I had a letter from Lney Borden asking quite a lot of questions, and I will answer them after I write the "vacation letter." I love you all very much, and love to watch you growing in

love and beauty. SUNBEAM, through her medium, MINNIE M. SOULE. 79 Prospect St., Somerville, Mass.

Dear Editor Children's Column : I have been asked to answer Harold Jenne's letter about the flies.

-Harold, I've heard a great deal about the good flies do, taking the impurities out of the atmosphere, and I have also heard about the danger of flies carrying diseases from the sick people to the well ones; may be they do both; the good and bad shake hands or get to be pretty near neighbors in almost every phase of lite.

I can answer your question about its being wicked to kill flies I do not believe it is when they are tormenting horses and cows, or ani-mals that are useful to humanity; but if they are killed, let it be done quickly. I have known of boys and girls becoming very cruel to animals and to their friends by just com mencing on flies-pulling off their legs and wings, and laughing at their suffering. The flies are hurt, but the boys and girls are hurt worse, for they can't get rid of the scar caused

by a cruel action for a long time. Yes, there are flies and bees in spirit life. I sometimes lie down upon my back, with my face to our sky, and I hear the bees humming and see the flies sailing above me; but the bees have left their weapon of defense in the old life, for I suspect that, like me, they have just changed form and location; but they no longer feed of the life of others; they never annoy us, yet the very atmosphere is animate with life. There may be, in some other realm of spiritual life (and of course there must be) those forms of life which in insect and animal were poisonous, there growing into higher condition; but my inclination has led me to watch immortal souls getting rid of the poison of a bad life, rather than to study very largely the habi's of other kinds of animal life.

Harold, the G d you ask about is LIFE, and that life is not confined to just the poople, but lives in trees and flowers. Did you ever imagine a flower looked sorry when it is crushed and sends out a sweet perfume as its only revenge for being robbed of its beauty and rich coloring? ICHABOD, through his medium, Westfield, N. Y. CARRIE E. S. TWING.

### Sunbeam's Party.

Dear Children of the Banner: I had thought we would have a party for Sunbeam and her little friends, on Saturday, August 8, but I have received word from a numbe: of those who expected and desired to come, that they would be away on that day, as it comes in the middle of the vacation, so I have decided to postpone it until September, when I think everybody will be home again. I know we shall be happier if we have no one away who wanted to come. Sunbeam shall write you in due season, just when it is to be. I am looking forward to it myself, and shall be so glad to look into your faces and know you all by name. Yours lovingly, MINNIE M. SOULE.

barous methods of correction only drive the wrong way.

Corporal punishment, which parents resort to more as an outlet for their ill-governed wrath than for the reformation of the child, simply drives the one receiving such chastisement, to seek some avenue of excape from the awful ordeal meted out to them by ill tem-pered parents; and like all other activities of nature, they follow the line of least resistance, which, in this case would be to lie, cheat, steal, eto. Good suggestions are always far more persuasive than the evil, for goodness is a natural heritage or tendency of every child. It is infinitely more easy to influence a child in the formation of good traits and character by good, loving and kind suggestions, than by scolding or punishing him with the rod. There is n, real or lasting resistance in a child to the good. but all instinctively ward off bad. You must give the child to understand that his evil ways are not natural with him; that his better self is his stronger self, and that therefore he has a proneness for good.

The Suggester and Thluker Publishing Co., 178 Summit street, Cleveland, Ohio,

OUR DUMB ANIMALS .- In the July issue Mr. Angell expresses his belief in "Spiritual Influences" as follows:

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It is widely believed by millions of the human race that there are sometimes near us spiritual powers (which we call guardian angels ) Is the doctrine true?

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How happens it that through their instrumentality millions of missionories for the kinder treatment of dumb animals have gone out over the world in the form of that little book, Black Beauty ?'

Whence came the more than thirty seven thou sand Bands of Mercy which they have already caused to be established in our country, and this little paper of ours going every month to every editorial office in North America north of Mexico.

Were these things simply the result of human thought, or were they the suggestions of other agencies which have power to influence us? We prefer to believe the latter, and many

things have occurred to strengthen our b hef

THE VICTORY OF THE WILL, by Victor Charbonnel, is a real message of love, encouragement, hope; and oh! how one and all need just those three things-love, encourage. ment, hope! We believe that jealousy and selfishness, which embrace all the vices of mankind, would forever pass out of sight, and all the beauties and graces would prevail; the stings of poverty and ignorance would no more be felt if the inner self, with all its godlike attributes, governed the physical expression. To assist in bringing this ideal, this only real self, to the recognition of man-kind is a mission "The Victory of the Will" undertakes and accomplishes.

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It is a clarion call to that nobler life which ignoble. The moment one will assert his freedom from patty sares, perplexities, troubles and anxieties, that moment they fall off of themselves. Charbonael's entire message is to look within. "We have only to close the sanctuary of our soul," ) e says, "and accustom our eyes to its shales, in order to see the splendors shine forth, to hear voices that inspire and counsel." It will appeal to the world of aspiration and endeavor as perhaps no work has done since the days of Emerson's essays. All the success possibly to life-in outer achievement and prosperity, in inner peace, in that spiritualization which s the condition of all ideal realization-to all these the secret of their attainment is rc-vealed in "The Victoryof the Will." More and more, as we read and observe, we realize how alone each soul is-how necessary it is for each one to live his own life, to "con-iront life with courage. Our watchword must be Hope; and we must draw from the depths of our own being the necessary energy. Be strong! Believe in thyself! This is life's great. est lesson. It is the first law for the formation of character. Faith in one's self, self-reliance, is the necessary condition of personality." Although growth comes from within, yet in our journey through life we find many "who are seeking what we seek." Charbonnel says: 'Let us have friends, not chance friends, not casual relationships, not even those merely of iffection; but friends of thought and will Friendships are fruitless, if they give to us only few short hours' forgetfulness of our daily labors. Happy and wholesome friendships are those which embody for us the great watchwords of moral conduct-right, duty, honesty, sincerity, work, unselfishness and love; and which in this way increase the sensitiveness of our conscience. His definition of love bespeaks the spiritual self; the love we all dream of but seld om realize. Is the fault our own? The inner voice answers in the affirmative. If we love ideally we will receive in kind. "The love of which we speak is the nameless something which stire and perfects the life within us; that permanent aspiration towards a Superior Being which raises all our faculties and our whole nature; a sublime elevation towards the ideal a divine willingness to live."

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Dear Banner, One and All: I must tell you about our pets. We have four little kittens which are very smart and cunning, some dear little lambs, some doves, and a whole lot of swallows that build their nests under the eaves of the barn. I like to see them fly around, and it is just fun to live on a farm. I help mamma all I can, so that makes me happy. I send love to all, especially the editor.

Parkman, Me. ELHANAN D. COY.

Dear Little Sunbeam: I read your letter in THE BANNER this morning, and was pleased to think that you remembered me. I did n't know that you knew me. Bumble bee does because she has spoken to me. My papa is in the spirit world. I wish you could find him. He has only been there a short time. I have also two sisters and four brothers. I wish you could bring me a message from them. I have moved into a new home, and we have been so busy that I could n't go to the meetings; but I am going again soon. I wish you would come and see me in my home. It is on Sagamore avenue, an Indian name. Come in some way that I shall know it is you. My mamma is going to take me to see that little blind girl who wrote the letter to THE BANNER. I have written quite a long letter, and now I guess I Your loving friend, will close.

RUPERT CLIFTON DAVIS. Sagamore Avenue, Chelsea, Mass.

### Killing Flies.

Dear Harold Jenne : I think you asked a very funny question about the flies on the cows and horses. I never thought very much about them, for when I was here in earth-life, I used to kill anything that I wanted to. Why, we used to shoot things to eat, and we never thought anything of cooking them whole so you would know just what they were after they were cooked. Of course now a-days people have to cut them up so one cannot tell what they are. If people saw a chicken cooked with all the feathers on, they would not want it, but we used to have it that way.

So of course when one kills a bear and a fowl and anything they want to eat, a little fly does not seem very much, because one gets in a way of thinking that bigness is all that amounts to anything. If they are too big we want to kill them because we are afraid they will kill us, and if they are too little we do not mind "walking all over them."

But now I think it is wicked to kill things. Indeed, I do not know why barns should not be cared for and kept as clean and sweet, with flies shut out of them, as houses. The time is coming when they will be. It is because no one has ever thought of animals as being good enough to have the same care as man. If all the flies were taken out of the world,

it would be a very different world; for every thing is in it for some reason. The way to do is to keep the flies where they belong, and if they do not know enough to stay where they belong, then put them out, brush them out, shoo them out, and put up something so they will have to stay out. If you have to go where mosquitoes and fl.es are very thick, there are many things God has put into the world, just the same as flies and cows, that you could keep near you, like some herb that has an odor to it that will keep the flies off.

It is all because people are ignorant and do not know what to do, or why these things are, but when one fully understands, one is sur prised that he ever killed flies or mosquitoes or anything else. Ants have so many ways that are human, and live in such nice little oities, that people kind of hate to kill them, but someway they look on flies as a pest, which is not true. There are no pests. They are only pests when in the wrong place.

put a little netting over them that keeps blow- Govern your child by love and firmness, but in ing all the time they are moving; wash them no sense either scold or strike, for such bar. ner of Light Publishing Co. Price 60 cents.

Literary Department.

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Provision is made for the isolated women. who may become non resident members of the circles nearest them. It now numbers three hundred members, representing fifteen States and nineteen cireles.

This club is undenominational, educational and altruistic. It believes that by extending education, and making sisterly love something more than a mere expression, many vexing problems may be settled without contention. In an article of this length it is difficult to give a fair outline of its work. All circles are un der the supervision of one officer, known as the club director, who assigns topics for dis cussion at the regular monthly meetings. At the close of the discussion the corresponding secretary of each circle sends the director the majority opinion of the circle on the topic dis These majority opinions are condensed into a monthly document, a copy of which is sent to each circle, thus enabling every circle to form a fair idea of the decision reached by all the other circles. It results in an exchange of ideas between women in widely-separated localities, instead of being a desul tory discussion among a few women of quite similar tastes, as is the case in local clubs organized for study, which, as will be readily seen, has a far more broadening influence. But the discussion of the club topic forms only a small part of the real reason why this organization deserves recognition. The spirit of altruism, which prompts hundreds of kindly acts, and which leads to unselfish love, that is its strongest recommendation. The circles keep, up a steady correspondence, all letters being read aloud as part of the regular program of each meeting, and thus a close bond of union is formed between women whose experiences

Those desiring further information concern ing the good work, address Effib W. Merriman, Director, Minneapolis, Minn.

THE SUGGESTER AND THINKER-PA

rents will be benefited by reading and considering the "Practical Suggestions" by Robert Sheerin, M.D. The essay this month treats of "Child-Culture: Pre- and Post-Natal." Concerning training after birth, he 68V8:

Parents must not make the mistake of think ing that when a child has had a good pre-natal training, and is forn into the world as beautiful and healthful as fond mother could wish, that all development ends here. The most important change of life is just then begin-ning. Here is where the unfoldment of the objective consciousness begins; for the child has existed heretofore on the supersensuous plane, and felt, heard, saw, etc., only as the mother sensed.

The same good subjective influences should be continued throughout the child's life, es pecially during its first years in the world, for objectivity is only gradually taken on, and the mind of each of us is from babyhood to adult age more plastic than at any other time in lie. Bear in mind that the child's imitative powers are especially strong, and this should be a warning to guard against any action, word of mouth, or even thought, that you would not Of course you think that big horse flies draw have your offspring copy. Let your daily con-blood on horses. So they do, but wash your duot and life be such that they can only be horses off, do not leave them all covered with suggestive to the little one of such good habits sweat, and they will not have so many flies; and virtues as you would like to see him have

Charbonnel's book possesses an inspiring, energizing force-a knowledge that life, real life is the "glorious and difficult achievement of Free-will." Little, Brown and Company.

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a change of sentiment, or a revival of interest among the masses, we venture to assert that the Catholics will gain their point, What a fine thing it will be for all concerned to have "Uncle Sam" send monthly cheques to ing of the words. Pain is of two kinds, physiall the good priests in our colonial dependencies! How proud every Spiritualist voter will be of his share in having helped to make our government pay tribute to Rome! With what patriotic fervor will he praise the rulers of our nation whose policy has entailed this curse upon our beloved country!

But why should we stop with paying the salaries of Catholic priests? The Methodiste, Presbyterians, Baptists, and other Christian sects will send their missionaries to Cuba, Porto Rico, and the Philippines. Why should not their preachers also be paid from the United States treasury? If the priests and preachers in the colonies (?) are paid by the Government, why should not the priests and preachers in the United States proper be also paid by Uncle Sam? In that case, Unitarian, Universalist, Spiritualist, Swedenborgian, and Christian Science preachers would also become wards of the Government. They would be sure of their salaries, which is more than many there is a relationship between all of these of them can say at present. If it is fair and right for the Government to take care of the sleek prelates in the Orient and in Cuba, then make it general and give all denominations an equal char ce.

But are all intelligent American voters ready to indorse this partial union of Church and toadying policy of Government officials toward the Catholic Church? If so, then Theocracy instead of Democracy will prevail in America, and the Republic will perish from off the face of the earth. This is a question of grave imrortance to every patriot, and we appeal to every Spiritualist in America to defend his country's honor. We ask him to oppose the policy of salary-paying to the priests of any and all denominations, and to demand with voice, pen and vote that Church and State shall forever be separated. Are you ready, readers of THE BANNER, to have our Government join hands with any sectarian body in shaping the affairs of State? Do you prefer party success to the life of the Republic? If so, then shut your eyes to this pending alliance between Church and State, and vote for Rome's sycophant henchmen to be your rulers, rather than for men, who, like Thomas Paine, Thomas Jefferson and Abraham Lincoln, want their country to be free in all respects, and loyally endeavor to make it so.

### Robert G. Ingersoll.

The great agnostic has taken leave of earth, and has solved for himself the mystery of seeming death. He has crossed the line of life immortal, and now stands face to face with his real soul self. He has left a marked impress upon the history of his country, and has done much to shape the course of the thoughts of his fellow-men. He has occupied a unique position among men, and has stood forth boldly as the champion of what he felt to be the truth, regardless of worldly wealth or honors. His devotion to principle made him a most attractive figure in all societary circles, and gave his utterances an influence unequaled by any pulpit or platform orator of the day.

Although at variance with the views of both Paine and Voltaire in some respects, and octhought world, he will be classed with these

#### Soul-Sorrow.

The terms "pain" and "sorrow" are often used interchangeably by the unthinking masses, who fail to understand the real meancal and mental. Physical pain is produced either by the presence of some foreign substance in the body that causes disease, or is the result of an accident. Disease is the absence of ease; hence any disturbance in the organs of the physical form is indicated by a vigorous protest against the intruder, known by the expressive name of Pain, by those to whom he comes. Mental pain is caused by the presence of an intruding unwelcome or unpleasant thought. The physical form may be perfectly sound, yet the potent, although invisible something known as Mind, may be tortured by keenest pain. Bitter agony and intensest suffering may be produced by this mental disturbance, from which man's greatest pain always springs.

But neither physical nor mental pain constitutes Sorrow. Grief may be caused by pain, and out of grief may grow regrets that open the door to Sorrow. Thus it will be seen that varied expressions of man's nature, yet no two of them are synonymous. Sorrow springs from something deeper than pain of any kind, and cccupies a position by itself. Pain is born of physical or mental conditions, while Sorrow affects the Soul. Some argue that Sorrow is the cause of Pain, and that Grief also finds its State? Can they view with complacency the origin therein. But as Sorrow is that which directly touches the Soul, it seems both logical and reasonable to conclude that it is the cause and not the effect of the other emotions and conditions above named.

It is said by some that Sorrow is of two kinds -objective and subjective; the former finds expression through outward manifestations of various kinds, while the latter is ever hidden from view, and is only known by its effects. This division seems both arbitrary and superfluous, in view of the fact that the soul is a unit, hence feels as one the united effects of ail disturbances. What is Sorrow? Is it that which we feel when our friends escape from their prisons of clay and speed away to the realm of the spirit? Nay, we are only grieved then, and suffer an agonizing sense of personal loss. Is it that which we feel when an injury has been done unto us by one whom we trusted, or when a loved one has gone wrong in the eyes of the world? Nay, our minds are only pained thereby, and we suffer mentally and physically from the effect of the shock we have received.

What, then, is Sorrow? It is that which mortals feel when clouds darken the soul-sky, when chilling blasts freeze the sweet juices of affection into the icicles of despair, when roaring maelstroms are about to engulf the dearest and best of all life's treasures, when the currents of love are turned from their natural channels. and find their way in seething torrents over the fertile fields of hope, carrying misery, destruction and death. It is that which one feels when, even in the presence of thousands, the awful sense of utter loneliness becomes most keen. and the lack of comradeship is most sharply felt. It is that which comes to men and women when they receive in return for the richest, truest, fondest and best emotions of their souls, only the bitter ashes of misunderstanding and indifference. It is that which

mortals realize when, after truly longing for Bibliography of Progressive Litoupying a somewhat different position in the that which will ennoble and perfect their lives, eminent men by mankind, as one of the three their lives, they receive no recognition whatever of their agonized soul-cry. It is that which is felt by all who are villified, accused, abused, and condemned by those who should have known them as they really are, and judged them aright. It is that which is felt by a loving wife when she has done her best to be true and noble and good, only to be confronted by the cruel suspicions of her husband, and is compelled to listen to his sneering, heartless words. It is that which a devoted husband realizes when he is confronted by the proofs of the treachery and deceit of the one whom he trusted with the care of his soul, when he hears her taunting words and heartless jeers. It is that which is felt by all when the full sense of self-dependence is made known, and the realization comes that each one must lean only upon himself, and work out his redemption, alone, unhelped. unbeeded, unadvised, by the millions of beings around him. Yet this very Sorrow, this seem ing monster, this apparent tyrant, is man's true friend, and woman's faithful brother. It reveals man to man, shows the hollowness and mockery of pretense, causes man to truly know himself, and induces him to faithfully work to earn for himself his place in the temple of truth in the kingdom of souls.

### Pax Vobiscum!

Perhaps the over wrought filends of the Administration are mentally uttering the above words with all the fervency of their natures, as they think of one R. A. Alger, the quondam Secretary of War. The famous embalmed-beef Secretary had to retire "under fire" at last, and will soon be permitted to return to Michigan to engage in the noble labor of mending his political fences. We hope this will be less dangerous work to the life and health of the American people than were his patriotic efforts to aid and abot Eagan, Corbin, & Co. in their endeavors to injure innocent men with putrid beef. If Gen. Corbin were told to keep company with Gen. Alger in the business of resigning, the country would be freed from the weight of an incompetent ments put forth by Phillips ere they allowed official, and partial justice meted out to one who is known to be the cause of much of the suffering among our soldiers in the late war with Spain. It is a pity that Eagan was rewarded for his evil-doing. Simple justice only would have been done had he and Corbin each been compelled to undergo punishment commensurate with the iniquity of their actions.

### Columbia's Apostasy.

A little work bearing the above title, by Robert Stevens Pettet, has found its way to our table, which contains many rare gems of truth. The poems and essays published in this excellent brochure largely deal with the policy of the United States Government in connection with Cuba and the Philippine Islands. The author does not hesitate to call things by their right names, and clearly shows the inconsistency of those who pretend to believe in the Monroe doctrine, and the Constitution of the United States, who yet openly advocate Imperialism and Militarism for the people of America. This little volume has come at an opportune moment, and fills an important niche in the temple of literature. It should be read by every patriotic American, and the advice given carefully followed. Single copies twenty cents. Order through THE BANNER OF LIGHT Publishing Co.

### Camp Chesterfield.

This popular and progressive spiritualistic camp-meeting in Indiana was made the subject of a very interesting article, two columns in length, in the Indianapolis News of July 11, The attractions of the camp were very nicely set forth, and the doctrines promulgated at its annual sessions were touched upon in a kindly manner. It will be good news to all truthloving people to learn that Chesterfield purposes barring out all frauds and tricksters from the grounds, even arresting them when

compelled to do so. The reference to Mrs. Mary E. Lease, to the coming National Convention, and to the adoption of a declaration of principles, clearly prove that the writer of | shall publish all items of news as heretofore. the article in question has been studying Spiritualism and Spiritualists first-hand. His statement that the possible adoption of a declaration of principles will be attended by no little excitement and earnest discussion, is undoubtedly based largely upon inference; but the fact yet remains that he has obtained an intimate knowledge of existing conditions in Spiritualism. There will be an unusual interest taken in the Chicago Convention throughout the country.

erature.

### The Fox Sisters.

The Boston Transcript, New York Sun, Washington Star, and a few other secular papers have reproduced the glaring falsehoods of William B. Phillips about the Fox sisters, recently published in the Independent, in full in their columns. The Star also published the BANNER OF LIGHT editorial in refutation of the absurd statements of Phillips, and thereby proved its impartial spirit. The other journals should be equally considerate and truth-loving, and we trust that they will open their columns to plain statements of fact on the side of truth. We can not but feel that the great dailies named, the Washington Star of course excepted, have been signally remiss in their duty in the present case. They should have investigated the statethem to appear in their columns. In publishing his gross libels upon the Fox sisters and Spiritualism, they have done thousands of their most intelligent readers a great injustice. They should apologize in the name of common honesty and for the sake of fair play.

### Compulsory Cremation.

A short time since an editorial upon the above topic appeared in our columns. It was based upon information received from what we deemed to be reliable sources. Our valued exchange, Light, of July 15, kindly tells us that we were misinformed, and says that no compulsory cremation bill, to be applied to large cities and towns in England, has been introduced into Parliament. We gladly make this correction in the interest of truth, and assure our friends that we had no intention of misleading them in this matter. We honestly believe in cremation, hence rejoiced at what we considered a sign of progress among our cousins over the sea. Our chief regret in this matter is that compulsory cremation is not enforced by law in all great cities on the globe.

### The National Convention.

Our readers should not forget the coming National Convention in Chicago, Oct. 17-20, prox. Reduced rates on all the roads leading into Chicago will be granted on the certificate plan. All Spiritualists should plan to attend this grand conclave. Ask for certificate ticket to the National Spiritualist Convention. This will secure your return ticket home for onethird of the regular fare. New England Spiritualists should move upon Chicago one thousand strong.

### Special Notice.

In order to meet the extra demands upon our space, we shall omit the list of societies usually found on our eighth page, from our columns until the close of the camps. We

The claim that Col. Ingersoll controlled certain mediums on the day following his transition is about as probable and reliable as was the "spirit" message from Mrs. Nellie Grant-Sartoris, a few years since, who was falsely reported as having suddenly passed away. Mrs. Sartoris was very much in the body at the time, hence was not within three thousand miles of the party she was said to be controlling. Col. Ingersoll is in spirit-life, and may be able to control one medium or a dozen, but we don't believe he has ventured very far from the members of his own household since his transition. We believe in the return of spirits, under proper conditions, but we try to take a common-sense view of the subject, and most positively decline to swallow the impossible as a literal fact. The ridiculous farce of materializing John Sherman while he was only slightly ill, as well as that of the bogus Sartoris message, should teach Spiritualists to be rational and cautious in all of their proceedings.

has reduced the subscription price of gersoll was himself in every respect, and lived the paper to Two Dollars per year, former price, \$2.50.

coöperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to in- able power and influence. His voice was none crease its circulation. If every one now on of the best, yet his keen satire, fine witticisms unr subscription books would make it his or her business to obtain one new subscriber to this paper for 1899, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

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

### Golden Words.

One of the worst enemies of Spiritualism is or the people who cover him up through any position and strength of thought, to say noth personal favor, or, as they mistakenly think, | ing of his controversial discourses. for the honor of the Cause, and to save it from disgrace. If there is any man on the face of money coined from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of the money. When a person will do that of the wide earth too mean for him to do .--Minot J. Savage.

#### Church and State.

It is said that the consequences of Amerioan aggression in the Philippine Islands are already apparent in the form of a demand for subsidies to the representatives of the Catholic Church in the conquered territory from the United States Government. These subsidies are asked for and ex. pected on the ground that the prelates in question have a certain amount of influence over a few of the natives who can be induced to yield without protest to American supremacy, provided their priests tell them to do so. Under Spanish rule, the salaries of all priests, bishops and other prelates were paid by the Government, and these complacent beneficiaries naturally feel that "Uncle Sam" should do the same thing.

It is said that these church functionaries represent all of the civilization in the islands, and that anarchy might result if all Church influences were to be withdrawn. Under this whatever interfered to break the force of her specious plea, in violation of every American principle, and contrary to the spirit of the Constitution of the United States, an attempt is to be made to unite Church always lie on the table in your receptionand State. More than this, unless there is room.

and the second second second second

The management of the BANNER OF LIGHT great skeptics of the Christian era. Col. Inup to what he felt to be the law of right. He was a man of positive convictions and had the courage to frankly avow them, regardless of We trust that Spiritualists everywhere will the possible cost to himself. He was a prose

poet, whose genius as a phrase-maker and wonderful ability to find and use the right word at the right time, made him an orator of remarkand splendid logic attracted his hearers and held them under the charming spell of his eloquence.

His best work, his noblest monument, is to be found in what he did for the home and home-life. An iconoclast in theology, he was yet the noblest of builders with respect to the American home. The sweetest, purest and best of conditions prevailed in his own homeatmosphere, and he endeavored to extend its helpful influence over the homes of his fellowmen. He helped to brighten many darkened lives by his wholesome advice, and no doubt has aided in the construction of hundreds of His orations have always been popular, no matter what the topic was that he discussed. The nomination of Blaine at Cincinnati, his oration at his brother's grave, his Decoration Day address, his lectures on Lincoln, Conkthe dishonest practitioner, the fake medium, | ling and Shakespeare are masterpieces of com-

It is pleasing to note that the press and pulpit references to his transition are uniformly this earth meaner, more utterly contemptible fair and considerate. His honesty is freely than any other man, it is he who will take | conceded, and great respict for the noble mo rality of his life is made apparent. All adverse criticisms are simply indices of ignorance, petty jealousy and narrowness of mind un worthy the notice of truth loving people. Col. Ingersoll was a patriot, a lover of liberty, a firm believer in justice, and a loyal advccate of I do not believe there is anything on the face the rights of man. He has served well as a soldier in the great battle for free thought and free speech, and has earned his reward. Truly is the world the better because he has lived in it, and his departure is felt as a personal bereavement by thousands of people. He now realizes that "Life is not a narrow vale between two cold eternities," but is full of pulsing activity, pregnant with the holiest love, and rich in its fruitage of good deeds. Friend of humanity, defender of truth, lover of justice, exponent of freedom, we greet thee upon thy entrance into the life of the spirit! We thank thee for thy noble life, thy triumphant departure, thy beneficent influence upon the lives of thy fellow men. We do not believe that Ingersoll the spirit will forget the work of Ingersoll the mortal, hence the spirit world is the richer because of his arrival there.

> MA New York girl in a somnambulistic state fell from the window of her bedroom on the fourth floor not long since, a distance of fifty feet, and escaped without serious injury. How it was done is a mystery, as nothing fall.

The latest BANNER OF LIGHT should

### Significant.

A Spiritualist camp meeting at Springfield, Mo., has been the first captor of the spirit of the late Col. Ingersoll. It called on Saturday with a promise to return and lecture yesterday. The ruling passion, etc.

We clip the above paragraph from the columns of the Boston Herald of July 24. It is possible that Col. Ingersoll actually did visit the camp named on Saturday, and really delivered a lecture on Sunday; yet we venture to assert that very few intelligent Spiritualists believe in their hearts that he actually did thus return. As soon as his transition was known, not a few people were heard to remark. Col. Ingersoll will be materializing at a dozen cabinets to-night, and controlling fifty or more so-called mediums within two days." It seems that these people knew whereof they spoke, as the item above quoted demonstrates. Spiritreturn is a grand truth, and we have no doubt that Col. Ingersoll will gladly avail himself of the opportunity to visit his loved ones when he has become familiar with the law that enables him to do so. It is absurd to suppose that he was able to grasp that law instanta neously and could at once return in his oldtime strength. Such claims reflect seriously upon the intelligence of those who make them, and serve to bring Spiritualism into ridicule.

### J. C. F. Grumbine at Onset.

Those wishing to see Mr. Grumbine about the College of Psychical Sciences, the Order of the White Rose and Immortality can see him at the hotel from July 31 to Aug. 5. He will hold classes at the Arcade at Onset at 9 A.M. and 7 P.M., beginning Monday, Aug. 1. He will also have a full line of his own publications.

The Montreal, Quebec, Herald, of recent date, gives an extended account of the work of Oscar A. Edgerly, the well known speaker and medium, in that city. It was tairly impartial and considerate in tone, and gives Mr. Edgerly due oredit as a speaker of fine abilities.

The New Epoch Publishing Company, 136 Madison Square Branch, New York City, has issued a complete descriptive catalogue of all works bearing upon all of the advanced questions of the day. Science, Philosophy, Religion, Occultism, Sociology, Spiritualism, Evolution, Hypnotism, and two dozen other subjects of equal interest have been consulted, and the titles of the best works relating to them published in alphabetical order. Every student will find this catalogue of great service in seeking for reliable works upon the fascinating topics of the times. Every truth-seeker's library should contain this important and helpful work. It can be obtained through this office, or of the publishers, at twenty-five cents per volume.

### Camps.

Nearly all of the Spiritualist Camp-Meetings are now open, and thousands of interested people are taking their vacations at these deservedly popular resorts. Mediums and speakers are in demand, and the people in attendance are studying the truths of Spiritualism as set forth by its phenomena, science, philosophy and religion first hand. A few days the "Great Beyond" will do every Spiritualist a great deal of good. Investigators especially will find the camps the source of much spiritual and intellectual pleasure. Take a few days' rest, by all means, at your favorite camp; it will be inspired to do more for it locally when you return home. All are parts of the grand whole, and each part deserves loyal support.

### Fakes to the Rear.

list of names to whom THE BANNER is to be shach and Abed-nego. Well, well, well!! sent for three months, and writes:

"Some of the names have been spoken to in person, and a prompt response in the affirmative was given. Some of the names are my personal friends who I know will be pleased to learn that such a good paper is in existnoble, high-toned, earnest advocate of genuine | series now running in our columns. mediumship; fakes must be relegated to the rear, so far that America will lose sight of them forever. One genuine demonstration of then need no astounding physical phenomena."

contend with in securing subscribers, I took my BANNER in to one of my neighbors and asked him if he would like to read it. 'No!' he said; 'any one who reads that paper is sure of hell fire."

### Kind Words from the West.

A. B. Spinney, M. D., Reed City, Mich., I send you the money to pay for writes: twelve three months' subscriptions to as many of my friends, who I think will subscribe at the end of that time. I could not make them a better present. I spoke of THE BANNER at Camp Forest last Sunday, and arranged with a lady to take subscriptions during the meeting. I think you are doing a glorious work, and the paper is improving under your management."

27 Camille Flammarian, according to our esteemed London, Eng., contemporary, Light, denies the report that he has severed his connection with the Spiritualists. He simply says that he "shall always be very severe concerning Spiritualistic phenomena, which must be carefully controlled." He declares he has no intention of abandoning his researches. This is what we had every reason to expect from the information we had at hand, upon which our remarks in the last issue of THE BANNER were based.

## Ernest S. Green of San Francisco. Cal. is soon to launch a new monthly journal upon the sea of literature. It will bear the singularly appropriate title, "The Harbinger of at some one or two of the camps, to hear a | Dawn," and will be devoted to reviews of the good speaker, or to receive some word from great poets and writers of all ages, as well as to modern facts and philosophy. We wish Mr. Green every success in his new venture. The magazine will be one dollar per year.

So According to Rev. S. P. Cadman, an emiwill do you, the CAUSE and the Camp no little | nent Methodist clergyman, the following Bible good. Help Spiritualism in this way, and you stories may be honestly doubted: Creation in six days; Methuselah's life of 969 years; the whale and Jonah; crossing Red Sea; Eve and the snake: Joshua and the sun; tower of Babel; Lot's wife and the pillar of salt; the flood; Aaron's rod turned into a serpent; translation of Benj G. Price, Richmond, Ind., sends a large | Elijah; the fiery furnace of Shadrach, Me-

Our readers will be interested in Brother Charles Dawbarn's series of replies to his oritics, the first of which appears in this issue. We shall make use of a few more of the replies to his article published May 6, that we have ence, and I hope you will get many annual received up to date; but the discussion should subscribers out of the list. Our paper is a now be confined to the points presented in the

🖅 Samuel M. Baldwin, formerly an employe of the U.S. Government, has passed to spirit spiritual phenomena should suffice to set all dife from the home of his son in Bakersfield. thinking people to study her philosophy. We | Calif. Mr. Baldwin was well known in spiritualistic circles in Washington, D. C., and elsewhere as the publisher of Spirit Bishop Haven's Message to the Methodist Church. This pub-

> Mr. Otto Richter of Chicago, Ill., and Miss Elsie Mulrath of Milwaukee, Wis., were united in marriage by Mrs. M. P. Bartel at her home in Milwaukee, a few days since. The ceremony was simple and strictly spiritualistic, said to be the first one ever performed by a Spiritualist minister in that city.

> 10 Our excellent reports from Onset are attracting favorable notice from the many friends of that evex-popular spiritual mecca. Mrs. Carrie L. Hatch is an invaluable assistant in reporting the news from Onset. She is an indefatigable worker in behalf of the "good Cause," as is also her husband, J. B. Hatch. Jr.

Mrs. Vesper B. Perkins, of Concord, N. H., writes: "To show what we have to lication cost him his position.

#### BANNER OF LIGHT.

### Onset Notes.

Sunday, July 16, although it rained, there was a large audience in the Temple to listen to Mrs. C. Fannie Allyn, who is very popular here. Dr. Fuller opened the meeting by speaking of the good work done by the late President, Dr. H. B. Storer, and unveiled a very fine portrait of the Doctor, which was re-ceived with applause. Then Bro. Maxham sang one of his beautiful selections, and after a poem by Mrs. Allyn, sang by special request "Who will Save the Left?". Mrs. Allyn took the subject of her lecture from the audience, "The Outlook of Spiritualism"; for the poem, "The Good Time Coming." "The Good Time Now," and "War and Peace." She said: Many speak to you of the other life. It is our duty to work on the practical plane. Spiritualism to us embraces all things—formation of solid rock, or a human struggle. Duty knows no beyond; whatever law makes the world better is a law of Spiritualism. We cheer for George Washington, but we forget the men at Valley Forge. We cheer for the Puritans, but valley rorge. We oneer for the ruritans, but we forget the men back of them. The work that raises the lowly and helps them is the work of Spiritualism. There are all kinds of oriminals. Instead of having oriminals in the prisons, let us see if we can't find oriminal ag. gression on the outside, and try to keep it out of the prison. The outlook of Spiritualism ought to suppress criminal aggression. Robert Owen said that he did not have time to say, "Jesus will save you," but only time to help humanity. This is the outlook of Spirit-ualism. We do not believe men want to be oriminals

If Luther Colby or Dr. H. B. Storer had written a book telling you to kill and you lived up to it, what would the world think of you? There will be a time when Spiritualism will have a few schools that will make you under-stand what is good and will teach you to be better men and women, and will make better God and asked God for victory, but they did not understand that it was criminal aggression to be filthy. It is just as necessary to be clean as it is to believe in God. Ignorance on the part of humanity is the only sin. The right is that which injures no one but helps the individual. The natives of the Phillipines are not our equal because they have not had the opportun-When the natives of these islands are ity. When the natives of these islands are told that we are coming for their good, but they look back into the slums of the United States and say, "If they cannot take care of their own, can they take care of us?" are they to blame?

She spoke of a husband who was receiving \$900 per year, and when taken sick his wife did his work and received the same pay, but when the husband died she only received \$600 per year for the same work, and was told she was

not worth any more. Why was the \$300 taken away? Is that justice? No. Expansion is going to cost us morality; it is going to cost us our boys. The outlook of Spiritualism is going to give us something that will teach our boys that they were not born to be shot at. Is it any wonder our people do not understand progressive expansion? A good many people are good because they do n't have temptation. If you have everything you want you do n't steal; if a poor man steals he is a a thief and is cast into prison, but if a rich man steals he is called insane and is treated for the same. The Spiritualism of the future is to act for the best good of all. Mrs. Allyn closed her lecture by giving a poem.

Another large audience in attendance in the afternoon listened to a grand lecture given by the Rev. T. Ernest Allen. (His lecture will probably appear in a future issue of THE BAN-NER.) Preceding and following Mr. Allen's lecture Mr. Maxham favored the audience with beautiful music. At the close of the lecture. Mr. J. Homer Altemus gave a fine séance. He is a good medium and makes many friends. He precedes his messages with sing-

ing. Monday, the 16th, conference in the afternoon. Many and varied were the experiences given, and Dr. Dutton called attention to some of the truths of immortality. Mr. Maxham sang gloriously.

Tuesday meeting opened with singing by

ambject of her address "Looking Forward." When one looks backward memory becomes intensified with thoughts of joy and sorrow. We will look forward to-day, not for joys or sorrows, but for the fulfilment of the prophe-les of the past for what we have secome cles of the past, for what we have accom-plished, and how we have been benefitted. As Spiritualists, as a body, we have failed to grasp the opportunities that have been presented to us, and we are struggling to come in contact with holier and higher thoughts of the day. There is nothing along the line of modern thought that does not point the way to Truth. All minds are looking forward, as the vine turns to the sun for succor. Now these signs indicate something, and as we penetrate into the aura we find truth thr.ugh demonstrated facts. Why are the signs of the times so hopeful for a higher condition of life, both morally and spiritually, in the material world? We are trying to understand and to classify the facts that come under our observation. Where ever we find a good student we find one who is never satisfied, but one who is looking forward, still progressing, and reaching to the Great Beyond. As Spiritualists, we are weak and are found wanting. We have lived over fifty years in the sunlight and under the guardian-ship of the spirit world, and we have allowed others to go havend up have allowed others to go beyond us, have allowed the scientist to do the work that we should have been pleased to do. We have been listening to the voices of friends and to the melody of nature, and it has brought music to our souls. But, my friends, we have been listless; we have let the scholarly minds of the world probe to the cause of the phenomena. I believe the vibra tions of the tiny rap that was heard at Rochester will never cease, but will be heard henceforth boldly promulgating higher thoughts. Reform is the delivering of ourselves. You always picture the future when you think of reform. It is looking forward. We are constantly coming in touch with the forward because the great magnet draws us forward. To-morrow is to day. Time is measured by the incentive genius of thought. We are living in the spirit-world to-day as much as we ever will be. We are looking forward to a home over there, but what of the home over here? homes not made with hands! What are they made

of? Kind deeds, good acts, noble and loving thoughts, these are the homes over there. We grasp magnetically that which is in advance of us. Every student is always reaching out to catch a new incentive to press onward and upward. Every department in life, every depart-ment in the world, is in touch with the thought of looking forward. Take courage! The night shades may fall, but the night does not

stay; the morning dawns, the sun appears, whose scintillations ever point us to the grander possibilities of Life.

Mr. Maxham closed the service with singing. Mr. Maxham closed the service with singing. Saturday, July 22. The meeting opened with singing by Mr. Maxham. Recitation, "Tell me Something," Mrs. Carrie F. Loring. She took for the subject of her lecture, "Signs of promise or the coming day." In the onward march of civilization, it is pleasant to notice the changes toward higher and deeper thoughts. Man is naturally a religious being, and is attracted toward those avenues that will give him the most knowledge toward will give him the most knowledge toward higher and spiritual life. The attention at the present time paid to the scientific investiga-tion of this age, shows a broadening out, and shows the people are progressing and are able to receive the higher thoughts. The Spiritual-ists are not satisfied today with the manifesta-tions they were formerly. We need something broader, something that appeals to the spirit ual nature, and we feel that we must progress. We are sailing onward and upward, and are learning to have a better understanding of the higher thought. Mrs. Loring spoke at length upon the subject of Psychology, and urged all to look within themselves, study their own possibilities, and so fit themselves to be able to grasp the highest thoughts of the day. Mrs. Loring closed her lecture with communica tions.

The steamer Geneveive has made moonlight trips upon the bay several evenings of the week, and many have enjoyed the beautiful sail.

Mrs. Wyman is a good Samaritan. She keeps our platform supplied with beautiful flowers. Not only that, she extends the courtesy to the Headquarters Book Store, for which the writer The Saturday night dances are enjoyable. The concerts by the Middlebury Band are of a fine order. On July 31st, a grand Minstrel Entertainment will be given in the Temple by local

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### **REMARKABLE OFFER.** Write at once. **DRS. PEEBLES & BURROUGHS.** Battle Creek, Mich. July

### Lake Pleasant.

To the friends of long ago, who were wont to gather at this place, we would extend a little personal greeting as we again resume the journey for a few weeks along the life road of time, ney for a few weeks along the life road of time, noting incidents by the wayside. Nature has done much for this place, and is still working. Many of the old familiar faces have returned, were very well filled and a goodly sum was realized for a very charitable purpose, and all went away, as usual, well satisfied with the and others exist in sweetest memory. Time and change have been for a quarter of a century very busy, and the reaper has not spared us.

The assembly has opened most auspiciously, private medium—when she hopes to meet as and anticipation is more than usually high for many of her freinds as one conveniently is a prosperous season. The grounds are in good condition, nearly all the cottages are open, and the hotel and boarding houses are already lively. present. Mrs. Conant having recently changed her domestic relations feels that the time has now

The great camp meeting will open on Sun-day, July 30, with Judge Dailey for speaker. He will have a full house, for his address of welcome is always a cordial one. The following are to be the speakers:

Sunday, July 30, 10:30 A.M., address of welcome, A. H. Dailey; 2 P.M., lecture, Miss Lizzle Harlow. Tuesday, Aug. 1 P.M., lecture, M ss Lizzle Harlow. Thursday, Aug. 3, P.M., lecture. Miss Lizzle Harlow.

iow. Sunday, Aug. 6, A.M., lecture, Rev. Frank E. Mason, Brooklyn, N. Y. 2 P.M., lecture, Mrs. Helen Tem-ple Brigham. Tuesday, Aug. 8, P.M., lecture, Rev. Frank E. Ma-

Thursday, Aug. 10, P.M., lecture, Rev. Frank E. Mason. Friday, Aug. 11 , P.M., lecture, Mrs. Carrie E. S.

LWHR. Sunday, Aug. 13, A.M., lecture. Mrs. Carrie E. S. Twing, P.M., lecture, Prof. Wm. M. Lockwood. P. M., "Ikabod Circle," Mrs. C. E. S. Twing. P. M., "I (Special)

day, Aug. 15, P.M., lecture, Mrs. Carrie E. S Twing. Wednesday, Aug. 16 A.M., lecture, Prof, Wm. M.

Lockwood; Messages, Mrs. M. S. P-pper, Thursday, Aug. 17, P.M., lecture, Prof. Wm. M. Lockwood. (Special).

Movements of Platform Lecturors (Notices under this heading, to insure insertion the same week, must reach this office by Konday's mail.]

Geo. F. and Emailue Perkins have closed their labors in Dubuque, lows, and may now be addressed. at 98, 80th street, Chicago, with reference to lecture obgagements. Address them at once for dates. Terms reasonable. Mrs. Cynthia H. Clarke may be addressed until further not co in care of the BANNER of Light. She has partially recovered from the effocts of her recent serious accident, and is ready for platform work upon reasonable terms.

reasonable terms. During August. W. J. Colville will speak at the Fourth Annual Encampment of the Central New York Spiritualist Association at Freeville, N. Y. (on the Lehigh Valley rairoad). He is sure to lecture there on Sunday, August 6th and following days; he will then visit the Camp at Vicksburg, Mich., where his first lecture is announced for August 16; he will then appear at Onset where his engagement opens August 23 All communications from parties desir-ing his services should be addressed 108 Queen street, Germantown. Philadelphia.

Henry H. Warner, inspirational-trance speaker and medium will make engagements for the season of 1899-19(0. Address him 9 Hosworth street, Boston. Mrs. Sadle L. Hand may be addressed for fall and whiter engagements at No. 68 East Newton street, Bostor, Mass.

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# J. K. D. Conant-Henderson,

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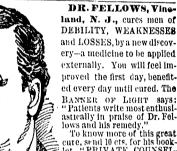
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July L



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ed every day until cured. The BANNER OF LIGHT says: "Patients write most enthusi-astically in praise of Dr. Fel-lows and his remedy." To know more of this great cure, send 10 ets, for his book-et, "PRIVATE COUNSEL-LOR," which explains all. Address as above, and say BANNER when you write. 5w\*

the day, gave a poem, after which Mr. Max-ham sang "Life: Whence it Comes and Whith-er is it Bound?" Mr. Tisdale took the words of the song for his discourse: "Whence Comes this Mystery?" "It is a subject that has always wexed philosophers. Law a sour power living vexed philosophers. I am a soul now-a living soul, an individual soul. I want to impress you with the fact that you are living souls. Whence came you? It has been said that man was made of clay; God breathed into it, and he became a living soul. God is the Infinite; if you are part of God, you must be from etornity; you are therefore part of the Infinite, part of eternity. The spirituality of man is seeking for spiritual expression, the eternal principles of truth are in every soul; but they cannot always find expression. There is no possibility of truth except from truth's centre, and that is from the soul. The soul leaps ever toward the Infinite. Spirit is life itself; the soul is the all-pervading consciousness. Shape your lives from within, not from without. Listen to the still small voice; it is the voice of the soul, and teaches you truth.

The lecture entire was a masterly piece of work, and was appreciated by a large audience. Mr. J. Homer Altemus sang a beautiful selection, following with some convincing and remarkable evidences.

Wednesday meeting opened with singing by Mr. Maxham. T. Ernest Allen read a poem, "Sunset Wave," by M. J. Savage. The subject of his discourse was "Some Hints for the Investigator of Spiritualism." "There are many ways to investigate the subject of Spiritualism; but the one that has the most power, the deepest and living conviction, is the evidence that comes to each soul." cited many experiences, said he first sat for slate writing, but after a short time he abandoned the slates and took the pencil instead. After two or three months he was able to write page after page of matter that had been given to him by outside intelligences. He spoke of experiences with the spirit of S. B. Brittan, telling of very convincing messages that were given to him from this spirit and that were verified through other mediums. He said he could not doubt, so convincing were the mes-

He then spoke of Judge Edmunds, of his integrity, unimpeachable character, and of his testimony in regard to Spiritualism. We must take the statement of learned men; we have no reason to doubt their honesty. In relation to slate writing, he thought although many, perhaps the larger majority of this line of phenomena were fraudulent, the testimony is such that we must believe there is the genuine. "I feel that too many people believe psychical power depends upon the moral character of the medium; I believe such is not the case. Psychical power is independent of the moral character of the medium. A great many people do not wish to investigate Spiritualism because of the fraud in it; but fraud belongs to man; it does not belong to Spiritualism. have a great deal of pity for fraudulent medi-ums, because they have their own records to meet, and they will suffer accordingly. I have felt it was necessary to agitate the traud ques tion in our papers, and have been in sympathy with our brother who has taken up this issue. for I thought the Spiritualists needed to be awakened; but I think the time has come to abandon this, and another course should be pursued. After all these exteriences I have related to you, I do not yet feel that I can say I know these things are facts; I shall be glad when I am able to." Meeting closed with sing. ing by Mr. Maxham.

ing by Mr. Maxham. Thuradav, July 20, a pleasing conference was i held at 10.30. Some of those taking part were, Dr. Blackden, Mrs. Colby, Capt. Balcom, Mrs. Kate R. Stiles and Mrs. Bliss. In the after-ncon the session opened with singing by Mr. Maxham; Mr. A. E. Tisdale, invocation; Mr. Maxham sang a selection, "He Knows." and Mr. Tisdale took this for the theme of his dis-course. course.

The session closed with spirit messages by Mr. J. Homer Altemus.

Friday, July 21, the meeting opened with the BANNER singing by Mr. Maxham, after which Mrs Sarah A. Byrnes read a poem, "The Creed," days later th by Ella Wheeler. Mis. Byrnes took for the subscribers.

talent. Saturday will be State day, and as its Pres-ident is the chairman of the meeting at this camp, there should be a large attendance of members. The orchestra that furnishes music is the Middlebury and not Fugerson as reported in the last issue.

Don't fail to get one of F. A. Wiggin's new books published by the Banner of Light Pub lishing Co. For sale at the book store. Among the arrivals this week are Mr. Chas.

Whittemore and family, Mrs. Ada L. Pratt. Dr. Dean Clark, Mrs. Maggie J. Butler, Mr. Harold Leslie, Dr. A. A. Kimball, Mr. and Mrs. Chas. Olson, Mrs. Ada P. A. Whitlock, Mr A. D. Gardiner, Louis Poole, leader of Poole's Orchestra.

Two Cycle Clubs from New Bedford and Fall River, about two hundred were here Sunday. The steamer and train brought large num-

bers. Mr. and Mrs. Simeon Butterfield entertained Dr. and Mrs. Geo. Fuller, Mrs. St. John, Mr. and Mrs. Gillett, Mr. and Mrs. J. B. Hatch, Jr., E. Warren Hitch, Chas. L. C. Hatch, Monday evening, July 17th the occasion being the twentieth anniversary of their wedding. Dur ing the evening music was furnished by E W. and L. C. Hatch. E. Warren Hatch recited an original poem written for the occasion. A bountiful repast was served. It was the small hours of the night when the party left for their different homes, all wishing the host and hostess the best of luck and promising to be pres-ent on the fiftieth anniversary.

If you want to keep posted in the doings of the camps, order the BANNER OF LIGHT.

We congratulate THE BANNER in securing the services of Mr. J. Milton Young, as corres pondent at Lake Pleasant.

HATCH. Weather delightful.

VETERANS' DAY AT ONSET.

Saturday, July 15, was set apart at Onset Camp for the Veteran Spiritu lists' Union. The weather was charming, and, had more people been at Oaset, there would have been a fine meeting. As it was, there was a very interesting gathering, presided over by President Shaw of the Veteran Spiritualists' Union; music by Mr. A. J. Maxham, who always inspires. The following speakers and mediums added their hearty appreciation of the object of the Home at Waverly, and spoke words of of the Home at Waverly, and spoke words of encouragement, alluding to the present need of its being opened: Mrs. C. Fannie Allyn. Dr. Blagden, Mrs. M. L. Sanger, Mrs. Bliss, Mrs. Allbright, Mr. Fuller, Mrs. M. A. Chandler, and Rev. T. E Allen. Mr. Shaw made inter-esting remarks on introducing the speakers, and also presented the following, which was upapimously adouted: unanimously adopted:

The Veteran Spiritualists' Union, through the members present, desire to express their sincere thanks to Mr. Whittemore, President, and Dr. Fuller, Chairman, of Onset Bay Camp Association, Mr. Maxham, Mrs. Allyn, and all who have helped to make Veterane' Day at Onset a success by their helpfulness in a financial way and otherwise.

Mr. Whittemore gave \$25, and the total sum received, in memberships and collections, in-cluding the above \$25, amounted to \$58.27, for whips we are very grateful. MRS. J. S. SOPER, Clerk.

### The Bauner a Great Help.

W. C. Barrett, D. D. S., Winchester, N. H., in sending a list of twelve subscribers, writes: I have been talking with the friends of the Cause about the importance of taking a paper that represented our ideal, and enclose you the result of one evening's work. Hope to get as many more to send in a day or two. We organized a Society here in June and consider the BANNER a great help in the work we are trying to do in this historic old town." Two days later this gentleman sent in thirteen more

Lockwood. (Special). Friday, Aug. 18 P M., lecture, Prof. Wm. Lock-wood; Messages, Mrs. M. S. Pepper. Sunday, Aug. 20, A.M., lecture, J. Clegg Wright. P.M., lecture, Mrs. Mary E. Lease, Wichita. (Spe-cial); Seance, Mrs. May S. Pepper, (Special). Monday, Aug. 21, 9 A M., annual meeting. Tuesday, Aug. 22 P M. lecture, J. C'egg Wright; Messages, Mrs. M. S. Pepper. Wednesday, Aug. 23, P M, lecture Mrs. Mary E Lease. (Special.) Seance, Mrs. May S. Pepper.

(Special)
 Thursday, Aug. 24 P.M., lecture, J. Clegg Wright; Messages, Mrs. M. S. Pepper.
 Friday, Aug. 25, P M., lecture, Mrs. Helen Temple Briday Aug.

Brigham. Sunday, Aug. 27. A.M., Mrs. T. U. Reynolds; P.M., lecture, Mrs. Mary E. Lease. (Special) Monday, Aug. 28, P.M., closing services.

SPECIAL EVENTS.

On the evenings of August 7, 9, 15 and 19, Mr, Frank Crosier will lecture in the Temple upon How to make Photographs." On August 10, at 8 P. M, the Schubert Quar

tet will hold its annual concert. Sunday, August 13, at 8 P. M., "Ikabod Cir-cle," Mrs. C. E. S. Twing.

On Thursday evening, August 17, Annual Concert given by the Schubert Quartet and others, for the benefit of the association will be held in the Temple.

Prof. Wm. M. Lockwood will give a series of private class lectures while on the grounds: Tickets can be procured of Mrs. J. A. Chapman. Mrs. Mary E. Lease, August 20, 23, 27.

### NOTES.

The grounds are in fine condition. Several preliminary meetings have been held. The Wildwood Messenger will be issued July

Excursion tickets are now on sale. Subscribe for THE BANNER. J. M. Y.

A. P. Blinn writes: Sunday we had a splendid meeting in the Temple. Nearly two hun-dred campers were present. Mis. A. S. Water-house presided, and the speakers were Mrs. T. U. Reynolds, Dr. Batchelder, Mrs. Waterhouse.

Bradley Newell, the Blacksmith Healer of Vermont, spent the day here and gave a num-ber of free treatments to those in the audience who came forward; will be with us again next Sunday.

A rumor reached us to day that Prof. Wm. Lockwood of Chicago has cancelled his engagement at Lake Pleasant, but Ps the writer made the engagement with the Professor, and has received no word from him stating that he will not be here, we shall look for him Aug. 12. We to day received five hundred pamphlets announcing his class work to be done here dur-The music for the dancing, and the concerts

of the Stratton Orchestra has never been bet ter. Phenomena are represented by Mrs. N. J. Dowd, Mr. Belcher of Marlboro, Dr. W. H. Rollins, Mrs. Mullana, Mrs. Hattie C. Masen, Dr. Wilkins, and many others. Edgar W. Emerson, the Schubert Quartet, Lizzie Harlow and President A. H. Deiler will accurate Harlow, and President A. H. Dailey will arrive this week. Among those already here are, Mr and Mrs. Charles P. Davis of Somerville, Mrs and Miss Westcott, K. D. Childs and wife, and Mrs. Belcher of Marlboro, D. L. Shaw and wife, and John Baldwin aud family of Chico-pee, Capt. D. P. Burber and Miss Alice Baker of Nashua, N. H., Geo. C. Allen and family, C. B. Walker and wife, and a host of others.

A splendid concert was given at the hotel last Sunday evening under the auspices of the Lake Pleasant Amusement Association. The vocalists were Misses Alfaretta Curry of Bos ton, and Miss Turton of New York, Miss Jennie E Harvey of Boston, and Mrs. Edmund Severn, wife of the celebrated violinist, pre sided at the piano. Mr. Henry Allen rendered a violin solo very acceutably, and recitations were given by Miss Nellie Fanshawe, Miss Ma bel Knight, Mr. Lloyd Jones, and the writer, an encore being given each.

#### The Work at Keene.

Mrs. Ellen F. Brown, of Keene, N. H., in send ing a list of trial subscribers, writes: "I feel that there are enough Spiritualists in our city to warrant holding regular meetings, but no one yet has had sufficient interest to start the movement. Who will volunteer?

tative in Australia early in the coming year who will be authorized to establish agencies at several points where our publications may be obtained. In the meanwhile our friends there will find the International Money Order system a great convenience in remitting small sums, or of W. H. Terry, editor of Harbinger of Light, Melbourne, Australia, who has many of our works on sale -- EDITOR ]

Mrs. J. K. D. Conant.

This popular medium held a benefit circle

at her rooms, 81 Bosworth street, on Sunday

evening, July 23, and although notice of the

same was only given through an advertisement

tests received. Next Sunday evening she will

hold another circle, which will be an anniver-

sary service-marking the close of sixteen

years' hard and constant work as a public and

arrived when she ought to enjoy a little more home comforts than she has hitherto done, and

she has been advised by her spiritual guides to discontinue the occupancy of her rooms in the

The Banner in Australia.

Henry C. Moir, M. D., Armidale, New South Wales, Australia, writes: "I have noticed many references to books which I would like

to procure, but find it difficult to get small

paper money so that I can send for them. There are many Spiritualists here, but none

like myself who speak out without fear or

favor; they only want to be brought out of

their shells by a good leader. I taink if it

were known that your works could be procured

[We would state we hope to have a represen-

in Sydney many sales would result."

engagements

### Belvidere Seminary.

The fall term of this home-school for youths of both sexes will begin September 26. Location healthy and beautiful. Adults prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing and literature. Its government is based on the Golden Rule, its coercive force is, therefore, the law of love; its motto, "He that ruleth his own spirit is greater than he that taketh a city;" hence, in principle, its management is opposed to war, capital punishment and injustice, in all the relations of life. Spiritualists and all progressive people are cordially invited to cooperate with its principals in their efforts to sustain a iberal and harmonious institution for the intellectual, moral and spiritual education of

their children. Terms moderate. References: - J. R. Francis, editor of the Progressive Thinker; Mrs. Loe F. Prior, At-lanta, Ga.; Mr. and Mrs. W. P. Williams, Salem, Oregon, H. D. Barrett, editor of the BANNER OF LIGHT, and others. For circulars address Seminary, Belvidere, New Jersey.

### Marcellus, Mich.

Our meeting July 16, at the Fish Lake resort, was considered a real success, both educationally and financially. Although on account of three-days' rain and a damp, cloudy morning, many who would have come from a distance failed to appear. In the forenoon the writer gave a short inspirational lecture, and noems, upon subjects given by the audience. We had advertised Mrs. Marion Carpenter of Detroit to give lecture and messages in the afternoon, but being sick and unable to come, she sent Mrs. A. Coffman of Grand Rapids, in her stead. On arriving, many were disap-pointed in not meeting Mrs. Carpenter, but on returning we heard many expressions of praise for Mrs. Coffman. The lecture, while it was amusing, was also entertaining and instruc tive, and the readings truly satisfactory. Gool music was furnished throughout the meeting by the Kleckner and Goodrich quartet, with Mrs. Paxon organist. Happy greetings and real enjoyment seemed to be the order of the day H. L. CHAPMAN.

### 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.

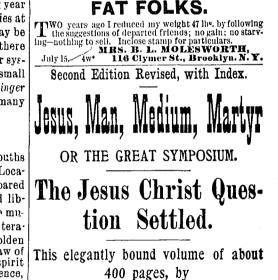
Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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

### Spiritual Readings.

SPIRITUAL READINGS: Magnetic Treatments, for ladies only. Room 10, 8% Bo worth street. Sittings gaily. Hours, from five to nine P.M. 4w July 29. DR. CARPENTER - Chronic Diseases and Ruptures cured. Examinations free. Hours 1 to 7 P.M. Sundays 9 A.M. to 1 P.M. 80 Berkely street, Boston. July 29. lw\*

**E-I-P-A-N-S.** Ten for five cents at druggists. They banish pain and prolong life. One gives relief. No matter what's the matter one will do you good! Stw Har 18



DR. J. M. PEEBLES,

Contains the ripest thoughts and richest scholarship of a number of the most distinguished Liberalist and Spiritualist authors, writers and debaters of this country It is verily a Symposium by

J S. Loveland, J. R. Buchanan,

Hudson Tuttle, B. B. Hill, Moses Hull,

Rabbi I. M. Wise, Col. R. G. Ingersoll, W. E. Coleman and Others, upon Religious Subjects. The book was named by one of J. J. Morse's

Spirit Controls,

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This magnificent volume racy and crisp, treats of

Existence of Jesus and Mahomet, pro and con Of What Talmud Says About Jesus. Origin of the Gospels. Ingersoll and Agnosticism. Ingersoll and Spiritualism. Christianity and Spiritualism Com pared. Prof. Buchanan on "Antiquity Unveiled." Alfred James's Exposure. B. B. Hill's Scathing Beview of Dr. Peebles's Pamphlet, "Did Jesus Christ Exist!" and

Dr. Peebles's Incisive and Exhaustive Review of this Review.

Hindoo Nuperstitions. Child-Marriage in India.

Obristianity and Pagantim Compared. The Gnostics.

Jesus and Contemporary Jews Edwin Johnson, the Bash, Beckless Assertionist.

The Koran and its Teachings.

The Continuity of History. Recent Explorations in Baby

lonia. Assyria and Egypt.

Rabbi Wise on Jesus.

Decline of the Christian Religion.

Spirituuitsm and Christianity. What the Controlling Spirits of W. J. Colville, Mrs. M. T. Longley.

Mrs. Everitt, Mrs. Jonnie Hagan-Jackson, J. J. Morse, Stain. ton Moses (M. A. Oxon),

And Many Others, say about the Existence of Jesus

Harmony between Jesus's Mediumship and that of To-day.

What Scholarship of the World mys of Jesus and his Influence upon the World.

Price 1.25, postage 12 cents. For sale at BANNER OF LIGHT OFFICE, \$ Boswerin street, Boston, Mass.

#### LIGHT. BANNER OF

### JULY 29, 1899.

# SPIRIT Miessage Department

6

### SPHOIAL NOTION.

Cuestions propounded by inquirers—having practi-cell bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or felt as our Counting-Room for answer. It should also be dis-tined in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly ite—whether of good or evil; that those who pass from the mudane sphere in an undeveloped condition, event-ually 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. The sour earnest wish that those on the numulane print of life who recognize the published messages of their print of life who recognize the published messages of their print of life who recognize the published messages of their print personally informing us of the fact.

Report of Sécnce held July 14, 1899. Spirit Invocation.

Heavenly Messengers from the Higher Spheres, with rev erent hearts we invite your presence this morning to our s ance room. Help us to prepare the way so that each spirit who approaches with a loving thought for some dear ond in the earth sphere may clearly prove his identity, and thus add snother link to the chain of evidence that is binding closely and yet more closely spirits and mortals. Little do the children of earth know of the constant effort that is being made to hwaken their spir itual natures, and make them conscious of the untold wealth that lies all about them, in spirit, wealth which may be their very own if they will but bravely pass through the fires of purification. May the blessing of love attend each message that is sent forth to-day is our prayer. Amen.

### INDIVIDUAL' MESSAGES.

The following messages are given through Mrs. Conant' little guide, Sunflower:

#### Sarah Armstrong.

Here comes a lady who is lame. She broke her hip, and never got well. She was quite well along in years before she passed on to spirit-life-seventy-nine years old, she says, but she broke her hip two years before she left the body. She is anxious to let her sister Agnes know that she is all right. Agnes is feeble and is getting along in years, too; it will not be a great while until she goes to spirit-life also, and her sister wants to take away the fear of death. She says, "Settle up your worldly affairs and let death-slone. You need not dread passing away, because it is like going to sleep; you are out of the body before you are aware of it." She says she promised to come back and let Agnes know how it was, and she has been waiting and watching for a long time to get where she could reach her. Agues promised to go to some medium after her sister passed out of the body to see whether she could come back or not, but she never went. Her mother says Agnes went one time but that was before her sister was conscious, and the one she went to did not tell her anything, so she never went back any more. This is the first opportunity she has had to try to prove her identity. She wants them all to know it is all right, that she is not lame in spirit, but is lame only when she comes back to earth-life, for the disease was in the physical, not in the spirit. She merely speaks of it to identify herself. Her name is Sarah Armstrong. She belongs in Great Barrington, Mass. Her husband's name was Jacob Armstrong. She had two husbands, because she says Jacob is in the body, but she has a husband in the spirit world caded Todd.

### George Dillingham.

Here comes a large man, dark complexion, dark hair and dark eyes. He was an engineer

went into the army. Then he went to Havana, and there he took the fever and passed away in a hospital. He has relatives in Boston, but went away to war from Philadelphia. He says he never lived much at home-liked to rove around. He sees now that he might have been of more benefit to himself and others if he had not had that desire, but he had it and ter Mary two or three times, but it makes her a human being, she will regard her body in feel bad. She sometimes thinks it is her own mind, and does not know whether it is he or not. She requested him to come to the BAN-NER OF LIGHT SCANCE room and see if they would not let me send a message, through the paper, so she would be convinced that it was he, and he has taken this way to manifest. His name is Jack Hayden.

umistic. When he went away his people did

not know where he went till he wrote them

from Oblokamauga, where he stopped when he

#### Andrew Smith.

A colored fellow comes up beside me and wants to know if I will speak for him. He says when he was in earth life white people sometimes helped him and he thought I would help him now. His name is Andrew Smith. He belongs in West Virginia, but passed away in New York. He was a waiter in a hotel, has two sisters in Brooklyn, but does not know where the rest of them are. He is anx. ious to communicate, for he never knew his own people, that is, the father and mother, but he knows them now in spirit, and wants the girls and his friends to know that he has not forgotten them. He used to play the banjo, for he brings a banjo with him, and he sings, not professionally, but socially. He says he passed away with pneumonia, after a short illness, and wants Sadie to know he has not forgotten her. He has been out of the body five or six years. There have been many changes, but he does not think he is forgotten. If this message is answered he will try to give them something more, or if they will go to some medium whom he can control, he will try to help them all he can.

### Fred Cummings.

Fred Cummings is here. He has crooked eyes-cross-eyed, they say-and looks funny. He has dark hair, but his eyes are kind of blue. I suppose his mother thought he was just as handsome as the rest of the children; but he was an odd stick. That is what he tells me to say, because he used to have fits; and one time when he had one, it turned his eyes in. But he says he was loved just the same. He went to spirit life by getting hurt. He took one of those fits and fell down, and the hurt took him to spirit-life. He says he wants his mother to know that he is all right now. that he understands better and is able now to go to school. When he was in earth life he could not go to school all the time, because his mother was afraid to let him go out alone. He had what they call St. Vitus's Dance. He says his mother has wondered ever so many times if she could not hear from him. Some times she feels quite sad, and at other times she does not know whether she is sad or not. Sometimes she believes, and sometimes she does not believe; so he wants to tell her that he is all right, and that when she meets him in the spirit-world she will find her own boy-not the deformed boy that he had in earth-life.

Little Jessie comes with him, and his father is with him, too, in spirit life. His father went

home in her own beautiful (because healthful) body proper mental conditions, she will shut her nature from all unkind, resentful, jealous feelings. Truth will be the absolute law of her lips. Every virtue that she wishes her child to possess she will seek to realize, not only in her words, and in her acts, but in her feelings and her thoughts. Lost the seeds of impurity be implanted in her unborn child, she will not allow her body to be tampered with, under the seal of man-made laws. Strong the voice alone of the speaker. Doubtloss there are which rests a living thing, as a saored tomple, which must be regarded as such by him to whom she gave herself in marriage. And if he too has come to realize in some degree the ob. ligations of fatherhood resting on him, he will nobly do his part in offering pre-natal conditions that will make the coming child strong in body, clear in intellect, and pure in soul.

A course of action thus carried on by both parents will do much to give favoring condi tions to the new comer into this breathing world. But the work so well begun is only begun. For at least two years after birth the little one should have his mother to himself. No thought of further offspring should intrude. Let her be as free from outside cares as circumstances will permit. Let her not have the mental anguish of worrying about his care because she is herself forced to bear another one while she still has him in her arms. Let her be happy in her motherhood, so that in her he can find the sunny temper, the loving smile, the gentle caress, and the tender care that will go far toward making him a noble hearted man or a gracious woman when the locks of his father and mother have become frosty with the tide of years.

Ah! how my heart aches for the little unloved children. How it is pained by the cross or jeeting word, by the unkind jerk of the hand, by the rough shake of the tender little shoulder, by the hateful word which causes the childish heart to shrink and faint with pain, or the little brow to redden with resentment, and the little hand to clench with anger If grown up people are going to frown, to swear, to speak savage words, to angrily push or strike, let them use these weapons with those who are grown up, and not with human beings who are smaller and weaker than they The rough word that sinks into the plastic brain of a child gives a warp to that organ that may bring bitter fruit in the years to come. Children are true "sensitives": they drink in and imitate the feelings of those with whom they are associated.

The other day on the sidewalk, I saw a girl of six leading her little brother. He had done something she did not like, and she jerked him and spoke unkind words. I looked down on the little girl, and smiled into her eyes without saying a word. She looked up at me, and after a moment she smiled too. As I walked away, I heard her speak lovingly and tenderly to her little charge, and I felt sure that baby would have a kind little sister all the way home.

In by-gone years I did not like to have chil dren say "hello" to me. I thought it was not polite, and that they ought to say "good morning" or "good evening," and not even that unless I spoke to them first, according to the old precept. "Children should not speak till they are spoken to." But I have gotten over that. Of course, "hello" is not very polished. But I would now fax rather have a dear little child look up brightly and say "hello," calling me by name, than to have him look down or away as if he feared me. The funny part is that each child insists on a separate recognition of his personal self; so that I suppose I sometimes have to give the responsive "hello" as many as ten times, if the group is large. But there is no exchange of compliments when I see a boy throw a stone at a dog. No, indeed. He is usually so touched by my picture of how that poor dog would have suffered if the stone had broken his leg, that he is quite willing to say that he will not do it again. Or, if he prove obdurate, he receives such condemnation from the rapidly increasing company to whom I appeal, that he gets quite ashamed of himself. It is good to have the love of little children. One of the finest compliments I ever received was when a little Swede girl said to her playmate in a mud puddle. "Here comes the nice lady." Poor little Ethel! She has moved word beauty. They carried this thought into away, I know not where. In twenty years from now she will be washing Monday, ironing Tuesday, cooking three meals a day, and rear ing a large family. She will always have a good heart, and though she will have altered so much that I should not recognize her, yet her name will be Ethel. Letters of inquiry come about my widowed friend journeying to California in a wagon with her five children, described in THE BAN-NER of June 17. A letter received to day shows she has reached Zanesville, Ohio. They have had malarial fever, but are well again. Good old Harry is becoming weaker, and has fallen down twice. She gives him all the bread that she can possibly spare. She wants much to buy another horse cheap, and have Harry pull only every other day. She cannot buy a horse that will do for less than twentyfive dollars. I still have nearly five dollars of what has been sent to me by kind friends. I have written to her that when she finds the horse she wants, to stay where she is and write to me. I feel sure that our spirit-friends will impress some of our readers to aid us. Grace Cumberland Valley is well. She is the noble mare my friend got in exchange for Maud, who is pretty, but only good for breeding purposes. The spirits brought the opportunity for the exchange. Harry likes Grace C. V., and keeps ever at her side when they are loose. Pauncefote, the big mastiff, is as good as gold and equal to a six-barreled revolver. I thank all who have sent me money for my friend, and shall be grateful for all the aid that can be afforded. I try to send a little money every time I write.

### Answers to Questions GIVEN THBOUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUER. (Hy A. B. Chase, Jersey City.) I would like to have an explanation through Mr. Colville of this power (for it is a power, a most potent force) which is with a person so that when he speaks to or with others many will soon become sleepy, and have to make effort to ward off drowsiness, so that often it prevents holding converse; some are obliged to go to sleep quite. The effects seem to be caused simply by could not help it. He has tried to control sis-in the sovereignty of a prospective mother of ure. We read: "Jesus returned in the power of the Spirit." "The words that I speak unto you, they are spirit and they are life." "What, could ye not watch with me one hour ?"

Ars. We know that the power referred to is not quite as exceptional as our questioner seems to suppose, and we are quite ready to grant that it is in many instances a truly beneficent force which acts in the hynotizing manner referred to, but though we can readily understand that many persons who require sleep fall asleep, and are therefore seemingly put to sleep, while in the presence of a good natural and spiritual healer, we do not teach that the phenomenon of sleep would or should accompany or follow an intentional or unintentional psychic treatment in all cases. To treat this subject with any large degree of fairness or fullness, it would be necessary to consider diagnostically the condition of probably nine-tenths of the population of large cities at the present time, where people work upon their nerves incessantly, and only rarely enjoy even at night the blessing of profound repose.

As oral suggestion is the one form of mental treatment especially commended and endorsed at present by the medical profession, and by many intelligent people in all walks of life, it is important to note the large part necessarily played by the voice in the practice of suggestive therapeutics. The tones of the voice when quite natural and therefore spontaneously produced are the most direct expressions of inward thought and feeling, and are means whereby the secret intentions of a speaker are made manifest. Elocution to be truly impressive must never be stilted, and only those reciters who are entirely free from affected mannerisms really carry their hearers with them in the full sense of that highly expressive phrase. Whoever possesses a voice which induces sleep in his hearers is capable of doing excellent work in curing insomnia, which is a very prevalent disease in America, and one which is often extremely difficult to reach except by the purely hypnotic method.

Colleges and private teachers may instruct multitudes in the professional art of hypno tizing, but only a few students or graduates are very successful in hypnotic practice, because the voice of the practitioner plays so very large a part in successful practice. There is a wide difference, however, between the much advertised and often greatly feared hypnotic treatment which timid people dread, and the natural, spiritual influence of a restful, soothing voice, which is a perfect panacea for acute, nervous distempers.

It cannot now be long before psychical investigations and demonstrations will entirely revolutionize the popular error concerning sleep, which is to the effect that when we are asleep we are entirely unconscious, and therefore incapable of gaining any instruction whatsoever.

It may be logically consistent for avowed materialists to argue thus, but such statements are ridiculous when coming from people

practical healing than ever before, and we particularly wish to help him to rest assured that, in cases of aggravated nervous disorders, even those bordering upon insanity, he can, render very valuable ald. In the field of Suggestive Therapeutics, as an oral healer, this enquirer can render a most benevolent work. It would be interesting to examine persons who have gone to sleep in his presence, particularly those of a highly sensitive temperament, with a view to ascertaining what visions they may have enjoyed or what impressions are with them on awaking.

### Reincarnation.

### BY C. G. OYSTON.

In THE BANNER of the 8th inst. Miss Judson seems much exercised in mind over the great question of Reincarnation, and severely deprecates the promulgation of such philosophy, which she regards as injurious to Spiritualism. Let me, therefore, kindly suggest a few thoughts which may tend to modify her resentment somewhat and furnish philosophical reasons for the position occupied by those who recognize its absolute necessity.

In the first paragraph of the letter referred to, she inadvertently shows the superiority of Spiritualism to Theosophy when she says its interpretations are always the same. Now herein lies the very weakness of Theosophy, and if Spiritualism displayed the same characteristics, the seeds of decay thus implanted would bear the same fruit, and in time degenerate into dogmatic priestcraft, and thus seal its own doom.

Madam Blavatsky is the high priestess-the authority from whom there is no right of appeal. Theosophists reverence her and would no more question her statements than a devout Catholic would oppose and defy the Pope of Rome. Spiritualism has no authority, recognizes no finality of thought, consequently cannot become a prey to priestcraft so long as its advocates are true to themselves.

I fervently thank the spirit-world because they have thus prevented the ossification of our beautiful philosophy.

Instead of regarding reëmbodiment as a narrower line of thought, I recognize it as the keystone in the arch of the spiritual structure. Without its elucidations, I cannot account for the anomalies of life, and Spiritualism has not a definite significance for me. It may not appeal to the emotions, but it does reconcile itself to reason. I fail to see how the teaching of a plurality of physical existences can bring a train of evils upon the spiritual movement. The frands, the charlatans, the fortune tellers and mercenary wantons who, like barnacles, have attached themselves to the ship of Truth. are not philosophers-they cannot appreciate the profound significance of reincarnationthey are the rascals that have dragged our white robed messenger in the mire. They are not reincarnationists for obvious reasons.

Won't your correspondent take a more liberal view of man's relationship to his fellows? The meeting of friends in spirit life will be but an infinitesimal degree of enjoyment, compared with other modes of experience, and as we cannot return until we have exhausted all possibilities of our previous incarnation there need be no nervous trepidation on that score. How amusing it is to a thinker on this theme to hear speakers define reincarnation as the

and prings an engine with him. He does not run the engine now, he says, but brought it for a symbol, to identify himself. He has run a good deal on the New York and New England, and he is well known around the road, or was in years gone by. His name is George Diflingham, and he has a wife and two children. He has some sisters, he says, yet in earth life, who live mostly in Woonsocket, R. I. He was interested in Spiritualism when in the body; that is, he says he was not a Spiritualist as the folks call it, but he used to like to go to see mediums, and knew he received good from them sometimes. There was lots about it he did not understand, so he thinks this will be a good way to open the eyes of some of his chums, for they used to make a good deal of talk. He did not pass away on the engine, but went home, was taken sick, and died very suddenly with what the doctors called heart failure. He says his heart did fail him, but in spirit they called it apoplexy. He has not been disappointed on the spirit side, but sometimes wishes that he could come back and talk with the folks as he used to do, and if he ever can find an instrument that he can control personally, he would like to do so. You can put him down as George Dillingham, Woonsocket, R. I. He will also be remembered in Bridgewater.

### Philip H. Bradley.

The next one who comes to me is a gentleman, not over medium height. He has a pleasant appearance, yet is a very determined-looking man. He informs me that while in earth life he was a student, loved to read, study, and look into all manner of thiugs. He was interested in electricity and all progress. The only thing he was not interested in was religion; he says he never knew much about what the did all in accordance with law without conworld calls religion, for he never belonged to scious effort. The type they followed existed anv church. He was born a Roman Catholic; his father and mother were both zealous Cath- | a Greek on the earth. olics, good, honest people who enjoyed their faith. But as he dipped into literature, science, etc., he found no fault with the church. but found he could not conscientiously belong to it and continue his studies; hence he just did what he considered was honest and upright; in doing that he died a poor man, while if he had held on to this faith he might have | lations. No human being made these archerolled in the world's riches. He speaks of this, as a great many people criticise a person because he is liberal, and because he does not | igence); and it is the part of the human being pronounce himself any one thing; but the | to see these primal types of perfection in whatman or woman, he says, who will take an absolutely independent position, and is bonest in it, should have the credit of being a good, honest man, even if he is not a Christian and does not go to church.

say, but he has been trying to prove to his | in the Absolute Soul the perfect type of what friends that it is really he who speaks: "Just | a mother should be. This young mother's own say to them all that I am still progressive, and I found when 1 got on the spirit side that the therefore in her being, latent it may be, the broader our views are, the more liberal and ideal of what she should become under the charitable we are to our fellowmen, the hap pier we are in spirit life." His name is Philip placed. Let her, then, strive to bring before of THE BANNER with joy, and eagerly read H. Bradley. He will be remembered in Chi- herself the type of a perfect mother, and make her letters. The young are also deeply inter cago. Ill., where he was interested in dry-goods | it her end and aim to re-oreate that model in | ested and instructed, and even my little boy as à business, but was a student otherwise.

#### Jack Hayden.

Here comes a soldier boy. He says he is all of health, as cleanliness in self and surround holy sentiments may long be printed in its colthe way from Cuba, and wants to come in contact with his people. He was interested in | regular hours of rest. To give the newly indi Spiritualism, and has a sister who is medi- vidualized soul which has already made its

away a long time ago. He went out through an accident, too. It was before the boy was born, and the mother was frightened. His mother's name is Martha, of New Boston.

July 22.-Elizabeth White; Fred W.Browne; Edzabeth H Hawthorn ; Grandma Casey; Fred Haskell; Sualower (Mrs. Conant's guide).

### A Letter from Abby A. Judson. NUMBER EIGHTY.

### To the Editor of the Bauner of Light:

1 am interested in the classic word, norma, meaning a law, a rule, or a model. A thing that is normal is so conformed to the law of its being, to those principles of its constitution i that characterize its kind, that it becomes a true model for the others, and expresses its ancient or original type.

The Greeks were so imbued with this thought. that perfection can be attained only by conformity with law, that norma as used by them might well be synonymous with the English the training of their youth. The young strove to make their bodies conform to the perfect type of well-developed youth. In pursuance of this, they made every member, every muscle do the thing that it was designed to do, and to accomplish this more perfectly, it was done rythmically. A Greek youth was not considered educated until he could sing, dance, and play on an instrument with perfect ease, all at the same time. Of course this could only be done by making every power work in such conformity with law or the perfect type, that the whole action was in harmony. At first, they had to think of the law under which they were working. But with practice came ease, and when their development was perfected, they in the world of thought long before there was

That the Greek perfection of form and of movement resulted from their conforming to the perfect type existing in infinite intelligence, is equally true in every department in which the human mind can engage. There is a perfect type existing in thought in every department of art, of literature, and of social retypes or models. They existed (and their existence proves the existence of absolute intellever engages him in life, and to conform his acts to the law to which these types owe their perfection.

To illustrate: A young lady has married, and is to become a mother. Long before hu-He says that is not what he came back to | man beings existed on the earth, there existed soul is the child of that Infinite. She has new circumstances in which she is to be in our home? The aged ones hail the coming human form.

The ideal prospective mother has a healthful body, made and kept so by the simple laws | We all love the paper dearly, and hope her ings, pure air, enough exercise, proper diet, umns. The children's department is a valua-

Yours for humanity and for spirituality, ABBY A. JUDSON Arlington, N. J., July 13, 1899.

### In Re Miss Judson.

To the Editor of the Banner of Light: May I speak for one brief moment and tell you how much good Abby Judson's letters do aged four years, often teases me to read some

thing Abby Judson has written, as he says. ble addition. Very sincerely, MARY W. JENNE.

TYTER SALE STOREWOOD AND SERVICE AND

who boast of their knowledge of psychic law absent mental treatments are of great avail. proposition in philosophy. Once admit that there are other avenues of perception than the five bodily senses, and you need no longer feel that you have to keep awake physically to drink in the spirit or essence of music or a discourse. Conversation through the physical lips cannot be kept up when one of the conversers is asleep, but there may be far deeper and more profitable converse when two minds are holding communion in subtler ways than the senses wot of than when two mouths are pouring forth the ordinary speech of the external world.

The questioner to whom we are now reply ing is a healing medium when viewed from one standpoint, and a first-class hypnotist when viewed from another. By this we mean that in the same person these two elements can be successfully combined-the element of passivity, which renders one susceptible to spiritual influx, and the element of individual forcefulness, which enables one to give forth to others whatever one has received.

As to there being only very few who have any phase of spiritual force developed in large measure, this is a query we do not attempt to solve, because development depends in most cases largely upon continued exercise of a natural inborn gift or inherent quality. As to the meaning of the three scriptural texts quoted, we suggest the following interpretations as suggestive though not exhaustive. Concerning the first, we would say that returning in the power of the spirit, largely refers to a spiritual infilling occasioned by temporary retirement from the activities of the external world. During the summer vacation season special opportunities are afforded for interior replenishment, and nowhere can people enjoy such complete realization of spiritual strength as when, in the open country or on the sea beach they throw aside every care, and with open hearts and intellects invite spiritual illumination.

To the second text we would add the thought that the true meaning of a great saying never resides in its external, but as nutshells contain kernels which, though inside the shells, are widely different in all respects and properties from the shells which enclose them, so are the inner truths of spiritual revelation similarly different from the husk of the mere exterior sense or obvious meaning. The whole spiritual realm is expressed in the symbols of nature, and whoever looks below the surface will find the spirit. We need clairvoyance as a spiritual X ray to see through the flesh or outward garb of a great saying to find its interior principle which will afford us spiritual instruction.

Concerning the third text, we would suggest a twofold meaning-first, the natural obvious one, almost universally accepted, viz., that Jesus yearned for human companionship and sympathy in his hours of greatest trial; and second, the theory first brought forward by our present questioner to the effect that the spiritual force in the garden of Gethsemane was such that the semi-developed disciples fell into a trance when brought into close contact with their Teacher's psychical effluvia.

Subjects as large as the rather complex problent here presented cannot be dealt with in a summary, offhand manner, as though a few words of arbitrary say-so could exhaust them : they are fit topics for continuous study and diligent research. We hope our questioner will devote more of his time and thought to

controlling of a medium by a spirit. No wonand claim even, as many do, that silent and der such people cannot understand an abstract

> We are told that rehabilitation destroys memory. Now let me ask Miss Judson if she can remember in detail every incident that occurred on a certain day in the middle of last, week. As she cannot do so, are we to infer' that such incidents of experience were superfluous and altogether unnecessary? Certainly not.

Surely she would be the first to admit that the thoughts born of such incidents are embodied in spirit-life, and will meet her when she passes there; consequently, the effects of such experience are engraven on the tablets of the soul, and are a part of memory, which can never die or be destroyed.

Can your correspondent enumerate in succession every sight, sound or emotion she entertained during sleep last evening? Yet this was a spiritual experience, and will help to form the endless chain of memory.

Why did Miss Judson come to earth at all, to suffer, if only one incarceration is necessary? It was not her desire to come, but an impulsion from the spirit side of life determined her course, and will certainly do so again. We do not yet take kindly to this terrible struggle, but we must submit to the inevitable, or our progress would be at an end.

"Temple Builders."

Mr. Editor: I desire to call the attention of all the readers of your paper to the address by Judge John W. Wray, published on the first page of THE BANNER, issue of July 15. To my mind, this address is one of the most concrete, comprehensive, plain, direct and simple statements concerning Spiritualism, its phenomena, and the lessons to be drawn from it, that I have yet read or listened to.

There has not come to my eye so concise a statement for what Spiritualism stands and from which could be formulated all of the creed or articles of agreement on which the National Spiritualists' Association, or any other associate society, need to proclaim to the world their belief.

Readers, read carefully and thoughtfully this statement-this address full of good, sound common-sense; words most timely, and most EDWIN WILDER. fitly spoken. Hingham, Mass., July 15, '99.

Passed to Spirit-Life.

From her home in North Fairfax, Vt., June 27, MBS. S. A. WELLS, aged 74 years.

A. WELLS, aged (4) fears. "Aunt Sarah Ann," as she was generally called, was a kind and benevolent woman, and a firm believer in Spiritu-alism. She has been a subscriber to the BANNER OF LIGHT since its infancy. Funeral services were conducted by Tuning Calburn GRUPTULDY, Coll Trans by Lucius Colburn. GERTRUDE R. GILLETTE.

From his home in Berlin Heights, O., June 20, CAPT. LEONARD B. CHAPIN

LEONARD B. CHAPIN He was born at Glen Falls, N. Y. in 1834, and came to Berlin with his parents at an early age. He was among the first to enlist in the Civil War, joining the Third Ohio Cav-alry as Captain of Company B, and serving two years, un-til his health falled. His aucestral line extend to the Pr-ritan founder of the city of Springlichd, Mass. He was the last of a family of four children. With the exception of a few years he has made his home in the town, and was widely known as one of its most prosperous and respected citizens. The funeral, on the 22d, was largely attended. Hudson Tuttle, by request made by the deceased some years ago, gave the discourse, which was full of the elo-quent consolation the New Philosophy of life and death has for those who mourn. It is, indeed, a staff of strength to those who are left in the shadows. The start of the shadows.

From Bakersfield, Cal., April 17, 1899, S. M. BALDWIN, late of 923 F street, Washington, D. C. I am hia son. M. H. BALDWIN.

### JULY 29, 1899.

### A Fairy Tale of Modern Times.

### BY CHARLES H. WHITE.

Once upon a time there lived in a certain city, the geographical location of which need not be mentioned, an unmarried man, still young, who kept a tobacco store, and a maiden lady, somewhat younger, who presided over a candy shop.

Old to relate, the little establishments of this man and woman were side by side, with only a thin partition separating them. Indeed, the two compartments had once been one, but had not rented well; so the owner had divided the large store, making two small ones, and had remodeled the doorway to suit the new purpose.

It happened that neither this man nor this woman was highly endowed in the matter of intellect. They were not precisely fcols, and were fully competent to make a fair living; but penetration or acuteness had been denied them, so that they could see no further, men-

tally, than across the room. The man lived in a happy-go-lucky manner. He slept in the rear of the store, made up his bed himself, gave his washing to a laundress, and ate his meals at a restaurant. A boy came in and tended shop while he was absent; for which service he paid the youth in particularly villainous cigarettes. The woman also lived in the rear of her store, cooked her meals herself, and did all of her work except her washing, which she sent out same as did the man.

Now, it came to pass that these two lonely Now, it came to pass that these two lonely and love-lorn individuals were dissatisfied with their mode of living, and they frequently met at their respective doorways, which were as close together as they well could be, and talked the subject over; but they seemed unable to arrive at a conclusion as to how they might improve their individual condi-tions. On one supplies moreover in a conclusion tions. On one sunshiny morning, however, a bright idea came to the man, and he hastened to communicate it to his gentle neighbor. Said he to her:

"Suppose we knock down our partition and make our little places into one big store. You attend to your side and I to mine, as formerly, but we will lump expenses and results. You will cook for both of us, and we will be as contented as two clams!"

contented as two clans!"
"Your plan is excellent," the woman replied. "Why was not this thought of before?
But what will our customers and neighbors say of us?"
"Oh," said the man, "that's easy!" and he indulged in a triumphant grin. "We'll marry, and then they won't have anything to say."
"All right!" cried the woman, clapping her hands with glee. "We will be married, and then no one will have a thing to say!"
So they had a clergyman tie the knot before

So they had a clergyman tie the knot before competent witnesses, and they paid a carpen-ter to take away their partition, and their joint career began.

Soon, however, the woman commenced to

grumble: "1 am not as well off as I used to be," she complained to her spouse; "I work for two now, whereas I used to work for only one. The profits from my side of the store have not increased, but are on the decline; and you take all the money, so that I have to come to you if I want to buy groceries or purchase a new dress. The dirty men who come to buy tobacco and cigars do not stay over on your side, but they lean against my counter and try to joke with me. They spit tobacco juice on the floor, so that the nice little girls who came in to buy gun and candy slide-around in it! The whole store is filled with vile tobacco-smoke all day long, which keeps awayimany of those who used to be my best customers. I really don't see what I've gained by the change "

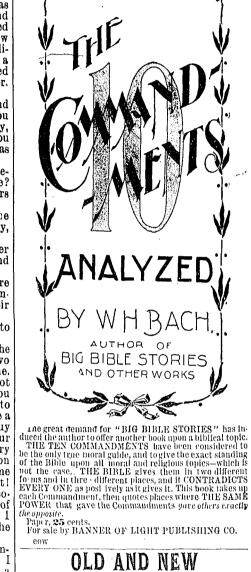
change." "Well," said the man, "I, too, have a com-plaint to make. Formerly I could do as I pleased. If I wanted to go anywhere, for a little recreation, I had only to hire someone in my place, and no questions were asked. Now I must give an account of my doings if 1 stir outside the store. I used to have pleasant chats with certain women, who came to buy tobacco for their husbands or snuff for themselves. Now I must be circumspect in my remarks to these women, or you will curtainlecture me. I have twice the figuring to do that I formerly had, as I have to keep the accounts for both sides; and I have had to learn how to advantageously buy confectionery and peanuts, as well as tobacco, pipes and cigars. I cannot see in what way I have bettered my condition. "Then let us go bac't to the old plan." said the woman; "That is, let us put back the store partition, and run our separate establishments as we used to do. We can live together in the back part, and I will cook for you, but you must pay me a fair price for your meals." "All right," said the man, "we will do that." So they returned to their original plan, only their domestic establishment was not dis-rupted. Matters did not run smoothly, how-ever. The woman failed to regain the patronage she had lost, as there were other candy stores near by. The man found it impossible to feel independent, as before his marriage, even though he went through the form of ap pearing to be so. Both realized, in a vague but appoying way, that there was something wrong in their present mode of living. It was then that a good fairy came to them. They were sitting together at the supper-table wien he walked in. Each was bemoaning the hard fate that had both of them in its grasp. "If we might only be as we were!" cried the

they did not love one another with near the fervency with which each loved self. The "Moral" of all this is: Do n't attempt to fast on Fridays unless you are slow enough on other days to make up for it!

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#### Aug. 27. 2tam24t National Spiritualists' Association

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cents. MRS. MARY T. LONGLEY, Sec'y, Pennsylva-nta Avenue, S. E.,, Washington, D. C. tf Feb. 20.

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

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iero are angels near	Old melodies
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us, mother	We shall not pass this way
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10 overgreen mountains of	If all who hate would love u
life	Solitude 2
ie land beyond	A good time now
ch beautiful hands	When the wife has gone
ie real life	away
aiting	The stingy man's fate
yond	Don't look for the flaws
s weary the waiting	Be careful what you say
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ie beautiful land	And so gues the world
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#### THE STAR OF ENDOR BY EBEN COBB.

man.

"If we only could!" the woman echoed: "we were good frien is then, and were doing well in business. Now my business is nearly ruined, and nothing has been gained in any way. It is a pity that you ever conceived the idea of our getting married, and a greater pity that I fell into the trap. I have been the suf-ferer all through."

"Not so great a sufferer as I have been," the man declared.

man declared. "You!" exclaimed the woman; "you have no cause for complaint. What little discom-fort you experienced was done away with by our revival of the old arrangement. I am sorry I ever consented to it; for, bad as it was to have our two stores made into one, and our different lines of business under one financial management, it is worse (now that we are man and wife), to have the original plan restored. Awkward questions are asked of me, and unkind remarks are made, which, added to the decline in my business, drive me nearly fran-

"You were the one who proposed returning to first principles," said the man, "and I was the one who consented. But I agree with you that there is something wrong about it. Nothing seems the same to me as it did before. I have lost my capacity for taking enjoyment in the little innocent flirtations which once used to delight me. I declare, I don't know what we are going to do!

we are going to do?" Then up spake the little fairy, who had been standing by the table listening, unobserved: "You are two fools!" said he. "Each of you is wrapped up in self, with no thought for the welfare of the other. You rushed into matrimony for the anticipated advancement of personal interests, neither of you granting consideration to the other's side of the question. You are being well punished for your folly. Marriage is not like a suit of clothes, to be tried on and then discarded if found unsatisfactory, nor is it like a toy, to be played with until one is tired of it and then put on a shelf. It is a serious contract, into which no one should enter without a full realization of the duties and responsibilities involved. It will never do for you to go on in this way, making a farce of the matter. Take my advice, and begin to live each for the other, instead of upon a selfish plan. Try to see how much you can do to make one another happy, and you will soon find the contentment which you have heretolore to vainly sought." The good fairy then vanished, leaving the couple gizing into each other's syst.

"I believe he is right," said the man. "I know he is!" the woman affirmed. "Why did we not think of this before?"

Then they endeavored to put into daily practice the principle of unselfishness, but they found it difficult to make it work well, because

## PSYCHOLOGY BY W. J. COLVILLE,

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The author says in his introduction: "The writer lay, no claim to having written a complete or exhaustive trea-tise on Psychology, but simply has undertaken to present in as popular a form as possible, some of the sallent fea-tures of the compendious theme. Reports of twenty-four distinct lectures, recently deliv-er din New York, Brooklyn, Boston, Philadelphia and oth er prominent cities of the United States, have contributed the basis of this volume. As the author has received numberless inquiries from all parts of the world as to where and how these lectures or Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earn est questioners.

decided and authoritative answer to all these kind and earn est questioners. The chief aim throughout the volume has been ab arouse increased interest in the workable possibilities 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 su pervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith pro-mulgated." mulgated.

#### CONTENTS.

CONTENTS. What is Psychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Sweden borg, 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 Now As-pects of Psychology. Ang Bea Com Com Day Goin Gua Mencal and Asolar Realing in the Light of Certain Now As-pects of Psychology. Music: Its Moral and Therapoutic 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 Mora: Evolution I TI յու Evolution. Telepathy and Transference of Thought, or Mental Teleg Mediumship, its Nature and Uses.
 Mediumship, its Nature and Uses.
 Habits, how Acquired and how Mastered; with some Oom ments on Obsession and its Remedy.
 Seership and Prophecy.
 Dreams and Visions.
 The Scientific Ghost and the Problem o. the Humis: Double. Stri The Human Anra. Heredity and Environment. Astrology, Palmistry and Periodicity; their Bearing or Psychology. Individuality vs. Eccentricity. Inv I

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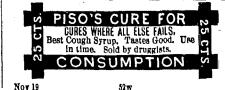
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### Notice to Local Societies.

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

### Local Briefs.

BOSTON. Hollis Hall, 789 Washington street: At morn ing circle, Mr. Hardy's little girl gave spirit-messages. She will be present next Sunday also. Those taking part afternoon and even-ing: Mesdames Tracy, M. K. Cutter, Fox, Capt. Winslow, Mr. Hardy and others. Mrs. Fox conductor.

Eagle Hall 616 Washington street, morning, afternoon and evening services participated in by Messrs. Woods. Hill, Archibald, Robinson, Newhall, Clark, Geo. Emerson, De Bos, Proc-tor, Bailey; Dr. Wyldes, Mesdames Wilkinson, Emmons, Fish, Bishop.

Commercial Hall-Mrs. Nutter, Conductor: Sunday, July 23, services morning and after-noon. Those Mesdames who took part, Wes-ton, Nutter, Smith; poem, Mrs. Taylor; Messrs. Nelke, Hilling, Quimby. Evening, Mr. E. W. Abbott delivered a lecture, followed with mes-sages by Mrs. Mellen: song, Miss Paulina Mar-shall and Miss Sarah Whitaker; poem, M. Bird, Mr. Arthur McKenna.

Odd Ladies' Hall, 446 Tremont street, Mrs. A. P. Gutierrez president: Mr. Haynes opened the meetings; remarks and evidences, Messrs. Pye, Haynes, Westley, Winslow. Cohen, Dear-born, Tuttle, Nelke, Heïsey, Ranklin; Mes-dames Pye, Gutierrez, Smith, Belcher. \*

### Massachusetts.

Malden Progressive Spiritualist Society. Our midsummer services are well attended and will be continued through the summer Sunday evenings Address by the President; music, Mrs. Barber; address and messages, Mrs. Demorest, of Pennsylvania, who received a warm welcome; address, Mr. Warner; ad-dress and messages, Mr. Cowen and Mrs. Bishop. Our Treasurer has the BANNER OF LIGHT on sale at all meetings. B. \*

Sunday, July 23, the fifth meeting under the auspices of the Veteran Spiritualists' Union was held at Waverley Home. A goodly number took advantage of the opportunity to have an outing and attend the meetings held at 2:30 and 4:30. Fine speakers and mediums were there, and the lady who presided at the organ added much to the success of the singing. All mediums and speakers are cordially invited to come and help in this noble cause. Every one is becoming interested; new faces are seen each Sunday. The money taken last Sunday amounted to twelve dolla's. MRS. J. S. SOPER, Clerk.

The Arthur Hodges Spiritual Society of Lynn held services at 36 Market street Sunday evening. The hall was well filled with seekers after spiritual knowledge, many from the churches being present. Music by Mrs. J. B. Hayes and one of her pupils. Mrs. N. S. Noyes Hayes and one of her pupils. Mrs. N. 5. Noyes gave an invocation aud an able address on "No Night There," which received well-mer-ited applause. Mrs. L. F. Holden spoke on "The Life of Ingersoll," and gave many spirit-messages Mrs. Lizzie D. Batler made well-

thoughts. Mrs. May S. Pepper had good audi-ences in spite of wet weather, and did not fail to interest them. Mr. Sandford Bionson is quite sick, but we trust he will be better scon. for the benefit of others. What is imparted to Mr. Beebee, medium, is on the ground, creat-ing much interest. A large circle has been held in the pavilion, and at a grove meeting Friday all were made welcome. Miss Ruth Spaulding is organist, and her efforts are much

appreciated. Mr. F. A. Wiggin has come and gone, but left behind much to think about. Mr. Dickinson, a psychometric reader, is with us. He joins in the conference discussions, which we all enjoy. W. J. Colville's lectures on "Suggestive Therapeutics and Kindred Subjects," at his

residence, 108 Queen street, German'own, have drawn together very intelligent companies of thinkers, including several well known physicians. Many questions are asked and an swored. The remaining lessons in the present course are announced for Saturday, July 29. Monday, July 31, and Wednesday, Aug. 2, at 8:15 P.M.

Atlantic City .- W. J. Colville has spoken to two fine audiences at that popular seaside resort, in the studio of the Misses Kehrwieder, Virginia avenue, close to the Board walk. A third lecture will be given Tuesday, Aug. 1, at

Usual circle held Sunday evening at Orient Hall, Portland, Me.; Mediums, Mesdames De-Lewis and Redion.

### A Trip to Oldtown.

Owing to many invitations from the Oldtown settlement of Indians to make them a visit, and as many promises to them to come, our party of five started from Boston. Prof. trist, and Prof. Walrond gave able addresses. Chamberlain of Harvard College, Mrs. William S. Butler, Mrs. John D. Allen, Mrs. Florence White and Mr. Harold Leslie. After a very pleasant trip we arrived at Red Indian Village. and were cordially and sumptuously entertained by Mrs. Koheler and her estimable daughters. Travelers, even for a short dis-tance (especially by water), always feel grate-ful when they arrive at their destination, to find a warm welcome and a good dinner, and we were just like other mortals-hungry. We found the welcome-and the dinner, and we

all did justice to the fine spread that had been provided by our kind hostess. A picnic was made up. Our party, with others, started in twenty cances, in charge of the Indians, and went seven miles up the Pe-

nobscot river, landed at Pine Grove, a delightful spot, that gives one the impression that i is God's own Temple, made to worship in. These children of Nature obey the great commandment, "Thou shalt have no other God but me." One feels a peaceful calm in the deep woods that cannot be expressed in words. We wandered about for a while, and then the bountiful lunch that good Mrs. Koheler and her daughters had provided was spread out under the trees, and a delightful hour was passed in partaking of the good things, served on Nature's table, and in conversation, for the Indians of O.dtown are very interesting to visit. The older people gave us many bits of information of the early days. Following the lutch, there was a cance race by the indian girls, for a Harvard flag. There were eight in the race. Two won the prize, which was pre-sented by Prof. Chamberlain, the donor of the lag. A that the race we say some of the young flag. After the race we saw some of the young children-manœuver with cances, and it was something wonderful. Our young people who feel that they know just how to handle them could take lessons of these little ones, who are as much at home in their cances as on the land.

When all the sports were over, and the day was drawing to a close, we started back to Old town, over the rapids, in cances. There were eighteen in all-eighteen cances all in line I felt my time had come to go, when we came to those whiring rapids, in that little shell that one could almost blow over. I tried to think started I drew a long breath, but in a moment 1 lost all fear-we went along as steadily as in the smooth water, and passed the rapids safely. Were not nature's own children conducting us? On reaching still water, the canoes drew up in line, and all united with Mr. Harold Lesie in singing the "Star Spangled Banner," and "America." It was grand. The echges caught the words and repeated them from hill to hill until they were lost in the distance. After landing and resting for a time, we visited the old chief, Big Thunder, called "the peace-maker." He is eighty years old. He entertained us with many reminiscences of the first tribe of Pen bscot Indians and exhibited relics of past days. We could have lingered for hours and listened to his interesting stories of the past. We read in books of the early Indian settlers, but rarely have the opportu nity to converse in person with one whose ancestors have all passed to the "Happy Hunting Grounds," to dwell forever with the Great Spirit. In the evening we were given a grand Indian ball. The hall was finely decorated, and the music was good. We felt that young and old had done all they could to have us enjoy our visit, and we did enjoy every moment. When we left them we felt that our cup was overflowing with the pleasure they had given us, and we promised to visit them again. We re-turned home by the way of Maranocook, where Mrs. Wm. S Butler has a summer residence. There we found an abundance of fishing, but could not stay long to enjoy it, as some of the party were called home; but we shall all of us remember with great pleasure our trip to Old-town, MRS. F. J. E. Boston, June 25.

us we should be willing to impart to others without measure." Mrs. Whitlook in the evening gave a short

talk on "Palmistry." She has a warm place in the hearts of the people in this camp. There are not cottages enough on the grounds to ac-commodate the people who want to come here. S. L. BEAL.

### Camp Canyon.

We are moving! Camp Canyon, in grand old Colorado, the home of giant mountains, crystal cascades, purest air and sublimest scenery, is at last under the skilful leadership of Mr. George Taylor, of Denver, aided by his faithful coworker, Mrs. M. Taylor, who has obtained headquarters which for admirable adaptation cannot be surpassed. It is situated in South Boulder Canyon, three miles from railway, twenty-seven miles from Denver, that thriving metropolis of mining, thritt, commercial activ-ity and mental culture, four and one-half miles from Boulder, a city of tweive thousand inhabitants and the home of our State Uni-

versity. Camp Canyon is certainly a panorama of the wonderful-boulders, cliffs and crags on every hand seeking to imprison the sky; Rickies, pouring their dissolving snows, whose white ness merges in a foamy rush over the stony bed of the deep gorge; below, flowers fragrantizing, embalming on every hand. Among these are we! Our preliminary was on Sunday, July 9. W. E. Mansfield, a noted psychome-

Mrs. Louie Jeffries, from Topeka, Kansas, accompanied by her two little twin children, Daisy and Lilly, are among our special attrac-tions. They are twin in size, feature, dress, graceful demeanor and artist ability. They are only nine years old; yet few, very iew, can equal them in their chosen role. Their sing-ing and graceful dancing charm every one. Their words and music are largely original, being prepared for them by their gifted mother. We also have with us W. J. Hackett of Pueolo. a healing medium.

We are very sanguine of success. We furnish tents, dinners, etc., for all who may desire; also conveyance to and from the cars at a merely nominal cost. It is the intention ul-timately to found a cooperative home for radi cals, where agriculture, fruit-culture and dairying may yield their quota of revenue. Detail is not yet definitely established, but four hundred and eighty acres begin. Each side of the Canyon, embracing a mile or more of mountains has hear hearb for this purpose mountains, has been bought for this purpose. We need funds for this undertaking. Will any one aid us in this grand work?

Colorado! Silver State! 'Mong all the others grandly great! Mountain home and crystal sky, Angels greet us, coming night

J. M. CLARKE.

### The Second Annual Convention of the N. Y. P. S. U.

On Aug. 25 and 26, which is but a short time hence, the National Young People's Spiritualist Union will assemble in convention at Onset, Mass., there to give fresh impetus to the movement inaugurated by and on behall of the young people, and it is necessary that their hearty coöperation should be at once exerted in order to make this convention a successful one.

I believe this is the first Spiritualist Convention to be held in Massachusetts; especially is it the first strictly young people's convention, and it may be some time before another such convention is held in the East; therefore adof all I had ever done, concluded it was use-less, and resigned myself to my fate; but the Indians know the rapids, and I think they was a spiritualist convention, and the movement should receive the hearty assistance movement should receive the hearty assistance of the young people in that vicinity. A large delegation should go to Onset from Boston, as the two days would be not only pleasantly but we believe profitably spent. The local man-ager, Mr. Walter I. Prentiss, is striving hard to make the event a marked success, but he needs assistance. Let all the young people interset the speaker in this movement take an interest themselves in this movement, take an active part in the work, and acquaint Mr. Prentiss without delay of their intentions and willingness to cooperate with him. The aim and object of the N.Y.P.S.U. is to foster the organization of Young People's Un ions in every vicinity—to congregate the mem-bers for social, intellectual and spiritual development. The secretary, Miss Anna M. Stein berg, 506 12 h street. N. W. Washington. D. C. will take pleasure in forwarding copies of the constitution of the national and local unions thus giving to those who desire it, full information regarding this movement. These consti-tutions may also be obtained from Mr. Prentiss, who may be addressed at 314 Park avenue, Worcester, Mass., and after Aug. 1 at Onset, 1888. At Rochester, N. Y., on the occasion of the Jubilee, and at Lily Dale, N. Y., where the first annual convention was held, the young people showed their earnestness and enthusi asm by giving to the movement their united aid and ccoperation, and we hope the young people of Massachusetts and vicinity will go them one better and make the second annual convention a decided success. The coopera-tion of our elder brothers and sisters in this work will be sincerely appreciated. I. C. I. EVANS, Pres. N. Y. P. S. U. 1352 ½ B street, S. W., Washington, D. C.



Gail Borden

COLAND

The Closing Day of the Spiritualist Training School at Maple Dell.

EAGLE

APERFECT

The closing exercises at the auditorium Thursday afternoon, July 13, were a decided success. Not only did the Spiritualists of Mantua and vioinity attend, but quite a num-ber of citizens of different denominations were present and enjoyed themselves The exer-cises were opened with a suitable congrega-Rev. Moses Hull. As the time was too short and a few of the addresses somewhat lengthy, a part of the program was omitted

Miss Victoria Moore, one of the students, read a valuable essay on "Proper Education." Miss Edna Cole performed several beautiful selections on the piano and accompanied the singing with instrumental music. Miss Nina Cole read a practical essay entitled "Soiritual-ism and its Possibilities." Mrs. Ella William-son enchanted the audience with her beautiful voice; her singing was heartily encored. Mr. Niver gave a comic piece called "Inventory of the School" Mrs. Ellis presented an essay on "Mirth," also an address of thanks from the class to the teachers and professors. Mrs. Emma Abbott delivered quite an interesting essay on "The Influence of Music on Human Life." Mrs. Jahnke, the teacher of oratory and voice and physical culture, contributed much to the entertainment by her inimitable delivery. Mrs. Mattie Hull made a fluent ad dress to her class and the whole school upon "The Necessity of Mind Culture." Mrs. Mary Ingalls read an address of thanks from the class to Mrs. Jahnke for the zeal she displayed in the performance of her duties as teacher. A vo e of thanks was expressed by Mrs. Ellis to Dr. D. M. King for his kindness and devo-

tion to the Psychic Class in delivering twenty-five free lectures to the school. Rev. Moses Hull made a strong appeal to all the classes and Spiritualists present to work the coming months for the increase of the number of stu dents, which has more than doubled this year. Seven young girls, affectionately called "the daughters of the Camp," sang beautifully and executed mimic and physical exercises on the stage

Dr. Nellie Mosier, medium, gave a dozen or more tests of her powers to describe spirits who had messages for their friends present.

What shall I say about our Dr. D. M. King, who for fifty years has worked unceasingly for the Cause of Spiritual Truth? He has done more than any other man in the State of Onio to enlighten the people, not only about the knowledge of spirit-return and how to obtain said knowledge, but by his teaching he has shown how to live and make others happy. His knowledge of Psychic law and Parenology is the very key to the power to live a good and useful life here, and have not only the hope but knowledge of a happy hereafter. BY THE OLDEST STUDENT, M. F. F.

### Lake Brady, O.

Our last speaker was Will C. Hodge of Chicago, who has for thirty-one years promulgated spiritual truths. He does not claim any direct controls, though he frequently senses the presence of individual spirits, giving their thoughts

### A Card of Thanks.

BRAND

SENDFOR

"BABIES"

A BOOK FOR MOTHERS.

I desire to express my thanks to those who kindly assisted me during a long season of suffering caused by a street railway accident. especially the BANNER OF LIGHT, the Boston Ladies' Aid Society and other friends whose aid and sympathy relieved mental anxiety, thereby making more favorable conditions for my recovery. In my lonely hours many thoughts have come to me, among which is this: If Spiritualists in general would con-tribute to well organized societies such as I have named, how much better prepared they would be to meet the exigencies of individual cases. A mite from each would make a goodly sum to disburse among the many in distress. My own efforts and utterances have been for the organization of all Spiritualists for the better promotion of the Cause. Happily I am re-stored to a fair degree of health, and hope by the element of power given through my me-diumship to become active in upholding the Banner of pure Spiritualism. I am now able to care for myself, and with the help of loving spirit guides may yet be of some service to the Cause we love so well. To all who are my companions in suffering, I extend sympathy and best wishes for your comfort and relief. MRS. CYNTHIA H. CLARKE. Boston, Mass. Address BANNER OF LIGHT.

### The Temple Heights Spiritualist Corporation

Will hold its Seventeenth Annual Session at Temple Heights, Northport, Maine, commencing August 12th and closing August 20th. Program: Saturday, August 12, 2 P. M., lecture, Edgar W. Emerson, followed by messages. 13th, 10 A. M., lecture, Harrison D. Barrett; 2 P. M., lecture and messages, Edgar W. Emer-son. 14th, A. M., lecture and messages, Edgar W. Emerson; P. M, lecture and messages, Mrs. W. Emerson; P. M., lecture and messages, Mrs. Tillie U. Reynolds. 15th, A. M., lecture and messages, Mrs. Tillie U. Reynolds; P. M., lect-ure, Harrison D. Barrett. 16th, A. M., lecture, Mrs. Ida, P. A. Whitlock; P. M., lecture and messages, J. Frank Baxter. 17tb, 7:30 A. M., Corporation Meeting: 10 A. M., lecture and messages, Mrs. Tillie U. Reynolds; 2 P. M., lect-ure, Mrs. Ida P. A. Whitlock. 18th, A. M., lecture and messages, Mrs. Tillie U. Reynolds; P. M., lecture and messages, J. Frank Baxter. P. M., lecture and messages, J. Frank Baxter. 19th, A. M., lecture and messages, Mrs. Tillie U. Reynolds; P.M., lecture, Mrs. Ida P. A. Whit-lock. Sunday, 20th. A. M., lecture and mes-sages, Mrs. Tillie U. Reynolds; P. M., lecture

Reduced rates on the Maine Central Rail-road from all stations to Belfast. Tickets out be purchased from August 11th, good to August 21st, inclusive. Parties from Boston and winity should take Boston and Boston to August 21st, inclusive. Parties from Boston and vicinity should take Boston and Bangor steamers to Northport. There they can be met by Capt A. F. Elweil, or F. A. Dickey (if noti-fied) and transported to Temple Heights. The steamer M and M, W. D. Bennett, Captain, will leave Belfast every day at 10:05 A.M. (on arrival of morning train) for Temple Heights, touching all points to Camden. Returning, leaving Camden at 12:30 p.M. Beduction or leaving Camden at 12:30 P.M. Reduction on

fares during the meetings. Thursday evening, Aug evening, August 17, a literary and musical encertainment will be given in the auditorium for the benefit of the so liety. The Ladies' Aid Society of Temple Heights," will hold a fair and sale of useful and fancy articles, in the small hall adjoining the audito-rium. Friends are invited to contribute articles for this sale. Lodgings and board can be obtained at reasonable rates, at the boarding houses. Any desiring cottages or land for tenting purposes, can apply to F. A. Dickey, Northport, Me. Fresh vegetables, milk and other supplies, will be sold upon the grounds, daily.

chosen remarks and gave +pirit-communications, all said to be correct. Next Sunday at 7:30.

John Banks writes from Lowell .- Sunday, July 23, we held a very successful meeting, with Mr. J. S. Scarlett on our platform. He gave a good, instructive discourse, "Evolution of Spiritualism," and many spirit messages that were convincing.

Camp Progress, Mowerland Park, Upper Swampscott, July 23.—About two thousand people were present to enjoy the speaking and spirit messages given by the mediums present. The first meeting was held at 11 o'clock A.M., and Drs. Legrand and Chase gave massage treatment to twenty seven persons. All ac-knowledged the power and felt benefitted by the same. The 2 o'clock meeting opened by the quartet, "Building for Eternity"; invoca-tion, L. D. Milliken, of Lynn; song, "Sweet Peace," quartet; remarks, Mrs. Hannah A. Baker, of Danvers; solo, Mr. Wiley, of Bev-erly; remarks, Mrs. Jennie K. D. Conaut Hen-derson; selection, "Just Over There," Dr. Wardwell, Beverly; remarks, Prof. Webber, of Dantant Decreated Mrs. Dancort of Unry Boston; messages, Mrs. Demorest, of Lynn: song, Charles E. Legrand, of Salem; remarks, James Smith, of Cliftondale; song (by request), Mrs. Merrill, of Lynn, "Who Will Greet Me First in Heaven?"; remarks, Mrs. Dr. Chase, of Swampscott; singing, quartet; recitation, Mrs. May Edgecomb, of Swampscott. N. B. P.

#### Other States.

On Sunday, July 23, W. J. Colville addressed two large andiences in Casino Hall, 13th street and Girard avenue, Philadelphia, where the special summer services are proving a great success. The morning lecture on "Prophetic Dreams" was of great interest, and the evening topic, "Predestination," excited more than common attention by reason of a prolonged discussion of that theme in the Philadelphia Bulletin. The lecturer insisted that it was all in vain to advocate foreordination in such a manner as to exclude human free-agency, and then insist upon moral responsibility. The only practical view of this tremendous subject must be that taken by those who confine their theory of predestination to the changeless relation between cause and effect.

The very much misunderstood Oriental doc trine of Karma is only an acknowlodgment of law supreme in the universe, though many professed Theosophists have unwarrantably made it apply to individual lives in a most depress ing manner. In summing up a very forcible statement of the reasons for holding a decidedly modified view of predestination, the speaker said: "There are profound universal mysteries which, with our present knowledge, we can none of us completely solve; but we are ever safe in inculcating such views of life as do manifestly encourage humanity to noble ways of living. Take away all thought of individual responsibility, and life is reduced to a dreary, meaningless automatism, and all incentives to endeavor evaporate into nothingness; but teach your children one and all that happiness and usefulness here and hereafter are graded upon discovery of law and compliance with spiritual order, then, though law is immutable and the decree of the Eternal is changeless, we are ever free to discover more and more of the law's provisions, and to be-come increasingly free actors on the stage of life's experimental spheres. Predestination concerns the unchanging order of the uni-verse, not the conduct of the individual; but the relations which are eternal are so wise and so beneficent that through the law's incessant operation, all things work together for mani-

fest good as their necessary outcome. 'On Sunday next, July 30, W. J. Colville's subjects will be: 10:30 A.M., "A Memorial Sketch of the Life and Work of Col. Robert Ingersoll"; 7:45 P.M., "Socialism Impartially Viswed from a Spiritual and an Industrial Viewed from a Spiritual and an Industrial Standpoint." Everybody welcome. Collections for expenses

### Ocean Grove.

HARWICHPORT, MASS -Ocean Grove is one of the most beautiful spots on the borders of Massachusetts waters. What a desirable spot for thought and meditation! Beautiful waters, beautiful skies, beautiful songs of birds, and invigorating air.

In the forenoon of Sunday, July 16, we held meetings in the grove, but afternoon and even-ing the rain compelled us to seek shelter. The morning exercises opened with singing by Mrs. M. S. Ayer, Miss Minerva Bearse presiding at the organ. Then followed an excellent lecture by Edgar W. Emerson. His subject was "Rev-elations of Spiritualism." Mediumship, he said, is the foundation of Spiritualism. Death does not end all, but is the gateway to broader fields. Death is as necessary to our development as birth. We can walk in the valleys of earth ife and at the same time say we have no fear. Whitened locks are only the blossoms of immortality. Spiritualism has been an illumina-tor, an educator, a refiner and a purifier. Let us not be forever looking for fraud, but let us look friends and welcome them. Let us seek to make others happy, and we will be happy ourselves. A number of spirit messages were given and recognized at the close of the lecture. In the afternoon Mr. Emerson took for his subject "Phenomena versus Philosophy." He referred to higher development, cold intellectuality, warmth of spirit, old fashioned Spirit-ualism, and touched upon rappings, slate writing, personation, materialization, etherializa-tion and body building. All was much enjoyed by his hearers, as were the evidences which folowed. Mr. Emerson is very much liked by the campers. In the evening we held a con-ference, several taking part.

Mrs. Ida P. A. Whitlock of Providence, R. I., was the next speaker. Her subject was, "What have we to give to the World?" "Not we," she said, "as a little band, but we as a great body of Spiritualists? The world in material, in mental, in financial and in spiritual affairs, seems to be disturbed. Have we any-thing to offer to render it assistance? The child's question is not 'What can I do for the world?' but 'What can I get out of the world?' If we believe the spirits it is our duty to re-ceive from them instructions, and it is our duty to give to the world what we receive. Niantic.-Mrs. N. H. Fogg writes: "We are having a good time at Niantic Camp. Miss Lizzle Harlow contributed many stirring

#### CURIOUS BITS IN THE WHITE MOUNTAINS.

You may travel this country over, but there is no section more interesting in every sense of the word than is the White Mountain Region of New Hamp. shire. Every resort within its confines has its own particular wonders or scenic attractions, many of them being strange yet decidedly interesting natural formations. Take, for instance, Elephant's Head in Crawford's Notch,-the rock deposits forming the trunk, head, eye and ear of a gigantic elephant, which

the set of a great distance. Then there is, in the Franconia Region, that most widely known forma-tion the Profile, or Old Man of the Mountain, which stands guard over Profile Lake; and not far distant is the great Cannon Rock surmounting the mountain of that name. Down at North Conway is the oddity, White Horse Ledge, and thus you will find in every locality some marked peculiarity that is wonderfully interesting. Mount Pleasant and Fabyans are in the very heart of the mountain region, and a short jour-Very heart of the mountain region, and a short jour-ney in various directions will bring the tourist to Crawfords, Jefferson, Jackson, Bartlett, Sugar Hill, Bethlehem, Maplewood, Twin Mountain, Profile House, Littleton, or Mount Washington, and the view of the Presidential Range from hereabouts is excep-tional. Every one visiting the mountain regions should plan to visit the summit of Mount Washington, for, be-sides the ride to the fon of the mountain moustin which is a plan to visit the summit of Mount Washington, for, be-sides the ride to the top of the mountain, which is a most sensational experience, there is a continuously changing outlook in every direction. Portland and Old Occan are often seen on a clear day, while between lay those gems of lakes, Ossipee, Sebago, Moosehead, and many of smaller size sparkling like bits of shining silver. In other directions the eye catches glimpses of Berlin, of Maplewood, and of the mountain peaks for miles around. When on the summit you are by no means confined to the plattorm surrounding the hotel, for there are a score of places within easy distance for there are a score of places within easy distance worthy of visit. Among them is the Lake of the Clouds, a goody sized sheet of water, which is ever clear and cold. Then there is the great chasm known as the Gulf of Mexico, and in the Alpine Gardens grows a variety of mountain plants and flowers which for rarity and beauty would be hard to equal; but the most wonderful place of all is Tuckerman's Ravine. most wonderial place of all is Tuckerman's Ravine. Here the snow lies a hundred feet deep, and through it, cut by the waters coursing down by the mountain side, is a series of beautiful arches, the spans being of sufficient size to admit a team, could one but reach them. The descent to the ravine is a most perilous one and only the most experienced mountain climbers ever attempt to visit it. The hotels of the mountains ever attempt to visit it. The holeis of the mountains are models of convenience and magalficence, and all visiting the region are assured a pleasant, healthful and profitable sojourn. You, of course, want to know all about the mountains, so send a two-cent stamp to General Passenger Department, Boston and Maine R.R., Boston, for the book "Mountain Pointers," and with it you will get an excursion book, both of which are replete with information of value to tourists; and for all cents in atemps will be send a collection of for six cents in stamps will be sent a collection of beautiful half-tones entitled "Mountains of New Eng-

to him, and also sees them clairvoyantly. One of his discourses was made up entirely of questions handed to him by persons in the audi-ence. Several of his answers were well worth recording. To the question, "What is the best plan for an investigator to pursue?" his answer was, "Be honest. Don't go to a séance with your mind already made up that it is a fraud, anyhow, saying mentally to the medium, 'If you've got any spirits, trot them out; but I'll not believe when I do see them.' Study the science of Spiritualism, not with precon ceived ideas, but be open to conviction. Take a good spiritualistic paper, and read up on the philosophy. Be patient in your investigations, and if you fail to be convinced ninety-nine times, the hundreth time this truth may be revealed to you."

Auother question was, "Why are dark sé-ances necessary?" Mr. Hodge called attention to the fact that darkness is absolutely neces sary for many of nature's processes, from the development of a photograph to the production of a rose; light being positive, dissipated these finer forces, which would sometimes fail even when the best conditions were at work. that case," said he, "When mediums get nothtng, they should give nothing. When nature fails to produce a rose, she does not palm off a bur dock or a Canada thistle in place." He clinched his arguments by very eloquently describing the dark séance held by nature every twenty-four hours.

"Why can earth-bound spirits communicate better than those from the higher .spheres? was another question that called out practical thoughts. Said he: "They have more material to work with. They mingle with us, are still of us, and can manipulate the forces that surround us. We cannot go beyond our own limit to reach these higher forces, and they are obliged to penetrate this denser more earthly atmosphere to reach us."

Several questions had a bearing on reincarnation, but Mr. Hodge in his answers threw the idea into a very unfavorable light, either from lack of knowledge upon the subject, or possibly prejudice against it. His answers excited considerable comment, as many in his audience were inclined toward the idea of re embodiment for the purpose of soul progression

Our medium for this week has been Mr. George C. Day of Philadelphia. Though a stranger among us, Mr. Day has made many friends, and in his quiet, unobtrusive way has convinced many people of the presence of their spirit-friends. He was called away to officiate at the funeral of Edward Austin, of Cleveland, O. Our Cleveland friends were so well pleased with his discourse there that he was urged to make his home in the Forest City. To the phases of phenomena already men-

tioned, represented at our camp, we have added that of independent slate writing by Mr. Harvey Chase; materialization, Mra. May McCoy; and spirit-telegraphy, Mr. M. Henry. MRS. M. McCaslin.

### Lily Dale, N. Y.

Camp Cassadaga presents a very attractive Nearly all the cottages are occupied. cture. The hotels are filling up, and there is every in-dication of a good attendance this season.

The audiences have been good, and the speakers thus far were Mrs. Clara Watson and Moses Hull. On this occasion they excelled even themselves. A reception was tendered them and Mrs. Hull, July 16, at Library Hall. The Camp opened very auspiciously, and bids fair to keep up its old time reputation. The best speakers, the best mediums and the best people come to Cassadaga. Every phase of phe nomena is represented. Everything possible is done to furnish profit and pleasure to all who come, and I feel safe in saying no one who comes will be disappointed.

### Central New York Camp,

located at Freeville, N. Y., is now in session, and will be until Aug. 13. W. J. Colville will be with us Aug. 3 and remain one week. G.V. Cordingley will give platform messages during the sesson, and several other mediums are now on the grounds. Mrs. S. A. Armstrong is filling the position of chairman with her usual grace and good judgment; she will also lecture some time during the season. CORR.

### The On-i-set Wigwam Society

Opened meetings as usual July 15, and will continue till Sept. 15. Hours from 9 to 10 A. M., and from 4 to 5 P. M. daily.

MARY C. WESTON, President.

### Spiritualist Camp-Meetings for 1899.

The reader will find subjoined a partial list of the local-ities and time of sessions where the convocations are to be held. As THE BANNER is always ready and willing to givefail the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the MANAGERS will bear in mind the importance of freely cir-culating it among the visitors as fully as possible, and that the PLATFORM SPEAKERS will not fail to call attention to it as occasion may offer-thus cooperating in efforts to in-crease its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause de-mands of all its public advocates. Cassudaga Lake Free Association, Lily Dale.

Cassadaga Lake Free Association, Lily Dale, N. Y.-Opens July 14; closes Aug. 27. Onset Bay, Muss.-July 2 to Aug. 27.

Lake Pleasant, Mass.-July 30 to Aug. 27. Queen City Park, Barlington, Vt. -July 30 to Seut. 3.

New Era, Oregon.-July 8 to 2'. Niantic, Cona.-June 26 to Sept. 9.

Riverside Park, Grand Ledge, Mich.-July 21 to Aug. 10.

Texas Camp Meeting .- Oct. 1 to 15. Briggs Park Camp, Grand Rapids, Mich.-July to 30

Nebraska Camp.-July 14 to 25. Lake Brady, Ohio .- July 2 to Sept. 1. Island Lake Camp, Mich.-July 16 to Aug. 31. Maple Dell Park, O.-July 30 to Sept. 3 Vicksburg, Mich.-Aug. 5 to 28. Lake Sunapee, N. H.-July 29 to Aug. 26. Camp Progress, Mass.-June 4 to Sept. 24. Camp Monroe, Ill .- July 1 to Aug. 1. Verona Park, Me.-Aug. 4 to 29. Temple Heights, Me.-Aug. 12 to 20. Etna, Me .- Aug. 25 to Sept. 3. Madison, Me .- Sept. 1 to Sept. 10. Cape Cod, Harwichport, Mass.-July 16 to 80. Mississippi Valley Spirit salist Association, Clin-ton, lows.-July 29 to Aug. 27. Friends of Human Progress, forty-fourth annual meeting, North Collins, N.Y.-Sept. 1, 2, 3. Ashley, Ohio.-Aug. 6 to 27. Franklin, Neb .- July 21 to Aug. 6. Chesterfield, Ind .- July 20 to Aug. 28.

Summerland Beach, O .- Aug. 7 to Sept. 3. Delphos, Kan.-Aug. 11 to 28. Forest Home, Mich .- July 8 to 29. Ontalpa Park, Liberal, Mo.-Aug. 19 to Sept. 3. Island Park, Winfield, Kan.-Sept. 9 to 25. Haslett Park, Mich .- Aug. \$ to Sept. 5. Summerland Spiritualist Association.-Aug. 27. Liberty Park, East Setauket, L. I.-Aug. 1 to Aug. 31.

OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT OF MARCH 25, 1999.

AND PREMIUMS.-FACTORY TO FAMILY Send for a beautiful booklet free, sit tells how to obtain, free, the famous Larkin premiums worth \$10.00 each. The Larkin Scap Mig. Co., Larkin St., Buffalo, N.Y.