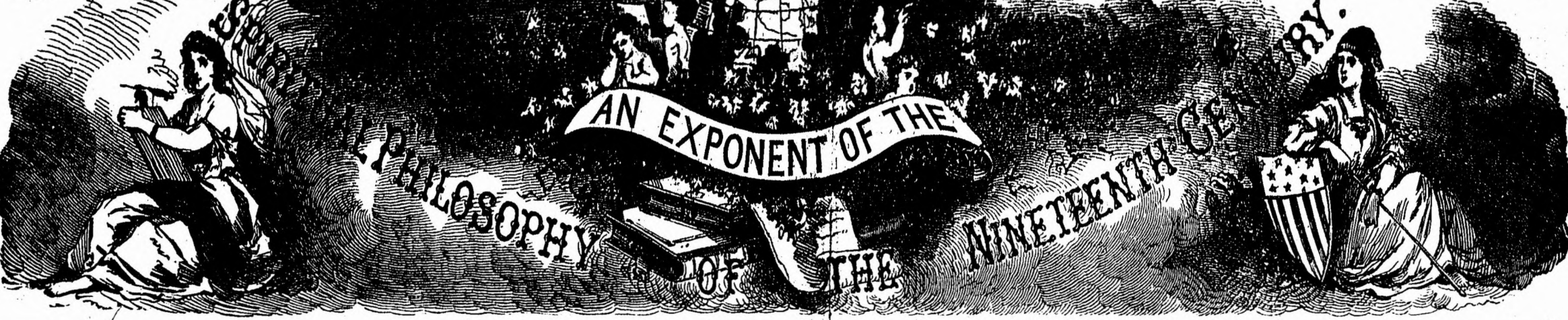


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SERVICE.

By EDGAR GREENLEAF BRADFORD.

He who would have immortal youth
Must know this truth:
Thy brother's need is thy strength's meed.
Truth giveth youth.
Do not the sea-fed clouds distill
The crystal rill,
That willow and beech within its reach
May drink their fill?
Why does the herbage clothe the plain?
Ah! not in vain,
Since man and beast, greatest and least,
Revive again!
Oh! let all craving ones be fed
With living bread;
Let souls be joyed, and hearts be buoyed,
And saved from dread.
Accept also this froward gift,
For I would shift
The bounty o'er—be less, then more:
Myself uplift!
Who calls thee rightly, soon or late,
Has access straight
To all thy store; a wide-swung door
Invites his fate.
To be, to do, is but to serve—
As 't were, to curve
"Good will to men" to self again:
'T is this to serve!

Brooklyn.

*This is a companion-piece to "Evocation," published recently.

Spirit Memory.

By CHARLES DAWBARN.

PART II.

Our next step is not for the casual reader of these articles; only the willing student can take it; and he had better read and reread the preceding article, as he is about to enter much further into the realm where "vibratory moonshine" will persist in troubling our good brother, the venerable Lyman C. Howe.

We have seen that vibration and memory are intimately associated, and that memory itself is simply recalling to mortal mind the effect produced by some incident which created a thought. To recall that incident or thought, the vibration must be repeated. The true man is the Ego, which, when asserting itself through matter, we call "Intelligence." This Intelligence both controls matter and is subject to the law of matter. Every effort to control matter causes a vibration of molecules by the power of the thought. Apply sufficient power to matter, and we have a result called electricity. Change the rate of movement, and it becomes magnetism. Further changes will note themselves as heat or light. They are distinct manifestations of certain rates of vibration induced by power, although all alike are only molecular movements. The molecule, the vibration, the force, are all alike invisible to mortal sense, which deals with effects alone. But you cannot produce the effect of magnetism while the vibration is that of light or electricity. You must also have a certain rate of movement different to all the preceding, if you wish to express intelligent thought. It is a movement of its own, created by thought power in the human dynamo, which we call the brain. But the Ego is limited to the possibilities of that dynamo. If the instrument work too slow, there is no manifestation of intelligence; if too fast, the dynamo is itself destroyed. And one dynamo will, as we have seen, only exchange intelligence with another dynamo moving at the same rate as itself, and even then only if there has been an agreed and mutually understood code. Under these conditions we have manifestations of the five senses, and also of some others, such as psychometry, clairvoyance, etc. But these extra senses are really only a sort of X-ray attachment, manifesting at the very verge of vibrations possible to that form.

But when this mortal dynamo has disappeared, what then? Science teaches us that nothing is destroyed. We have the same intelligence, matter and force, but now at work without that mortal brain. I have pointed out the fact that the Ego always expresses itself in form appropriate to its thought. So the matter used will necessarily assume a human form and brain, unless something better has been thought out. But the new brain cannot share vibrations with any mortal brain, for its vibrations do not touch mortal sense. There may be new senses, perhaps many of them, but the old ones have disappeared. So the change which we call "death" finds intelligence working amidst vibrations impossible to the old brain. There can be no contact, and therefore no exchange of intelligence. But the student will mark that this new brain-form has necessarily its own extreme margin in which its intelligence can work. There are of course, as in earth life, what we may call spirit X-rays, that is to say, clairvoyant and psychometric powers working at this outward margin of the field occupied by the intelligence governing that form. They represent the extreme verge of possibility for the new brain, just as similar X-rays were the outer possibilities of earth-life. The existence of this new brain is the bottom fact of Modern Spiritualism, and that there is a point of contact with old vibrations is proved by spirit return. Yet, as we have seen, any possible contact can only be at the very outermost vibrations of either and both forms. This compels us to once again turn to the law of memory itself, for it has been assumed, as Mr. Hudson Tuttle says, for the last fifty years, that the new form is loaded with the old memories.

Most certainly at each centre there is no pos-

sible exchange of vibration. And since memory is the recall of an exact vibration, any possible exchange of thought can only be at the outer verge of the vibrations controlled by each intelligence. In other words, clairvoyance may meet clairvoyance, and psychometric sensitiveness of the new life may clasp hands with its mortal brother. So much is all that is possible under these laws of Nature. Now, what does it mean, and what is the bearing of this fact upon spirit return? Of course, any new senses possessed by the spirit cannot be reflected in our vibrations. The spirit cannot, so to speak, clasp hands with the mortal. Both these exterior senses are abnormal in both mortal and spirit alike. So we will turn to the mortal and study their manifestation in earth life. The first fact is that they are both unreliable and unveridical when compared with ordinary mortal sense. Ask the merchant who believes in clairvoyance if he dare run his business, even for one hour, by that faculty? On his desk lie his morning letters. Let the clairvoyant tell him the names of his correspondents, and just what are the orders for sugar and soap and nails. We see in a moment that clairvoyance is only the *fag end* of the sense of sight. Sometimes you can see with it, and more times you can't. And when you do see, look out for mistakes by the bushel. At best you only use it when normal sight won't work. Here is a sick man, sick inside, where surely the clairvoyant doctor ought to beat the regular physician all to smithereens in telling what is the matter. The world of to-day finds mistakes on both sides, with the physician's guess just about as good as the clairvoyant's sight, and often much better. Your friend is sick. If you can see the boil on his neck, you don't want either doctor or seer to tell you what is the matter with him. So at best you only try to use the far-off sight when the near-by eye won't work. The normal are your workable faculties. Your senses grow unreliable as they get further from the centre. Such is the mortal side of the question. Now turn to the spirit's side, and let us note a few of his limitations.

In the first place he is a human Ego whose intelligence has compelled the atoms into a form called human, because we are accustomed to it. His form is composed of matter vibrating so rapidly we can neither see, hear, taste, touch nor smell it with mortal sense which is normal. That spirit form has, of course, a variety of senses. We assume that, because no intelligent Ego would be content to sit still and think, through all eternity, like a Christian Scientist, his senses like ours necessarily have a limit. That is to say they work better at normal distance from their special organ. But like the mortal the spirit sense can run an X-ray express outside the everyday limit. And with such spirit, clairvoyant or psychometric sense that spirit can, if he is still within reasonable distance from earth, actually meet the X-ray express of the mortal. He can prove his presence by these faculties. And the nearer he can crowd into earth-life the more he knows what is going on. But all the same the further he is from his own center of his own spirit senses the less accurate becomes his perception and memory of spirit-life, and all its details.

Now test his X-ray powers as you tested those of the mortal. Ask him to look for the missing ship; the body of the drowned; or the criminal fleeing from justice. Once in five hundred times he is startlingly accurate, but even then you find him thoroughly impractical. Yet do him justice. Remember he cannot communicate directly with you. You must use the mortal X-ray to reach that of the spirit. Marconi himself could not catch a message twisted up like that. So between the confusion you don't get any clear effect of the normal sense of either side. Ask him whether the North Pole is land or water, and when he tells you, go and ask another invisible the same question. They will probably flatly contradict one another. I know, for I have tried it. And for anything and everything in earth life you will find the X-ray sense of the mortal more useful and accurate on the whole than that of the spirit, because it is nearer its own center.

So much being granted we hear the cry from critics in both papers that all this contradiction and confusion does not apply to spirit truths. They tell me to let advanced spirits be my teachers. So we will now turn our search light of "Common Sense" on to the communications thus commended.

We cannot go to spirit life and see for ourselves. Our X-rays won't work so far as that. So for fifty years, as Mr. Hudson Tuttle reminds me, the spirits have been our teachers. We have received them with a good deal of the old reverence and faith. But this is the age of the "higher criticism," and spirit teachings of today must stand the ordeal as much as those of two or three thousand years ago. Mr. Tuttle represents to me the very highest of such teachings. He has given his life to them, and offers clear and constant proof that he is, or has been, in touch with the Spirit X-ray for the last fifty years, more or less. He is shocked at my criticisms because, as he says, "If I (C. D.) am right, everything taught in the past by spirits is erroneous." He declares the matter a question of "fact." He also says "spirits have always asserted their continued personality and memory." I like that kind of manly criticism. We know exactly where he stands. I don't for a moment dispute that he has all these years been in communication with spirits whose Egos had experience of earth life in mortal form. But I do claim that at the very best it was only their X-ray touching his X-ray, and that he has a most unusual faculty for translating the interview into mortal language.

Their power has stirred and inspired his lesser powers to their greatest possible extent, thus enabling him to gather and expand mortal teachings and facts until his Arcana of Nature, when published, became a living witness of the truth. Still there was even then a well marked limit. Nothing practical for the world was so revealed. Neither telegraph, telephone, nor the Marconi flash through space was brought to earth. So acknowledging the power while marking its limit, we will, as requested, see what, in all these years, the spirits have told us of their own life and surroundings. And we will confine ourselves to a question or two of fact.

Here is one of my critics beseeching me to seek spiritual truths from two celebrated mediums, and of course to stop these scientific examinations, which he terms "fads." So to oblige him, and for my own benefit, I will apply to Mrs. Richmond and to Prof. Clegg Wright for information direct from headquarters as to whether I must perforce return to earth and live all over again one or more mortal experiences. To my sorrow and perplexity one says "yes" and the other says "no." Yet these "grand instruments" are to be my guides into spirit facts, according to my critic. But he assures me that is only a trifling difference. They really agree on some other questions of fact; I have no doubt of it. But how is it when other spirits, through other mediums, contradict them both? For instance, there is the control of F. A. Wignin, whose lecture "Features of Spirit Life," appeared in the BANNER OF LIGHT of April 29, and was specially endorsed by Rev. N. F. Ravelin in the following number. The subject attracted me. I am anxious for just such knowledge, so I at once became a humble student. The spirit talker began quite rationally from our standpoint, but soon ran wild. He told us there were two kinds of memory—one which lasts, and one which doesn't. For fear this should not be sufficiently startling, the worthy spirit next informs us that never in a single instance has man the mortal done anything of consequence or made any invention save by spirit aid and direction. Even this pill is too homeopathic, so he provides one several sizes larger by telling us that spirits—good spirits, mind you—planned and originated vivisection. Their amiable object was to disgust mortal man with doctors. What the dogs and rabbits gained by it is left untold. It happens that Bro. Tuttle and his talented wife are specially interested in protecting animals from cruelty, so I prophesy that if they could get at those spirits for just half an hour, there would be silence in heaven for a whole week. Yet he should remember this is part of the fifty years' teachings of spirits which he accuses me of overturning. It is true the rest of that lecture was of the usual "good, gooder, goodest" variety. But it is all of a piece, and was no better and no worse just because the spirit has happened to strike a snag. But surely there is harmony of teachings somewhere. Suppose we turn to Hudson Tuttle himself, who enters before high heaven his complaint of my irreverent attacks upon spirit teachings that are fifty years old. For fifty years, through himself, the spirits have proclaimed that there are no animals in heaven. (When I am thus speaking of "heaven," of course I mean the spirit world.) Now I should like to attack such teachings a little more, every time I think of a pet dog of mine. But the strange thing about it is that almost every other spirit I have ever talked to or read denies the statement given through Bro. Tuttle. Yet it is a simple question of "fact." Surely no more such illustrations are needed to show that those who would send me to spirits for sublime teachings are really offering me a first-class wild goose chase. The world is demanding that these contradictions shall be analyzed. I for one have accepted the task. I want "truth." I want it with my whole soul, but I have yet to learn that it is to be found by an excursion amongst mediums who flatly contradict one another.

I have so far been showing that the spirit is the same old Ego, but occupying another form. As an Ego he has grown better or worse by his mortal experiences. Personality—originally meaning a mask worn by an actor—is the mask or form worn by the Ego. He cannot have in spirit life the one he wore when here. The aches and pains, and the memories thereof, must be left behind, for they are embedded in vibrations of matter that only exist in mortal life. Contradictions of that fact by spirits are just like contradictions of reincarnation, or of dogs in the summer land. Science asserts it, and gives its facts. It is no answer to say "my spirit father says it is not so, for he remembers all about earth life." The reason I put that spirit father aside is that he cannot bring his spirit form into contact with earth life. The vibrations of his molecular structure forbid it. But something comes back, or we should never have heard of "spirit return." Now what is it? My critics have one and all to face such questions or they will have no standing among thinkers. And, as we have seen, a spirit "say so" is no answer at all.

As there are several more important points to discuss in order to complete this reply to my critics, I will ask the reader for his patience for yet another week. And once again I also ask him to save these articles for further and most careful study.

San Leandro, Cal.

[To be concluded.]

"The whole of life often seems one long dramatic performance, in which one half of us is forever posing to the other half."

Spirit Guides.

By MAJOR G. M. BELLASIS.

Perhaps the most important of the Truths taught by the Spiritual Philosophy is that we all have spirit friends at hand ready and anxious to guide, help and inspire us in our daily life if we only enable them to do so.

Some suppose that only "mediums" have "guides," and many are anxious to "develop their mediumship" in order that they may, as it were, acquire guides and be able to converse with them by means of "automatic writing" or a "talking board," or some such physical means of communication.

But this is quite unnecessary. There is a far better and readier means of communicating with our guides and that is by the way of mental impression. It is far easier for spirit friends to impress us mentally than it is for them to move the hand to write; or to work a talking board, or to use any other physical method. Even when mediumship is well developed it is not always that psychical communications can be received; it depends as much on the conditions such as the physical and nervous state of the medium, etc. Nor is every spirit able to communicate through a medium.

And here we come to the very important principle that the lower and undeveloped spirits are better able to produce physical movements than are the higher and better spirits, and yet the latter are the ones whom we naturally desire to be guided by. It is true that lower spirits possessing power on the physical plane may be and very often are employed by higher spirits to convey messages for them, but we cannot always tell that this is so. It is this that accounts for so much useless, foolish and even mischievous and dangerous communication received through automatic writing, talking-boards, etc. Undeveloped spirits are always ready to amuse themselves in this way, while your true and real spirit friends stand by unable to do anything.

Now in the case of mental impression all this is reversed. The higher spirits, though not possessing so much power on the physical plane as lower ones, possess on the other hand much greater psychic power—more spiritual force. It is easy for them to impress our minds, and the impressions received from them easily overcome and efface any lower impressions which lower spirits may be endeavoring to produce. How, then, it may be asked, are we to receive these impressions? Of what nature are they? And how can we distinguish them from the workings of our own minds?

To take these questions in order: How to receive impressions from spirit friends? The main principle is to keep the mind in a passive, receptive state, free from all internal disturbance, and, therefore, ready to receive impression. This is not a state that should be assumed only occasionally or temporarily for the purpose, as it were, of having a brief conversation with spirit friends, asking some question and listening for an answer. It should be a permanent state of the mind, which will thus maintain itself in a quiet and peaceable state, certain that guidance will be received far better than if you are perpetually "beating your brains" and worrying over everything.

Of course, among old-fashioned religionists this was the state of mind called "trusting in God," but it is much to be doubted if that state ever produced the same deep, spiritual peace which arises from trust in our spirit guides. The old-fashioned "God" of Puritanical religionists was of too severe a character, and the so-called "trust" in him seemed to involve too much of fervent praying and other disturbing emotionalisms to produce genuine peace. This has been sought to be remedied by substituting the "gentle Jesus" as the God to be looked to, together with, in the case of Catholics, the "Virgin Mary" and numberless "saints." But in all this there has been a want of reality, a constant attempt to "have faith" and to "believe" or realize something which yet never really came home.

Perpetual services and ceremonies and prayers and adjurations and sermons were kept in full play, to keep alive the requisite feeling which alone satisfies the soul; and yet this feeling was so artificial and unreal that while temporarily aroused by such performances, it would sink out of sight again immediately after. The religionist at one moment praying for help and guidance, professing his entire faith in "God" or in "Jesus" or "the saints," and expressing his desire to be influenced by the "Holy Ghost," will be found half an hour later conducting his daily life without the slightest thought of any of these agencies or influences, scheming and working entirely "out of his own head."

But with the Spiritualist who walks with his guides, this is not so. At every step and every turn he looks for and he finds their guidance and help. His guides are not the strange and distant beings whom the Religionist attempts to placate generally with more of fear than of real love and confidence. The Spiritualists' guides are his close and beloved personal friends—human beings freed from the clogs and incumbrances of the flesh, and therefore possessing far greater powers and activities than we imprisoned spirits possess, but still taking the deepest interest in our welfare, and ever present to impress our thoughts and actions in the direction which will be best for us.

It is then to be supposed that our guides, supposing we acquire a sufficiently close and intimate habit of communing with them, will direct every action of life, down even to personal details? Up to what point are we to look out for ourselves and depend on our own

judgment and ability before we begin looking to our guides for help and guidance?

The reply to this question is based on the general principle that our guides do not—they can not and they will not in the least interfere in our own spiritual development. We have the pleasure of developing our own powers in the hope and intention of one day becoming guides ourselves to those whom we leave behind us for a brief time. In every matter, be it small or great, we have to exercise our own powers and our own judgment to the very best of our ability. The guides bring in their influence to confirm and aid our correct judgments and our rightly-directed endeavors, or to rectify us when we are wandering off the path.

We can see the influence of guides in a great variety of ways, and including all those occurrences which are called "special Providences" besides millions of apparently minor matters which we think are our own doing or are mere "accidents." In truth, no matter is really small. We all know that results of great importance often follow on apparently casual and trifling occurrences. What seems to be an "accidental" meeting with some stranger on a journey may lead to important connections lasting for life and transmitting their effects to future generations.

BASSILLE (Bengal Staff Corps).
Young's Point, Ontario, Canada.

The War for Conquest in the Philippines a Peril to the Higher Life of Our People.

Free Press and Free Speech in Danger.

By GILES D. STEBBINS.

I am glad you are alive to the grave fact that the "policy of Imperialism" is striking its blows at the free press and at free speech. A few days ago a brave company of Manila correspondents of leading New York and Chicago journals, and of the Associate Press, put forth their manifesto of charges against Gen. Otis, military commander of war affairs in the Philippines, of sending to Washington war reports giving misleading statements, and of needless censorship of their war news reports. From my own knowledge I believe them right, yet, when they come to offer proof of what they charge, they will find powerful opposition in their way. Let all the people join all the newspapers in a demand that these correspondents have fair hearing. It is too large a matter for any party or set; it is the imperative demand for free press and free speech.

There is more true "pure and undeified religion" in Abraham Lincoln's ideal of "a government of the people, for the people, and by the people," than in a large proportion of the thousands of sermons heard each week by millions of people. More inspiration in our Declaration of Independence, with its basic idea of man's God-given and inalienable rights to life and liberty, than in piles of theological dogmas. More practical righteousness in following, as we have done in the past, the advice of George Washington—to keep clear of foreign entanglements, and avoid all wars for conquest—than in paying heed to "imperial" cries against Filipino "rebels."

The Cuban war was fairly declared as for Cuban independence, with the Filipinos we never declared war! We bought them of Spain without their consent, and are trying to conquer them—"paying \$20,000,000 for a hornet's nest!" as Carnegie shrewdly said.

A treaty of peace is signed with Spain, a fierce war rages against the Filipinos; thousands of our soldiers have died in battles and by pestilence; over twenty per cent. of our army are unfit for duty, sick with tropical diseases; millions are being lavishly spent, and the end is not yet—although Gen. Otis said, months ago, that when his army took the field the rebellion would probably soon end.

Doubtless negotiations would be difficult; for we began, not by any decent recognition of the rights of the Filipinos as men, but by treating them as "rebels" to be smitten down in battle—a grave mistake which must be remedied.

Never before did our army and navy go to a foreign land on a bloody errand of conquest. To succeed in that errand would bring no glory. Abraham Lincoln sending an army to conquer the Filipinos? Impossible! His pure and just spirit would refuse the task.

But enough. It is a good sign for the high quality of Spiritualism that all the leading journals and every man and woman of its representative writers and speakers see that this struggle in the Philippines is wrong, and therefore perilous to the character and prosperity of our beloved country. Should not our great camp meetings give their testimony against it? Detroit, Mich., July 25, 1899.

A street missionary once tried to induce an urchin to attend Sunday school, and endeavored to show him the advantages of a religious life. The lad showed little interest until the missionary asked him if he had eaten—he meant to add "the bread of life," when the boy broke in saying, "Well, mister, I had a look at a sausage this mornin', and two snucks at Joe's orange, but 'twant very fillin'!" His interlocutor realized that it was useless to talk of the joys of heaven to a boy whose physical form was starving with hunger. He fed the boy heartily, and let us hope ungrudgingly. It would be better for the world if religion included the care of the body as well as of the soul of man.

A Friendly Letter from England.

BY E. W. WALLIS.

Many of your readers will be enjoying the cool breezes and the sylvan beauties of the lakes and dales and bays of the various campgrounds, gaining rest and refreshment for their bodies, while they listen to the comforting messages from the other side, or are stirred by the eloquent utterances of the speakers, and thus receive strength and encouragement to hearten them in the affairs of daily life when they return to their homes.

To them all I send cordial greetings and fraternal good wishes on behalf of Mrs. Wallis and myself. May they be happy and glad! In memory I recall the scenes upon which my eyes feasted a year ago—the faces of the friends I learned to know and esteem, the voices that grew familiar, like sweet music in my ears; and I wonder how many have passed into life beyond the mist since those happy days! What pleasures will we have a hundred years from now, eh?

You are good enough to say that many friends will be pleased to hear from me; well, I, too, am always glad to welcome letters from across the sea, so I will take this method of writing to them all at once.

After our arrival upon Old England's shores, we found that events had not stood still any more than Time had done, and, since change is the law of life, it was but natural that conditions should have altered somewhat during our absence, and the frequent warnings given to me in America by mediums and spirit-friends of an "offer" and of a "great change" that was to come into my life and work have been fulfilled; for, in response to an unexpected, but none the less welcome, call to London, I am now Secretary to the London Spiritualist Alliance, and am assisting Mr. Dawson Rogers in the conduct of *Light*, and am hopeful that I may be able to do increasingly good work for the Cause we love as time passes along.

Twenty years ago this spring Mrs. Wallis and I removed from London to Nottingham, so that we might be nearer to the field of spiritual labor in the north of England, and now, after twenty years of continuous efforts to promote the spread of Spiritualism, we are back again, like wanderers happily returned to our homeland.

What strides the movement has made in those same twenty years! Then there were barely a dozen Societies and only three or four Lyceums. Now there are some two hundred and twenty societies and meeting places and one hundred and twenty-three Lyceums. Then there were few societies, and they were scattered and weak; now we have them in nearly all large towns and a National Federation and a National Lyceum Union, and many of the societies are building churches or acquiring funds for that purpose. At the same rate of progress, where shall we be twenty years hence? Many of us will be the spirit world, no doubt, but the Cause will go marching on.

Unlike the curate in the play called the "Private Secretary," "I do like London!" What a wonderful city it is! With its miles of streets, its innumerable shops, its hosts of buses and cabs, and motors; its theatres and flowers; its squares and trees; its palaces and slums; its infinite diversity and general freedom and order; its improvements and brightness; its endless crowds of people of "all nations and tribes under heaven"; its parks and playgrounds; its hotels and hovels; its knowledge and ignorance; its virtues and vices—aye, it is the wonder of the world! The city where extremes meet, where folly and fanaticism abound side by side. The freest, yet the most conservative centre of civilization!

It is practically a new London, so many and such important improvements have been made and yet its "cars" are small and slow, its city and suburban train service is slow and inadequate, and it lags behind your big cities in the adoption of the trolley system and the telephone and electric lighting. Private ownership, and monopolies bar the way, and the people good naturedly bear the ills they have, or grow—and submit. Still, I like London, and it is surprising to see how many trees there are and how they thrive right in the busiest centres. The fact is, London is rapidly becoming most beautiful, as it is most attractive. The hotel accommodation is vastly improved, fine buildings are going up in all directions, amusements are multiplying, and the historically interesting places remain, while the silvery Thames winds its sinuous course through as charming a stretch of country, from London to Oxford, as any river in the world. Above all, to me, personally, it is especially attractive because it was in the Thames Valley, at Teddington (the tide end-town of the Thames), that I was born. "I was in '35 on a winter's night," as the song says, and at Twickenham that my boyhood's days were passed. Yes, I went across that "Twickenham Ferry" many a time! But, a truce to these reminiscences!

We have just had the Annual Conference of the National Federation, this time at Blackpool, a favorite Lancashire seaside resort, and it was somewhat "breezy," like the town in which it was held. Bro. J. J. Morse most ably presided, and "controlled" the "breezy" blowers in his own admirable and genial manner, with the result that he was unanimously elected to the chair for next year. Several changes were made in the personnel of the Executive Committee, and it is hoped that they may succeed in still further promoting the spread of spiritual knowledge. The Lyceum Union held its Annual Parliament some two months ago and elected Bro. Morse as its President, so that he comes in for well-earned double honors, which he richly deserves, after his many years of faithful and arduous service to the Cause. On the whole, the work here is in a healthy condition, and there is, privately, wide-spread interest and inquiry into our facts and philosophy among "all sorts and conditions of people."

Mrs. Wallis and I were delighted to welcome our dear friends, Mrs. Cadwallader and Mr. B. B. Hill, on their return to this country, and are pleased to find that, in spite of the heat and her journeys to the continent, Mrs. Cadwallader is very much better in health than when she left her home, and we hope she will be feeling quite strong and well again when she returns to her native land in the fall.

It gives me sincere pleasure to see that you are keeping up the tone of THE BANNER, bravely "fighting the good fight," and making it strong and true as of old, so that it must be to all rational and high-souled Spiritualists, a welcome guest each week. It seems to me that Spiritualism is winning its way, and that there are much better times ahead for the movement and all true workers and mediums. So mote it be!

While I was in America I recited a poem, entitled "Jim Lane's Last Message." I have been frequently asked for a copy of it—here it is. I do not know the author's name, but he ought to be a Spiritualist:

You see—that Jim Lane of the office,
Had the keeping at Panama Creek;
As true and as noble a fellow
As ever translated the clock.
We were chums in the Army together;
His signal I knew like a book,
And his nervous, crisp manner of working
A message, could not be mistook!

Poor Jim! He was first to go under
When the "Yellow Jack" happened this way,
And a sorry time 'twas in the mountains
When we laid him away in the clay.
The boys the whole length of the line here
Made a purse for his widow and child—
But we missed Jimmy Lane, and his signal,
And the sharp, nervous way of his click.
Well, one midnight, or near it, last season,
I was timing the mail from the West—
Sweeping on through the long, narrow valley
Like a thunderbolt—doing its best—
When the signal came from the last station,
And I knew, in ten minutes, the mail
Would be past me, and climbing the grading
Between here and the Cumberland Vale;

When, quick on the heels of the message,
Came a signal—with sharp, nervous click—
I'd have sworn Jim Lane was a working
The wires up at Panama Creek.
Back my answer—and on came a message—
"Quick! Quick! Change the further branch switch!"

I was out in a moment and tearing
Down the track, by that horrible ditch,
Where I found that some wretch had been turning

The switch, to demolish the train—
A spike driven down the timber,
To render my efforts in vain.

I tell you now, stranger, no mortal
Ever worked as I did that night!
I believe other hands were helping—
Though you may conclude it was fight—
But that spike was pulled out, in some manner,
And the switch-lover swung to his place.
Just as past swept the train on her metal—
Nip and tuck with her time in the race—
And as I reeled back in my weakness,
In the last flying coach of the train,
I saw Jimmy's widow and baby
Looking out through a brightly-lighted pane.

The outspoken declarations of Professors Hyslop and James, Dr. Glibber, Haverme, Abbott, Savage, Heber Newton, George H. Hyslop and Austin, ought surely to have a great influence upon public opinion in our favor, and these teachers will proclaim the spiritual good independently unless Spiritualists support them as a body. Friends, which is it to be—are Spiritualists to drift into the independent churches, and individually sustain the spiritual teachers of the future? or are Spiritualists going to start churches of their own, and pay a wage that will adequately remunerate men of brains and quality? Shall we build or be absorbed? Shall Spiritualism leave the religious thought of the world, or shall Spiritualists as a body stand in the forefront of the army of religious and spiritual thinkers, teachers and workers? Are we to head the procession, or shall we be lost in the ranks? This is the problem before us. The next few years will decide. Are we to have a corporate existence, or shall we be but a scattered, dissipated, purposeless number of sharpshooters? Are we to be disintegrated critics all the time, or are we going to show the better way, and build—educate and work for future human good? What are we going to do about it?

Whither Are We Tending?

BY W. F. PECK.

I, for one, extend a hearty endorsement of the Editor's attitude toward the wicked and un-American policy pursued by our Government toward the Filipinos. How many truly patriotic Americans possessed of heart and brains can endorse such a policy, is to me utterly unaccountable. To my mind, the whole administration of affairs, from the declaration of war against Spain to the present, has been a record of inexcusable blunders, so far as the government at Washington is concerned. A moderately wise and patriotic statesmanship could have averted the war with Spain, and obtained peaceably all and more than has been acquired by the expenditure of blood and treasure. Still, there was in that war at least the excuse that we were fighting for the downtrodden and the oppressed, and in support of the fundamental principle of our Republic—self-government. In the war now being waged there is not only no such excuse, but we are violating all the cherished traditions and principles of our nation, and fighting to subjugate a people who are contending for the very principles upon which our system of government is founded. Politicians and priests may prate about the beneficent intentions of the administration toward these benighted savages; they may plead the "providential" and inevitable train of circumstances that forced us into the predicament, but the damnable fact remains that we are slaughtering people by thousands, in order to force upon them a government they do not want.

I yield to no man in love of country. Nine generations of yankee blood courses through my veins, and every drop of it throbs with patriotism and glows with pride in the past history of our nation; but to-day I blush with shame at the spectacle we present to the eyes of the world. That good, honest, liberty-loving men endorse and sustain this barbarism, simply shows how warped and blinded they may become by the exigencies of financial interest and partisanship. When a noted clergyman—P. S. Henson of Chicago—can hold up the immortal Declaration of Independence to ridicule, and pronounce it "a stupendous lie," and be applauded by a listening multitude, it is high time that real patriots should stop to consider whither we are drifting.

The argument that we are involved, whether wisely or otherwise, and must pursue the battle to the end, has no force in the light of eternal truth. The same moral law which governs the individual should apply as well to nations. If our government has done wrong, however unwittingly, it should retrace its steps and make due amends, just as an individual would be required to do. Again I commend you, Bro. Barrett, for your outspoken condemnation of this great national crime. No true Spiritualist can even tacitly endorse injustice, however humble the victim of it may be.

SETTLED SPEAKERS.

In many minds the question of settled speakers seems to still be in a nebulous and uncertain condition. So far as St. Louis is concerned, there is little or no division upon the subject, and our people are practically a unit in its favor. The First Association has proven its faith in the system by the re-nomination of Bro. Grimshaw for the third consecutive year, while the Church of Spiritual Unity, by a unanimous vote of its members, elected to continue the writer as its leader for another year. Our society finished its season without a dollar of debt and with money in the treasury, having more than held its own financially and increasing its membership largely during the year.

If I may be permitted to offer a few suggestions from an impersonal standpoint as to the requirements of success in a settled ministry, I would say that first and foremost the membership must be practically united and harmonious in devotion to the Cause and objects of the society, and agreed upon the system, methods and general policy to be employed. This is so obvious as to scarcely require mention. Next, the speaker on his or her part must be up with the times, abreast with the newest and best thought of the age, an indefatigable student, conversant not only with the philosophy of Spiritualism, Occultism and kindred subjects, but with all the practical reforms, industrial, social and political—not partisan. He must be absolutely devoted to his work and the society; must subordinate all personal and financial interests to the success of the association and its objects; must make every member feel that he, the pastor, is not in the work simply for the salary, but that he is one of them and with them heart and soul, striving to make both ends meet and keep the society free from debt. Thus his example becomes contagious, and no member can consistently refuse to follow him in self-sacrifice.

I know there are those who will dissent from some of these views. It will be affirmed that, if a speaker does not estimate his services at a high value in dollars and cents, other people will rate him accordingly, and pay him both in dollars and respect the lowest possible amount. The substantial truth of this statement is undeniable, yet there is a "happy mean" which a speaker should occupy in that respect. Let him estimate and charge for his services a proper and dignified amount, and then forget the question of wages entirely, at least until pay-day, and then not insist upon the last ounce in the stipulated pound of flesh if it is not at once forthcoming. There are few things that will so weaken the influence of a pastor with his flock as the impression that he is working chiefly for the money there is in it. If ours is the Cause of Truth, and we are imbued with that idea to the core, and work unselfishly to that end, the reward will come not alone spiritually but materially as well. I am firmly convinced by experience that our guiding angels will see to it that our honest and unselfish efforts for the truth and humanity shall not go unrewarded. There is a vital and positive truth in that saying of Jesus, "Seek ye first the kingdom of God (truth), and all these things shall be added unto you."

Again: The successful pastor must evince a personal interest in every member of his flock, from the highest to the humblest; must visit them at their homes as frequently as possible; must rejoice in their happiness and sympathize in their sorrows. This will take much of his valuable time, but it will be well spent. Above all, the pastor—if those who object to this designation will furnish a better

one I will use it—must possess endless patience and great tact. The duty of harmonizer and peacemaker will devolve upon him many times, even in the most united congregation, and wise indeed must he be who can not successfully fill that onerous duty.

Probably no one person possesses all the qualities above enumerated, but they are all necessary, and in proportion as they are approximated will the results be satisfactory. At any rate, I am convinced that there is no permanency or enduring progress for Spiritualism except in the abolition of the itinerant system and the establishment of a settled ministry.

CAMP-MEETINGS.

A late editorial in THE BANNER regarding the multiplication of camp-meetings contains much that is wise and true. Yet there is one aspect of the case that deserves notice, and that is the fact that the camp-meeting furnishes to thousands the only opportunity during the whole year to hear the gospel of Spiritualism dispensed. Very many of our people reside in communities widely remote from the larger and established camps. Communities where meetings are seldom or never held because of the scarcity of numbers and financial inability to procure mediums or speakers. To such a camp-meeting is a veritable Godsend, as it furnishes them once a year from a week to a month or more of a spiritual, mental and social feast. The meeting with people of kindred minds from various localities, and the advantage of listening to, and witnessing the phenomena of, the ablest and most prominent speakers and mediums is a pleasure which never could be theirs but from the camp-meeting. Hence I cannot view the increase in the number of camps as otherwise than encouraging, as they increase in so much the opportunities of the people. While we are confident that we have the facilities at Mt. Pleasant Park to furnish entertainment for mind and body to the thousands of Spiritualists scattered over the great northwest, yet we know there are great numbers who cannot afford the expense of a journey from Kansas or Missouri, or even from remote parts of Iowa. The establishment of new camps more accessible to them will supply a deeply felt want. Like everything else this is likely to be overdone, but experience alone will prove to what extent.

The growing influence which the Clinton camp is exercising in the West is evidenced by the extent to which the railroads have favored us this season. Reduced rates from all stations in the five great States of Minnesota, Iowa, Wisconsin, Illinois and Missouri is a wider concession than was ever before granted to a Spiritualist camp meeting to my knowledge. Besides this the Diamond Jo line of steamers have reduced rates from every landing between St. Louis and St. Paul. The credit of this gratifying result is largely due our energetic Secretary, E. A. Kilby and the efficient transportation committee of which he is the head.

In response to the wise and judicious suggestions of THE BANNER editor, we wish to say that the Clinton Camp is devoted first, last and all the time to the building up of the Cause of Spiritualism, while its many social and entertainment features are merely subordinate and auxiliary.

St. Louis, July 22, 1899.

Washington Irving a Spiritualist.

"The American First Class Book," copyrighted at Boston, in 1823, by Rev. John Pierpont, pastor of the Hollis street church, (now the leading theatre of Boston, under the management of Isaac B. Rich, esq., publisher of the BANNER OF LIGHT) contains the following excerpt from Washington Irving, the eminent early American author—written probably during the first decade of the century.

As an exposition of the rationale of the doctrine of Spiritualism, and an effective argument in support of this beautiful belief, it is a happy prelude to what has appeared since this instructive belief has really become an almost universally acknowledged fact, accepted at least by the most progressive, the brightest and wisest of our theological brethren, and by the highest representatives of physical science throughout Christendom.

The intuitions of the soul override the limitations of narrow minds, the false conceptions of theology, the prejudice of years, the pride of reason, and the conceit of philosophy. That which is natural will make itself known. Irving's spiritual nature was plastic and responsive to the emotions of his soul. He lived in part his spiritual perceptions. In modern phrase, he was subject to impressions, as these "Midnight Musings" clearly testify. They are typical of many another writer who, peradventure may not realize the source of his inspirations. On the other hand, there are those who do

"Recognize in their sovereign power," but who do as deplorably, as persistently, fail to make proper allegiance thereto. The honest, upright, sensitive soul, can scarcely know anything more serious than repudiation of deepest obligations—to be in open rebellion to the truth.

Happy is he who, conscious of his spiritual relationship, wisely seeks to strengthen the bond, to further the alliance and make the union complete.

GEORGE A. BACON.
Washington, D. C., July 1, 1899.

"MIDNIGHT MUSINGS."
"I am alone in my chamber. The family have long since retired. I have heard their footsteps die away, and the doors clap to after them. The murmur of voices and the peal of remote laughter no longer reach my ear. The clock from the church, in which so many of the former inhabitants of this house lie buried, has chimed the awful hour of midnight."

"I have sat by the window and mused upon the dusky landscape, watching the lights disappearing one by one from the distant village; and the moon, rising in her silent majesty, and leading up all the silver poplars of heaven. As I have gazed upon these quiet groves and shadowing lawns, silvered over and imperceptibly lighted by streaks of dewy moonshine, my mind has been crowded by 'mooncoming faeries' concerning those spiritual beings which 'Walk the earth unseen, both when we wake and when we sleep.'"

"Are there, indeed, such beings? Is this space between us and the Deity filled up by innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection that we see prevailing from humanity down to the meanest insect? Is it a sublime and beautiful doctrine, inculcated by the early fathers, that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime."

"However lightly it may be ridiculed, yet the attention involuntarily yielded to it whenever it is made the subject of serious discussion, and its prevalence in all ages and countries, even among newly-discovered nations that have had no previous interchange of thought with other parts of the world, prove it to be one of those mysterious and instinctive beliefs to which, if left to ourselves, we should naturally incline."

"In spite of all the pride of reason and philosophy, a vague doubt will still lurk in the mind, and perhaps will never be eradicated, as it is a matter that does not admit of positive demonstration. Who yet has been able to comprehend and describe the nature of the soul, its mysterious connection with the body, or in what part of the frame it is situated? We know merely that it does exist; but whence it came, when it entered into us, and how it is retained, where it is seated and how it operates, are all matters of mere speculation and contradictory theories. If, then, we are thus ignorant of this spiritual essence even while it forms a part of ourselves, and is continually present to our consciousness, how can we pretend to ascertain or deny its powers and operations when released from its fleshy prison-house?"

"Everything connected with our spiritual nature is full of doubt and difficulty. 'We are fearfully and wonderfully made.' We are sur-

rounded by mysteries, and we are mysteries to ourselves. It is more the manner in which this superstitious has been degraded than its intrinsic absurdity that has brought it into contempt. Raise it above the frivolous purposes to which it has been applied, strip it of the gloom and horror with which it has been enveloped, and there is none in the whole circle of visionary creeds that could more delightfully elevate the imagination or more tenderly affect the heart. It would become a sovereign comfort at the bed of death, soothing the bitter tear wrung from us by the agony of mortal separation."

"What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare? that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours? that beauty and innocence which had languished into the tomb, yet smiled unseen around us, revealing themselves in those blissful dreams wherein we live over again the hours of past endearments? A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect even in our most secret moments, from the idea that those we once loved and honored were invisible witnesses of all our actions. It would take away, too, from that loneliness and desolation which we are apt to feel more and more as we get on in our pilgrimage through the wilderness of this world, and find that those who set forward with us lovingly and cheerfully on the journey, have one by one dropped away from our side. Place the superstition in this light and I confess I should like to be a believer in it. I see nothing in it that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart."

"There are departed beings that I have loved as I never again shall love in this world; that have loved me as I never again shall be loved. If such beings do ever retain in their blessed spheres the attachment which they felt on earth; if they take an interest in the poor concerns of transient mortality, and are permitted to hold communion with those whom they have loved on earth, I feel as if now, at this deep hour of night, in this silence and solitude, I could receive their visitation with the most solemn but unalloyed delight."

"In truth, such visitations would be too happy for this world; they would take away from the bounds and barriers that hem us in and keep us from each other. Our existence is doomed to be made up of transient embraces and long separations. The most intimate friendship—of what brief and scattered portions of time does it consist? We take each other by the hand; we exchange a few words and looks of kindness; we rejoice together for a few short moments, and then days, months, years intervene, and we have no intercourse with each other. Or if we dwell together for a season, the grave soon closes its gates and cuts off all further communion; and our spirits must remain in separation and widowhood until they meet again in that more perfect state of being where soul shall dwell with soul, and there shall be no such thing as death, or absence, or any other interruption of our union."

W. IRVING.

Do Fake Mediums Exist?

PRIVATE LIST.

For information of those who have never had dealings with us, or had our lists, or who are new in the profession, we wish to say that we have made a specialty of this for the past fifteen years, and are the inventor and originator of most of the successful methods now used by those engaged in the Mystery Work.

Those wishing to make a success in this peculiar field must necessarily become proficient in all the secrets of the trade. To cope with others you must be able to do as good work.

BONA-FIDE SEALED LETTER READING.

- NO. 1.—Cards or paper written on and sealed or sewed in envelope easily read without leaving sight of sifter or audience. Price \$1.00.
- NO. 2.—Questions written, folded and sealed in one envelope, then in another, sifter holding in hands. You give correct answers. Just invented. Excellent. Price \$1.50.
- NO. 3.—Questions written and sealed in one envelope, that in a second, that in a third, then placed in box, glass top, bottom and sides, where it remains in full view of sifter and audience. You never touch them. Different to one above. First time offered the profession. Price \$3.00.

Note: All of the above complete for \$4.00.

PELLET OR BALLOT READING.

- NO. 1.—Pellets written on and folded, you return to room, hold pellets in sight above ordinary book on table, giving correct answers and sitting. Never before offered. Easy for ladies to work. Price \$1.00.
- NO. 2.—Pellets written and folded. You return to room, requesting sifter to place in open Bible, you give correct answers and sitting, sifter then takes out pellet. Just invented and wholly different to one above. Effective and impressive; easy to work. Price \$1.00.
- NO. 3.—Pellets written and folded, you return to room, holding pellets one by one between tip of fore finger and thumb, giving correct answers and sitting. Finer than either of preceding. Price \$2.00.
- NO. 4.—Similar to No. 3, worked without book. Price \$1.00.
- NO. 5.—Pellets written and folded, you return to room and sifter holds them to your forehead. You give correct answers and sitting. An excellent method. Price \$1.50.
- NO. 6.—Pellets written and folded, you return to room. Sifter holds pellets one by one in his own hands, opening them each time and finds correct. Very startling and convincing to skeptic. Price \$2.50.
- NO. 7.—Pellets written, folded and placed in sifter's pocket, you now return to room and give correct answers and sitting. This is our finest pellet invention and positively cannot be improved upon. No looking in, no carbon, no transfer or mirrors. Really wonderful, defies detection, yet easy to work, and is new. Price \$5.00.
- NO. 8.—Effect similar to above, though entirely different method, pellets being retained in pockets of sifter or audience. This is the real Baldwin work that has brought them such fame and money. Price \$3.00.

Note: All the above pellet methods complete, and six others not described, will be sent for the very low price of \$10.00.

NEW AUTOMATIC SLATE WRITING.

- NO. 1.—Automatic Slate Writing, giving answers to sealed questions for sittings, including advice and pointers. Price \$1.00.
- NO. 2.—Automatic slate writing for full circle, absolutely new, giving answers and full tests. Pellets held by each one in circle. Different to above. Very effective and a new novelty. Price \$2.00.

Note: Both of above, price \$2.50.

INDEPENDENT SLATE WRITING.

- NO. 1.—Writing under table. Better than usual method. But would advise you to use something better. Price 50 cents.
- NO. 2.—With one slate, sifter examines and cleans, holds one end in air, you the other, he gets writing. Price 75 cents.
- NO. 3.—With one or two slates examined and cleaned, sifter holding one top of table, you not touching, message written. Very fine; also suitable for public test. Price \$1.00.
- NO. 4.—Double slates, examined and cleaned, sifter holds under table, you touch to give magnetism, only few seconds; then place hands on top of table, writing is heard, sifter examines, finds covered with writing and pictures. A good method easy to work. Price \$1.25.
- NO. 5.—Four or more slates are washed, dried and examined one by one, sifter writes his name across surface of all of them, stacks on table, placing his hands on top of pile, your hands on top of his, writing is heard and one or more slates covered with writing and pictures. Very effective. Price \$1.50.
- NO. 6.—Sifter examines and washes a number of slates. They are then carried to an-

other room, where each being marked, he places in pile on table, or ties and hangs on gas jet, door knob, etc. While you walk round room he gets writing. Used by the best writers. Price \$2.00.

NO. 7.—Sifter brings his marked slates. He holds them alternately on head and table. He gets long messages and pictures, and will make oath he took his own marked slates and that you never touched them. Only a few writers yet know this excellent and very successful method, which is comparatively easy to work. You need it. Price \$2.50.

NO. 8.—You place cards or porcelain between slates, and sifter receives on them writing and pictures in penoil, ink, crayon and oil. Price \$3.50.

NO. 9.—This is the best and most successful slate writing test, and the favorite of those professionals who have procured it. We have still further improved it. The sifter brings six or more slates with his name written on or engraved across the face. Messages come on any number of them, written on top of his own writing. They will all say you never even touched the slates. If you desire to be the very best, learn and use this. Price \$5.00.

Note: All the above Independent Slate Writing methods, and ten others not listed, together with additional hints and pointers for giving public slate writing, for low price of \$10.00; any three for \$7.00.

TRUMPET CIRCLES.

- NO. 1.—Ordinary method. Full information in detail. Price \$1.00.
- NO. 2.—Improved method. More satisfactory and new. Price \$1.50.
- NO. 3.—Both of above, complete, price \$2.00.
- NO. 4.—For private sittings. Both feet and both hands being held by sifter, musical instruments and trumpets float, play and talk. Very few know this. Excellent, convincing and easy. Price \$2.00.
- NO. 5.—Sifter holds trumpet to ear in light room. You retire to other side of room and hears voices talking inside of trumpet. Price 50 cents.
- NO. 6.—Trumpet in light for sittings and circles. Trumpet suspended from ceiling by a thread talks in different voices to each sifter. Most astonishing, convincing, easy to work and new. Price \$3.00.

Note: All of above, \$6.00.

PHYSICAL LIGHT SEANCES.

- NO. 1.—Half-curtain canopy, sitting between two of committee on side. Ordinary method. Music, bell-ringing, messages; materialized hands, faces, flowers, etc. Price \$1.00.
- NO. 2.—Hair canopy. Operator bound with cotton bandages around wrists and knots sewed and sewed to legs. Then usual manifestations. Hands, bells, music, pictures, messages, etc. Price \$1.00.
- NO. 3.—Tied to post behind, followed by full manifestations, circle examining at any time. Very good. Price \$1.50.
- NO. 4.—Tied and then sealed in sack, followed by full phenomena. Price \$1.00.
- NO. 5.—Tied with cotton bandage round wrists, then undressed together, two of circle tied in same manner, operator being held between them on side, followed by full manifestations. Hands, music, messages, etc., with close examination afterwards. The most baffling and perfect test ever given. Positively never before offered for sale. Price \$5.00.

Note: All the above tests, and four not given, complete, price \$7.00.

MIND READING.

Everything complete, enabling you to do all the work of J. Randall Brown, Bishop, Johnstone and others. Blindfold street drive, post-office test, opening combination safe, murder scene, robbery scene, amount of money in pocket, any name or word in any one's mind, playing cards blindfolded, reading message over copper wire, and thirty other wonderful feats, etc. First time offered. Price \$5.00.

SPIRIT PHOTOGRAPHY.

All the different methods and operations complete. Price \$2.00.

CARD READING.

A new and highly successful and much sought after method. Where once given (combining cards and pellets in one sitting), it is much sought after. You can't fail to please with this. Everything complete. Price \$1.50.

PALM READING.

Key to Palmistry. Mystery of the Hand. Complete with secrets, private pointers; including how to always tell by holding the hand which direction the sifter lives in, or any one they are interested in, etc. Price \$3.00.

SPIRIT TELEGRAPHY.

- NO. 1.—Ordinary method, commonly used. Price \$1.00.
- NO. 2.—A much better method. Price \$1.50.
- NO. 3.—This is the most satisfactory, and cannot be detected by any operator or electrical expert. Sitting given under closest scrutiny and examination. Very convincing. All complete, including the pellet work, etc. Price \$5.00.

Note: All the above complete, price \$6.00.

THEOSOPHICAL MAHATMA.

- NO. 1.—A large cage containing a smaller one. The mahatma enters small cage, when he instantly assumes three forms—his double, his astral and himself. Very wonderful. Price \$1.50.
- NO. 2.—Ten Complete Mahatma Cabinet Wonders. Price \$2.50.

MATERIALIZATION.

Every method, with and without cabinet, from floor or ceiling and midway between, with and without helpers, making lace, under every test condition, tied, sewed or with flour in hands, etc., etc. How to give different voices. Complete. Price \$5.00.

MAGNETIC HEALING.

Complete information, Hypnotism, etc. Price \$1.00.

GIVING PUBLIC TESTS.

Full information. How to read your notes without audience seeing, four ways. How to give with ballots while blindfolded, and with sealed letters, fire test, etc., etc. Price \$2.00.

SPIRIT PICTURE SEANCE.

Ordinary muslin tacked on frame and examined. Lighted lamp placed between frame and cabinet with light falling on muslin, making it impossible for one in cabinet to touch it without shadow being seen. Pictures in different colors appear upon it, and circle may examine at any time, watching progress of work. Excellent. Price \$1.00.

MAGIC MIRROR.

Children's Spiritualism.

THE PANSIES' DRESSES.

BY MINNIE M. MOULLE.

[Dedicated to Leona.]

A pretty pansy family
Is living on my lawn.
They sleep and nod the long night through,
And laugh and dance at dawn.

They wear such lovely little gowns,
And make them every one;
They must be busy as can be
From morn till day is done.

One has a yellow velvet waist,
With skirt of darker hue;
She told me where she found the style—
"I'll whisper it to you."

She saw a star one summer night,
Shine out through depths of blue;
"The star will make a waist," she said,
"For skirt the sky will do."

Her little sister all in white
Is beautiful to see,
And next to her stands one all blue,
As dainty as can be.

A soft white cloud has hurried by,
Blown swift by summer wind;
Said Pansy, looking for a gown:
"I think I'll have that kind."

"And, sister dear, you stand by me,
And wear a pale blue dress,
And then we'll look like sky and cloud
And fool the folks, I guess."

Her little brother laughed and danced.
"I'll be the sun," he said,
"And wear a yellow satin coat,
With red-gold on my head."

An older sister then spoke up,
And said her skirt and sack
Should be as dark as rain-clouds are,
And so she dressed in black.

A little humming-bird went by,
Who thought he knew so much
That he could fly far out of sight,
And then a cloud might touch.

And when he saw this pansy-bed,
So like a piece of sky,
He flew right down into their midst
As fast as he could fly.

The pansies bowed their pretty heads,
And laughed to see his fall;
But birds were so much surprised
He could not laugh at all.

Then Mother Pansy spoke aloud,
And this is what I heard:
"You grieve me, little pansies dear,
For laughing at this bird."

"He had a fall I know, my dears,
And so might you or I,
If we were not rooted in this place,
And we had wings to fly."

"Instead of laughing, let us praise
The effort that he made
To soar into those lofty realms
Above the sun and shade."

"And if your bright and gay attire
Has drawn him from his quest,
Put upward pointers on your gowns
And on your satin vests."

Then every pansy on the lawn
Made pointers dark and plain
And put them on their little gowns
Nor took them off again.

And one whose dress had been pure white
Had turned to darkest red;
Her dress was colored when she blushed
For what her mother said.

Another "Sunbeam."

The following letter was received during the absence of the editor of this department, and was held till her return, as the matter for the column was previously engaged. The children who know "Sunbeam Prior" will be glad to hear from her even at this late date:

To Spirit Leona: My "Megie" reads to the Lyceum children the letters which are published in your part of the paper, and as I have many little children throughout the United States whom I love, I thought maybe you would let Sunbeam Prior, (that is my name) write a letter to those children. I cannot write to all of them, but know that they will read your paper, and the one letter will then do for many.

Of course you do not know who I am, and there are also many children who do not know, but those that do, I love, and know that they love me in turn.

Many, many years ago, I was born in the North Western part of North America. My mother was the daughter of an Indian chief, and my father was a French trapper. When I went to the spirit-world, (I was quite a little girl) I was placed with a group of spirit-children who were told that they must learn to come to earth and scatter sunbeams along the paths of all who were in darkness.

May I tell the children, through your paper, what I do for them in spirit life? When I lived in Manitoba, I was taught to make baskets, and now, when I become acquainted with little boys and girls, through my "Megie," I make each one a basket and write their name in it, and then place them in what I call my "Treasure House." When these little boys and girls are good, I drop into the basket which bears their name little jewels. Do you know what I mean by being good? Being kind, gentle, loving and sympathetic, trying always to help those whom they are with; being unselfish and obedient. I always drop diamonds in the baskets of those who are tempted to tell lies, but fight the temptation off, and then tell the truth, no matter what may be the result. Sometimes, though, my little boys and girls are not good; they are very often naughty; then I lay little black stones and pieces of coal down by the side of their basket. I have to often move these little black stones from place to place, so I carry a heavy load for some of my children. They do not know it, though, for if they did (because they love Sunbeam), I know they would try to be good.

Now, dear Spirit Leona, and children throughout the country, I want you to know that Sunbeam loves you all. Please may she write again through her "Megie"?

I would like to have some of my children (and there are many), write little letters and send them to your Children's Spiritualism Department for publication, for Sunbeam would like to look through her Megie's eyes and read letters from those she loves.

I forgot to say that on the birthday of each one of my children I drop a beautiful pearl in their baskets; those are gems which mark the years of their lives.

Now I must say good-bye.

SUNBEAM PRIOR, through her "Megie."

Atlanta, Ga. Mrs. Loe F. Prior.

A QUICK TUMBLE.

BY K. K.

A sweet little girl,
With her hair all in curl,
And brightest blue eyes brimming over with glee,
Came tripping along

When midst the gay song
She tripped and brushed her fat little knee.
Up she jumped in a wink,
So quick you would think
The tumble must simply have been a bad dream.
And said she to herself
Did this winsome young elf,
"It wasn't so Kneary as p'haps it may seem."

Literary Department.

THE HUMANITARIAN, for July, contains a review of "The Color Problem in the United States," by Mark Drayton. He treats the subject as it presents itself to an impartial and unprejudiced observer. What excuse can be offered for such a blot on the records of our fair land as the "Convict Lease System?" As Mr. Drayton says—"that inhuman institution which is a disgrace to the annals of any civilized nation." THE BANNER has called attention to this most heinous of crimes in a preceding issue, but too much cannot be said, and in this article we see ourselves as others see us. Every man who does not use every means in his power to do away with this dread iniquity, is committing a crime, and as truly as nature's laws are immutable, and effect ever follows cause, so will he realize the terrible effect of his course. Every intelligent voter is responsible for the following:

"On January 4, 1898, eight hundred persons—white as well as black—were sold at Albion, Florida, including thirty-three colored boys under sixteen years of age. In these sales, the blacks enormously outnumber the whites. This is shown by the prison records.

"Punishments are out of all proportion to the crimes committed; the lessees concern themselves solely with the working capacity of the prisoner. Thousands of these wretched victims are frequently sentenced for the most trifling misdemeanors, such as, e. g., an insult to a white man, or the refusal to travel in a 'Jim Crow' car.

"Convicts are employed in a variety of ways. Many work in saw-mills, make railways, clean the streets, and labor in the iron and phosphate mines. Strong men who work in these latter are frequently reduced to physical wrecks.

"Women and children undergoing punishment for their first offense, work side by side with hardened men, and occupy the same quarters at night. They are often herded together in the open air with no resting place save the bare ground. Accommodation is indeed provided in some camps, but it is horribly inadequate. Here, sixty or more prisoners—men, women and children—sleep in rooms eighteen feet square, by seven in height. These have neither windows nor any proper ventilation, and are frequently without beds or furniture of any kind. The natural result of this forced comradeship is that hundreds of children are born and brought up to be criminals. (We would like to ask—who are the criminals?)

"The food is very poor. Small rations of raw beef and horseflesh are given to the prisoners, which they cook for themselves by means of small fires kindled in holes in the ground. Sometimes convicts are forced to eat rotten food, while no linen or shoes are provided, the same clothes being worn until they actually drop off. No fire or heat of any kind is provided in winter.

"Hundreds of these wretched victims may be seen any day in the streets of the Southern States, chained together and guarded by armed men, on their way to and from work. Their chances of escape are small; for in many cases blood-hounds are kept in order to track out fugitives.

"All convicts are punished in public, both sexes being treated alike. They are lashed over the back and shoulders with a leather strap, and are sometimes half strangled with cold water. Women and girls, stripped naked, are whipped in the presence of men and boys. In fact, their treatment is said to be so revolting and inhuman that their wrongs are impossible to print. The death rate among convicts is enormous, one out of every four prisoners dying from cruelty and neglect. Naturally, sickness abounds in the camps, which are filthy, dirty and totally without sanitary accommodations. No doctors are, however, provided; prisoners must recover or die, as best they may.

"Perhaps the hardest cases are those of the children—little boys and girls being frequently arrested and sold for long periods. Close association with vice, if they live to come out, will then have transformed them into hardened criminals. In this way the States manufacture their prisoners, for no instruction—moral or religious—is afforded. It is indeed difficult to realize that such a barbarous institution as that of the Convict Lease System should be countenanced by a civilized nation.

"George Kennan declares that, although he met with many terrible sights in Siberia, yet none exceeded in horror those which he has seen in the Southern States of his own land.

"Yet prison reformers—cognizant as they are of its baneful effects—treat this system as a matter of course, while Senators and members of the United States Congress grow rich from the labors of the miserable black convict. By means of this institution some States receive an annual income varying from \$1,000 to \$250,000 dollars—after the lessees and sub-lessees have reaped a large profit."

We have selected just that portion of the author's essay that discusses the Lease System because its importance is paramount. As to the solution of the problem, he says:

"With regard to the Lease System, a variety of remedies have been suggested. The most feasible, perhaps, would be the adoption of reformatory penitentiaries for adult prisoners, and reformatory schools for youthful offenders. Above all, the sexes should be separated, for nothing leads to greater abuses than the promiscuous camps which now obtain. Large farms might be cultivated, where the convicts could keep themselves and make a profit out of the cultivation of the soil. Each State should have its own Penal Colony, where the prisoner would be under direct control of State Officials. By these means a great reformation should be ensured. The entire aim might not be accomplished, but nevertheless those who support justice and right-feeling would undoubtedly win in the end."

We cannot understand why this System is tolerated a moment. Where are our broad-minded men who have charge of the affairs of the people? Somewhere, somehow there has been a blunder, for, looking at it from a purely selfish standpoint, men of intellect would see the dire results to themselves, in the ultimate, to allow or countenance this horror for an instant. Can nothing be done? Are we powerless in this land of freedom?

This is what Mr. Drayton thinks of the race question as a whole:

"Many persons imagine that the solution of the difficult color problem lies in the education of the blacks alone. Although improved education is undoubtedly an important factor, this tonic is by no means all that is required. The illiteracy of the negroes, in common with that of the lower white classes in the South, does stand in the way, and must be removed, for education has already done a great work where it has been properly applied. But, above all, the Southeners require to understand that they cannot continue to outrage a subject race without degrading themselves. What the colored man needs is fair play in the battlefield of life. When he gets that, with increased educational advantages, his past history convinces us that his future will justify our belief in his capabilities for progress."

It does not, as a rule, take the American people very long to act when action is needed. The above reveals the necessity for instantaneous action, if we care aught for the human race; if we are not simply striving to place ourselves in positions of honor (?) where wealth is fame.

TRUE FREEDOM.

Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hated, scorned, and above,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—JAMES RUSSELL LOWELL.

THE SATURDAY EVENING POST, Philadelphia, contains from week to week, aside from excellent fiction, current events, book-reviews, etc., instructive essays concerning success in life. In the issue of July 15, William Matthews writes about "Luck and Worldly Success." Relative to "Making the Most of Circumstances," he says:

Let us acknowledge, therefore, that there is an element of chance in human affairs—that man is, to some extent, the victim of circumstances. His ablest efforts are sometimes rendered abortive by a counterforce of disaster which he has not set flowing, and which he can neither stem nor turn. But let us remember that he is endowed with the power of acting upon circumstances, and oftentimes shaping them to his will. They are the wind and tide in the voyage of life, which the skillful mariner counts upon and uses to his advantage. As Burke says: "You have only to get into the trade wind, and you sail secure over the Pacific tides."

Life, as Walter Scott wrote to a young friend, is like a game of cards; our hands are alternately good and bad, and the whole seems, at first glance, to depend on mere chance. But it is not so; for, in the long run, the skill of the players predominates over the casualties of the game. In a vast majority of cases a man may make his own circumstances. "Fortune," said one of Napoleon's Marshals, Marmont, "may once or twice overwhelm with her favors a man who is not worthy of them; she may betray the finest combinations of genius, and humble a noble character; but when the struggle is prolonged, when events are multiplied, the man of true talents infallibly conquers her favors."

The true way to deal with adverse circumstances is to be a still greater circumstance yourself. Nine out of ten of the men who have been successful in their callings have fought the battle of life uphill. Instead of bemoaning their hard lot, they have bowed to the inevitable, and sought to turn it to their advantage. Instead of begging for an impossible chess board, they have taken the one before them and played the game. The block of granite which was an obstacle in the path of the weak, they have converted into a stepping-stone to a higher place.

Let every beginner in business remember that, though "outward accidents conduce much of fortune's favor—such an opportunity, death of others, occasion fitting virtue"—yet these accidents cannot avail him unless he has the ability to take advantage of them. Chance may bring a man a fine opportunity—open the door to a desirable position; but of what use is the opportunity if, like thousands of other men, he fails to perceive it, or hesitates and dawdles till it is gone?

Again, win what position you may by luck, you cannot hold it except by capacity and energy. In the keen competition of life a man's claims are adjudicated, sooner or later, upon the basis of what he actually is. A great opportunity, therefore, is worth to him precisely what his antecedents have enabled him to make of it. The only true index of his success is the quality of his work. "No man," says a wise writer, "who holds his position by mere tact, by the good-will of others, by friendly influence, has any real foothold in life; he may be swept away in a moment. The time will come when tact will prove unequal to the strain of the situation, when friendly influence will prove unavailing, when the fortunate combinations cannot be made. He only is secure whose work is stamped with honesty and competency. He depends for his position in life on something which is a part of himself, not upon extraneous combinations of circumstances. Put your strength in the doing of your work, and the question of stability and success will settle itself."

THE AMERICAN MONTHLY REVIEW

OF REVIEWS.—Mr. W. T. Stead writes for the current issue some interesting comments on the work of the peace conference at The Hague. Mr. Stead himself, though not an accredited delegate, has been one of the leaders of the arbitration movement. He believes that, apart from the intrinsic usefulness of the work which is being done by the peace conference, there is one aspect of its proceedings which deserves special mention. Far more important than anything which men do is the evidence which their deeds from time to time afford that there is behind them, and over them, and working through them, a Power that is mightier and wiser than they. The extraordinary manner in which the conference has been held, by a way it knew not of, to evolve a high court of justice among the nations is calculated to confirm the faith of the doubting in the reality of the "stream of tendency not ourselves which makes for righteousness." When the delegates met at The Hague, May 18, few of them, possibly none of them, believed that they had come on anything but a fool's errand. They said frankly that they did not believe anything would come of it. But after six weeks they see, even the most skeptical, that great things are coming of it—whereof they are glad. The codification of the laws of war is an achievement of which any conference might be proud, and it is very satisfactory that at last—after thirty years—the beneficent rules of the Geneva Convention are now to be extended to naval warfare. But these provisions for regulating war or for rendering its sufferings less acute are trivial compared to the measures taken to diminish the danger of the outbreak of war and to provide for the administration of a system of international law. If twelve months ago any one had predicted that the representatives of all the governments would be employed for two months in elaborating a court and code for the universal establishment of a system of arbitration among nations, he would have been derided as the idliest among dreamers. But this strange thing is coming to pass before our eyes.

DESCRIPTIVE MENTALITY.

From the Head, Face and Hand, by Holmes W. Merton. A very nicely compiled work containing over six hundred original drawings. The work will be valuable to every student who recognizes the truth of Mr. Merton's words that psychology physiognomy is the only art by which all the powers of the intellect, affection, and the will can be thoroughly and accurately measured. It is a natural and practical art with a scientific foundation—psychology, physiology and anatomy. It is a normal prophetic art—measuring both the active and dormant powers of the brain.

Each mental faculty has a direct influence upon one or more parts of the face, hand and body. The stronger the mental faculty is, the more intense, constant and marked will its force be upon the parts governed, consequently the larger its signs will be in proportion to the signs of the weaker faculties of the same mentality.

The advantages of descriptive mentality are many. In these days of rush, push and scramble for wealth, power and fame, it is well to know at the start just what you are particularly fitted to do. The proficient mentologist can greatly assist in understanding and in making a choice of occupations. The subject can be mastered by a moderate amount of study, so one can arrive at very accurate conclusions simply by observation.

Descriptive Mentality, especially well arranged for the student. The head, face and hand are studied separately, yet the interdependence of one upon the other is shown. The book reveals the fact that the author is thoroughly conversant with the subjects under discussion, and has arranged them in the best possible way for the benefit of readers. It is well bound, the illustrations are especially helpful, and if one is at all interested in psychology physiognomy, Mr. Merton's book will be of great assistance to him.

It is to be hoped that all not interested will have their attention called to the value of the study as an exponent of the unexpressed and otherwise unknown capabilities, characteristics and powers of mentality. It is daily gaining in the estimation of intelligent men. The business man realizes more keenly the advantage of knowing at a glance the strongest and weakest factors in the mentality of those with

whom he deals. Parents find from experience that the subtle natures of children are hidden, except as they appear at unexpected moments and in unforeseen ways; that much remains concealed; much time and money is often wasted where a study of their children's faces would have revealed the natural trend of power and desire.

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Golden Words.

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

Lottie Fowler.

This world-renowned seeress of other days passed to her reward in spirit-life, Saturday, July 22, at the age of fifty-three years. She possessed remarkable clairvoyant and prophetic powers, and was in great favor among the leading families in Europe and America a quarter of a century ago. In 1870, she prophesied an explosion in a cartridge factory in Bridgeport, Conn., and the death of an employed. This calamity came to pass as predicted, six days after its delivery. She was mobbed by the citizen; as a witch, was arrested by the authorities of the city, and had her money taken from her. The Judge who tried her found nothing on which he could hold her, so he restored her money, and ordered her to leave the city, which she felt obliged to do. In 1874 she prophesied an accident to the Prince of Wales, which was literally fulfilled, while in 1881 she predicted the assassination of Czar Alexander II. of Russia, which also came to pass. On account of the fulfillment of this prophecy, she was ordered out of Russia as a Nihilist. She was consulted by princes and prelates, and by the aristocrats of both continents, all of whom received tangible proofs of

the intervention of spirits through her organism. A nobleman of high rank, a Prince of the realm in fact, offered to make her his wife, but she declined the honor, preferring to do the work to which she was called by her spirit-friends. She faithfully served the spirit-world, and gave comfort to many who mourned without hope. But those who sought her, in nearly every case, thought more of the revelations they received than they did of the instrument through whom they were given. In truth, they considered their whole duty to her was done when they paid her a dollar for a seance. They cared nothing for her physical needs, nor for her moral standing. They purchased her spiritual wares, such as she could give, for a mere pittance, and then neglected her, soul and body alike. Her forces were constantly drawn upon, and exhausted daily. When her strength waned, her powers were likewise lessened, hence her income also suffered. In order to maintain herself, she resorted to stimulants, deriving therefrom an artificial strength that enabled her to do a little more for those who sought her.

Step by step she went downward until she was morally and physically a wreck. Reason at last deserted her, and she spent the last four months of her earth life in an insane asylum, as the ward of the State of New York. We have spoken upon this question before, but so striking is the object lesson it conveys, we feel constrained to speak in even stronger terms than before to the Spiritualists of America. We ask, Where is their love of justice, their sense of right and duty? Think of it! A rarely-gifted psychic was a receiver of alms in an asylum for the insane through the wanton neglect and cruel selfishness of the Spiritualists of America! Even the Yezidis, the worshippers of the Devil, do better than that—they take care of their own! Even Christians, notwithstanding their bigotry and intolerance, are more generous than some Spiritualists—they take care of their own! Spiritualists of America, let the case of Lottie Fowler sink into your hearts and stir your souls to action! Open your purses; support your organizations, local, State and National, by endowing them with sufficient means to take care of the poor and needy. If every Spiritualist in New England would contribute one dollar each, a home for indigent mediums and Spiritualists, at Waverly or elsewhere, could be provided, and the sad story of Lottie Fowler would never be repeated in regard to any other person. Be just and generous to your Spiritualism, and all will be well.

Col. Ingersoll Again.

Judging by what the Spiritualist mediums give forth as the utterances they have received from the late Col. Ingersoll, his grammar, his rhetoric and his intelligence have deteriorated sadly in the next world.—Boston Herald.

It is not surprising that such items as the above find their way into the columns of the secular press, in view of the fact that so many mediums have rushed into the arena, boldly stating that they are "controlled" by the great agnostic, or will be on some future occasion. The communications thus far sent to this office purporting to come from the spirit of Col. Ingersoll are as much like him in language and personality as are the words of a Hottentot. The Herald has done true Spiritualism a good service by calling the attention of its spiritualistic patrons to the ridiculous light in which their religion is placed before the world by some of its so-called representatives.

It brings the blush of shame to the face of every intelligent Spiritualist to have his religion travestied, and the sublime truth of spirit-return held up to ridicule. We protest earnestly against the utterances of these mistaken persons, who claim to be mediums, being considered as the opinions of rational Spiritualists. Upon their entrance into spirit life, Col. Ingersoll, H. W. Beecher, Phillips Brooks, Abraham Lincoln, and other eminent men, become the legitimate prey of self-deceived, egotistical persons, possessed of a modicum of mediumistic power, who do not hesitate to declare that they have been especially selected, by some of these great men, to be their particular "controls." Because a few Spiritualists choose to make spectacles of themselves through crude exhibitions of their vagaries, the majority do not, and have a right to protest against being held responsible for the conduct of the few in question.

In the case of Col. Ingersoll, in view of his deep love for his wife and children, it would be far more like him to remain in his own home for several days after his transition, trying to assuage the grief of his dear ones, than it would be to go to obscure halls, dark seance rooms, and other out-of-the-way places, to speak in bad English, worse rhetoric, and worst logic upon some abstruse, metaphysical topic. In fact, we believe that he did remain with his loved ones, until his body succumbed to the purifying influences of the flames of the crematory, and that his great, loving soul sent out waves of sympathy and tenderness that did much to mitigate their grief. Col. Ingersoll clung to his body in earth life, for he knew nothing of the life of the spirit, hence he would more be inclined to remain with his body some time after his transition. To us, it would be unreasonable to suppose otherwise.

Spiritualists have themselves to thank for many of the unrighteous judgments passed upon them by their opponents. They have permitted far too many of the absurdities practiced in the name of Spiritualism to go unrebuked, and have been too prone to accept the ipse dixit of a returning spirit as the summum bonum of all truth. The vagaries of many of its exponents have been ignored, excused, and even encouraged by not a few of them, because of some real or imagined mediumistic gifts. Ignorance, coarseness in speech and manner, vulgarisms, and other crudities have been accepted without protest, and the public has been expected to receive without questioning their source, the vaporings of egoists who claimed that they were the mouthpieces of the wisest and most famous of the sons and daughters of earth. All of these ills can be remedied, and true Spiritualism given its rightful position in the world, when Spiritualists themselves prove the worth of their science, philosophy and religion by removing all excrescences from the spiritual tree, by digging up from their roots all noxious weeds of fraud, and by setting the seal of their honest disapproval upon all extravagancies put forth in the name of Spiritualism.

Camp reports show a largely increased attendance over the corresponding period of last year. We rejoice at this sign of renewed interest in spiritual matters, and trust that all camps will have the most successful season in their history.

Our Message Department.

With the present issue we suspend our message department, at least for the time being. For forty-two years the BANNER OF LIGHT has gladly given space to messages from the spirit-world, and its managers have the satisfaction of knowing that consolation was thereby given to thousands of people. The words from the arisen spirits were eagerly read by skeptics as well as by believers. In the hope of finding some tangible evidence of life beyond the grave. From all sections of the country letters were received, stating that the messages signed by certain names were absolutely true in all respects, that the evidences of personality were clearly marked, and clearly proved that their friends were yet living. Mrs. J. H. Conant, Mrs. W. A. Danekin, Mrs. Jennie L. Rudd, Mrs. M. T. Longley, Mrs. A. C. Smith, and Mrs. Jennie K. D. Conant have been the instruments through whom these words of comfort have been voiced to sorrowing humanity.

The BANNER OF LIGHT Free Circle was a very important factor in spiritualistic work for many years, and it was loyally sustained by the proprietors of THE BANNER and a few devoted friends. The multiplication of evidences of spirit-return caused many changes in the methods of work, and the Free Circle was not exempt from that law. The changes made, however, were in the direction of progress and for the good of the reading public. The message department was a special feature in the work of THE BANNER, and was much appreciated by its patrons. The mediums through whom the messages came worked for the benefit of humanity to the best of their ability, solely desiring the advancement of the Cause. Many persons are yet in the form to rise up and bless THE BANNER Circle and its self-sacrificing mediums.

Mrs. Conant has done a noble work, and retires from THE BANNER, after a continuous service of three years and seven months, with the hearty good will of all who are connected with its management. She also has the assurances of gratitude received from the hundreds of people to whom the messages given were signs of promise across the dark sky of death, as well as their best wishes for her continued health and happiness. We part with our co-worker with keen regret, but we realize that change is the law of life, and we trust that rich blessings of joy will be her portion henceforth. Mrs. Conant has been a public worker for sixteen years, and is entitled to a respite from her arduous labors, and to all of the comforts that accrue from a happy home life.

We promise our patrons that the high order of excellence that has hitherto characterized the BANNER OF LIGHT will be sacredly maintained. Authenticated accounts of phenomenal manifestations, scientific, philosophical and religious articles from the pens of our ablest writers will be published from week to week, together with items of news concerning spiritualistic work throughout the country. We shall endeavor to add such new attractions as will keep THE BANNER in the foremost rank of the reform journals of the age. Spirit return is a demonstrated fact in nature; as this important truth is now well established, let us as Spiritualists go forward in our work; let us build the temple of the soul, and bring into human life that which will enable all mankind to conquer every fear through becoming possessed of the blessed truths of immortality.

The Peace Congress.

The Congress of nations at The Hague has concluded its labors, and adjourned without day. It is hoped that its deliberations have brought the nations of earth nearer to the realization of that ideal state among men when swords shall be beaten into plowshares, and spears into pruning hooks. When the results are published to the world, all men can see for themselves what the Congress really accomplished. Some very progressive measures were discussed at length and adopted by the delegates, while the one plan, viz., national arbitration, that was the most important of all matters considered there, was not realized. In fact, some of the most highly civilized nations on the globe were opposed to it. England and the United States, through their distinguished representatives, went on record as favoring the dum dum or explosive bullet, and bombs of the most atrocious nature. Commercial interests were of more importance than life and limb. Still the fact that the Peace Congress was held brings the people of earth one step nearer the abolition of war, through the establishment of courts of arbitration.

Mrs. Jennie K. D. Conant

was greeted by a full house on Sunday evening, July 30, on the occasion of the anniversary of her entrance into spiritualistic work. The exercises partook of the nature of a reception and celebration combined, and were of a most pleasing character throughout. Many expressions of regret were heard when it was made known that Mrs. Conant's public work in Boston terminated with the exercises of that evening. She gave up her rooms in the BANNER OF LIGHT building July 31, and withdrew from the conduct of our Message Department at the same time. Mrs. Conant, now Mrs. Henderson, will continue her mediumistic work in the form of private sittings at her home, 112 Mt. Vernon street, Dedham, Mass. Electric cars pass her doors, and the accommodations by steam are excellent.

The Dawning Light.

With the issue of July 30, this wide-awake representative of our Cause in the "Sunny South" entered upon its fifth year. We wish our Southern contemporary many happy returns of its natal day. Bro. Newman is doing his best to give his patrons a good paper, and he is succeeding admirably. He should be loyally sustained by the Spiritualists of the nation, especially by those in Texas. The Spiritualist papers are not so numerous as to make it impossible for every Spiritualist to take them all.

The clergymen of Marshalltown, Iowa, have struck for higher salaries. That is to say, they want the State to pay them more than three dollars per "preach" for preaching to the inmates of certain State institutions. They want five dollars for each discourse, but thus far the State Board of Control refuses to accede to their demands. As a matter of right, no preacher should draw one dollar from the State for preaching to the wards of the State. Legislative chaplains, preachers at almshouses and prisons should be abolished; their salaries are paid by the people, and no man should be taxed to support a religion in which he does not believe.

Do Fake Mediums Exist?

An article bearing the above title will be found upon our second page. It is a verbatim copy of a circular letter sent out by a party in Ohio to such as he deemed approachable with offers of fraudulent work. He sent the letter we publish to a true and tried medium who has worked for Spiritualism five and forty years, asking him to purchase pseudo tests to palm off upon his innocent victims. The medium was indignant, and placed the letter in our hands to deal with as we thought best. Our remarks under the caption "A Unique Business," published two years ago, were based upon this letter.

We have reserved the name and address of this creator of fakirs, feeling that the publication of the same might induce certain persons to purchase paraphernalia for counterfeiting work, and thereby increase the already too large number of counterfeit mediums in this country. We have the name and address on file, duly attested and properly supported by evidence of genuineness. We present this document to our readers at this time for two reasons: First, to refute the statements made by certain pretended Spiritualists to the effect that no counterfeit mediums exist, and that there is no such thing as fraud in spiritualistic manifestations; second, to enable our readers to guard against possible deception on the part of those who have bought their mediumistic (?) powers of this Ohio salesman, who has advertised as one who is able to bestow all sorts of psychic powers upon all classes of people, provided they pay him for it. We respectfully ask if the investigators who visit these Ohio-made mediums carry fraud with them in their hearts, hence are to blame for the shameful deceit practised? Is the Ohio purveyor of spiritual wares an angel of light, endowed with omnipotent power, that enables him to create, by the fiat of money, a host of mediums (?) to prey upon an innocent and unsuspecting people? Is his an honorable, upright, spiritualizing and ennobling business?

How Volunteers Punished a Traitor.

Wounded Deserter Found by Americans, Who Pinned Him to Bayonet and Shot Him.

KANSAS CITY, Mo., Thursday.—The tragic scene which attended the death of Corporal Leonard F. Hayes, of the First Colorado Volunteers, America's only traitor in the Philippines, was witnessed by Sergt. George A. Lamarch, of Company H, Twentieth Kansas Volunteers, now in this city. Corporal Hayes, he says, became enamored of a Filipino beauty, and deserting his comrades, was placed in charge of a Filipino battery, with the rank of lieutenant. He met his death almost in the first engagement in which he fought against his country. Speaking of this battle, Sergeant Lamarch said: "We had charged the Filipinos, driving them back and killing and wounding many. Among the wounded left on the field we found Hayes. One of the soldiers of the Second Oregon drove his bayonet through the body of the wounded traitor, and lifted him above his head and held him there while the soldiers shot him. The body was thrown into a trench and buried with several dead Filipinos. We would have treated him worse if we had known how."—N. Y. Herald, July 25.

A valued contributor sends us the above clipping, and asks if the treatment of Hayes is the result of so-called Christian training. We confess that it appears to us as the direct result of such training, as it is in keeping with the spirit of those Christians through whom the war against American principles was opened in the Philippines. We do not believe in treason, but we do believe in common decency as well as in humanitarian principles. Either of these should have induced even barbarians to be merciful to an erring brother, especially when he was grievously wounded. We respectfully refer our good friend who sent us the above, to the Christian ministers who are denouncing the Declaration of Independence as a bold-faced lie, and our national Constitution as a delusive snare, for an answer to his question.

Mrs. Carrie E. S. Twing

Made us a welcome visit, en route to Sunapee Camp. She is authorized to take subscriptions for THE BANNER wherever she is called to labor. We hope all Spiritualists and investigators will remember this fact, and make Mrs. Twing and THE BANNER happy by subscribing for "the oldest Spiritualist paper in the world."

Osman's Palmistry Instructor.

We are in receipt of a copy of this excellent little work, and consider it a veritable *mutuum in parvo* on the subject of Palmistry. It can be obtained at this office, price twenty-five cents. Send in your orders.

Life can be made joyous or otherwise by a thoughtless word or a mere sign on the part of individuals. A tear stained face, a gloomy visage, a curl of the lips, a sneer or taunting cynicism will soon cause the angel of happiness to depart from the gayest of throngs. A cheery word, a bright smile, a happy laugh, a merry glance, a sally of wit, a quick repartee, and a good-natured rejoinder to a harsh remark, will bring the radiant sunshine of goodwill into any company of people. Husbands, wives, fathers, mothers, brothers, sisters, children, remember these facts, and your home-life will soon become the highest expression of human enjoyment, through the avoidance of the former and the persistent seeking of the latter conditions.

Through a personal letter, we learn that Prof. Fred P. Evans, the well-known psychographer, with his wife and daughter, is taking a needed vacation at his California home. He will return to New York city in September, to resume business at his old stand at 103 W. 42d street. Bro. Evans received a warm welcome from his old friends in San Francisco, all of whom rejoiced to see him once more at the Golden Gate. He will spend several weeks upon his ranch near Los Gatos. We hope he won't forget to make Boston a visit when he returns east.

Our readers are respectfully requested to make note of the fact that the BANNER OF LIGHT stands forth as a champion of the gospel of spirit return and the religion of Love. As such, it holds that Col. Ingersoll can and will return to speak to his friends on earth, under favorable conditions, when he has learned the law of spirit-control.

Mrs. Elizabeth S. Lawrence, of North Middleboro, Mass., in sending a second list of subscribers, writes: "I am glad of the opportunity to do this, as I feel that those who read THE BANNER will receive light and comfort."

The Onset Land Controversy.

Extended accounts have recently appeared in the columns of the secular press with regard to a content as to the title of certain lands held by the Onset Bay Campmeeting Association. These reports have led many people to infer that a fearful quarrel had broken out among the Spiritualists at Onset, and that Spiritualism itself is jeopardized thereby. As the affair is now a public matter, we deem it wise to place the actual facts before the readers of THE BANNER in order that they may be enabled to correct all erroneous statements that may be afloat.

In the first place, Spiritualism is not involved in this contest in any respect whatever. It is true that several members of the so called Land League at Onset are Spiritualists, and that they are parties to the controversy in question, yet this does not put Spiritualism on trial, nor indicate that there is a division among the Spiritualists who annually assemble at Onset. The reports of the press have also conveyed the impression that the people at Onset were greatly disturbed over the affair, and had thronged the rooms in which the hearings on the question were held, in large numbers. The fact is that about thirty people were in attendance on the first day, and only forty on the second day. Nor is it true that this imbroglio has lessened the attendance upon the camp lectures from day to day; on the contrary, the attendance is increasing daily, and the interest taken in them is greater by far than was apparent last year.

Briefly stated, the question at issue is this: Does Onset Bay Campmeeting Association own certain tracts of land, or is the title vested in the general public? In 1877 the Association purchased a goodly number of acres of land on the shores of Onset Bay for campmeeting purposes. The officers of the Association had the land surveyed and platted, but held certain tracts as "opens," for public purposes. The lots were placed on sale, and were purchased by parties who were supposed to be interested in propagating Spiritualism by means of the camp-meeting. Each deed contained a provision that the purchasers of the lots should pay an annual tax of two dollars upon the same, to the Association, for the support of the Camp. After some years, the tax was objected to by a few persons, (let us hope they were not Spiritualists), and the matter was taken into court in 1895 for final adjudication.

The Court held that the tax was binding upon the first purchasers of the lots, but did not hold those to whom they sold, as the first deeds did not contain the words "heirs and assigns." This decision cut off a goodly portion of the revenue of the Association, and finally led to the enclosing of the grounds around the Auditorium in order that an admission fee might be charged to all of the lectures and seances therein held. This action led to a protest on the part of several people, who set up the claim that all "opens" were public parks, from which the general public could not be legally excluded. This protest finally took definite form and resolved itself into the contest now before the court. In reserving the "opens," did the Association originally deed them in perpetuity to the public as parks? If so, what did the Association purchase and what does it own? Unquestionably the settlement of this controversy by the Courts will redound not only to Onset's good, but also to that of Spiritualism, and will relieve the minds of the citizens, as well as the officers of the Camp, of much anxiety and care.

One useful lesson can be drawn from the Onset contest by Spiritualists who desire to further the interests of their religion through camp-meetings. They should form a legal organization, purchase the grounds they desire in the name of their Association, and hold the same as the property of the Association. Wherever the lots are sold, there is danger of legal complications; but should the lots be leased for a term of years, as they are at Casadaga, the title to the realty remains vested in the Association, from which a goodly income could be derived for the support of the meetings. Wherever this is done, the Association is able to close the grounds against liquor-selling, questionable houses, and all other objectionable features. Onset has done and is doing a grand work for Spiritualism, hence should be sustained by all who have the good of the Cause at heart.

A Spiritualist writer in a secular paper makes the wild statement that there are eleven million Spiritualists in the United States alone. Such claims are absurd on their face, or will become so upon a moment's reflection. Is one person out of every seven of the population an outspoken Spiritualist? By no means, and no intelligent person would think of making such a statement. No wonder the opponents of Spiritualism laugh and sneer when they hear the vainglorious boastings of some of its advocates.

The managers of the Indiana Campmeeting are applying moral as well as psychic tests to all mediums who seek admission to the grounds. Those who fail to come up to the required standard will be rigidly excluded. It is said that the Committee of Examination is well versed in records of morality and phenomena. Whenever tests of the above-named order are required many Spiritualists feel terribly abused, and ask out of their supremely righteous indignation, "Who will examine the examiners?" Why are they silent with regard to this camp?

It will be seen in our Movements of Mediums' column that Mrs. Jennie B. Hagan-Jackson, and Mrs. Mary Arnold Wilson, both of Fort Worth, Tex., will speak at Hayward's Grove, East Braintree, Mass., on Sunday, Aug. 6, at 2:30 P. M., and in Faxon's Hall, Quincy, at 7:30 the same evening. These gifted ladies should be greeted with large audiences on both occasions.

Mr. Dorr D. Stranahan and Miss Bessie Johnson, both of Sparta, Penn., were united in marriage on Thursday, July 27. The bride and groom are true-blue Spiritualists, as are their parents, who believed that Spiritualism was good enough to place before their children. THE BANNER extends hearty congratulations, and wishes the young couple a long, happy and progressive earth-life.

Faith, as an element in man's nature, is most tenacious in its hold upon his mind. So tenacious is it, that it is sublime, yet most pathetic, to note the faith and trust many Spiritualists have in those who have cruelly deceived them and wounded them to the heart. They feel that the deceivers are mediums, hence are excusable even for the most heinous of crimes.

Onset Camp.

Sunday, July 23.—Mrs. Sarah A. Byrnes spoke this morning before a large and appreciative audience. The unsettled weather forced the officers to hold their meeting in the Temple, where Mr. Maxham opened and closed the service with songs, accompanied at the piano by Mrs. Maxham. Mrs. Byrnes took for her subject, "The Seeds that we are Sowing," and gave one of those grand lectures that one is always sure to hear when Mrs. Byrnes speaks. Although one of the old workers she has few if any rivals.

At 1 o'clock the band gave another fine concert, and at the close Dr. Fuller again called the meeting to order. Mr. A. E. Tisdale was the speaker, and a large audience had gathered to hear him. Mr. Maxham opened the meeting with a patriotic song at the request of Mr. Tisdale; when he had finished, Mr. Tisdale said, "That song has touched my soul. It has stirred within me that feeling of 30 years ago, when the country called for the boys in blue. He continued speaking in glowing words of our flag and in place of an invocation recited a poem entitled "It shall never come down!" After another song he took for his subject "The true basis of religious work and worship," and gave a grand lecture.

At the close of the address Mr. Altemus gave another of those wonderful sermons that has made him such a favorite at Onset. Mr. Altemus closes his engagement here today, but can go to his other duties feeling that he has done good while here.

Monday the weather was all that could be desired. A conference was held in the grove. Dr. Dutton opened the meeting, giving his idea of Spiritualism, claiming that spirit is universal, embracing all mind and matter. Capt. Balm gave some of his experiences. Dr. Furbush spoke earnestly. Dr. Dean Clark gave an interesting talk. Mrs. Kate Siles closed the conference. Mrs. B. J. Harnett spoke at this meeting also. Mrs. Harnett has had most unique experiences. She has been adopted into the families of the Hindus and Mohammedans, and has seen the home life of the people in all its various phases. The story of the time she spent in a harem when adopted by the family of a high caste Mohammedan is intensely interesting. Mrs. Harnett gives talks every day in the Arcade at 4 P.M.

Tuesday, July 25, the lecture was by celebrated temperance worker, Mrs. Mary Seymour Howell, of Albany, N. Y. Her subject upon this occasion was "Woman and Temperance." She said in part: "Woman has come up out of the deepest, darkest degradation, until she is what she is today. Woman has always been taught that she was not the equal of man. Why, only a few years ago, in the city of Boston, an attorney-general decided that a woman was not a person. He has had to change his mind since. At a certain town in New York, a call was made for the inhabitants to come out to a meeting where a matter of importance in regard to the water supply was to be agitated. Several of the women went, feeling that they were interested, and when they got there, they were sent home. One woman took up a dictionary and looked to see what the word 'inhabitant' meant. Why, she found even a cat or a dog was an 'inhabitant,' yet she had been sent home. It has been very hard to be a woman. Some one has asked why I am going to talk temperance at Onset, where you cannot get a drop of liquor for love or money. I am speaking to thinking, intelligent men and women from places all over the United States. I am sowing seed that I expect will be felt some day in many places."

"Over fifty years ago there was an Abolition Convention in London. Calls were made for delegates from all quarters of the globe. Lucetta Mott, Mrs. Wendell Phillips and Mrs. Stanton crossed the ocean as delegates to the Convention. When they arrived, they found they could not be seated as delegates because they were women; they were relegated to the gallery. Mrs. Stanton was so indignant, upon her return home she called a convention of women, the first ever known. They took up the question of work, and then and there it was decided that woman could not be free until she had political freedom. They asked for freedom in all branches of life, and to day there is nothing she is not admitted into except politics, and all this has happened within fifty years."

"Twenty-five or thirty years ago, when this country was staggering under the curse of the liquor traffic—twelve thousand saloons in New York (twenty or thirty of them in every hamlet), whiskey flowing as freely as water, women's hearts breaking because of the temptations set in the way of their boys—what could they do but pray? They had no political power, and the crusade was formed. They did a wonderful amount of good. I have prayed in many places, and I never was so near heaven except when I held the hand of some loved friend who was about to pass into the Great Beyond."

"Out of this crusade the Woman's Christian Temperance Union was formed, and to-day they have representatives in every quarter of the globe. The liquor-dealers have a weapon; they have the ballot, and they can do everything with that weapon; that is what we women want. The ballot means your opinion. Is there a woman here to-day who has not an opinion? But your opinion does not count. We are demanding the ballot to close the saloons. In one of the places where I was I received word from the liquor dealers, if I talked upon Woman Suffrage they would assist me all in their power, but if I talked upon Temperance they would kill me. I talked on Temperance just the same."

"It is a demonstrated fact that woman will never receive the same wage as man until she has the ballot. In four States of the Union where woman has the ballot, she receives the same wage as man when doing the same amount of work. What a strange thing it is that Liberty is always represented as a woman when she has so little liberty! In the coming century woman will lift her voice in the affairs of the nation; she will carry a torch that will help shipwrecked mariners and guide them safely over the difficulties of life. Victor Hugo said in relation to the statue of Liberty in New York harbor, 'The statue is nothing, but the idea it embodies is everything, for woman is liberty, and liberty is woman.'"

Mr. Maxham closed the meeting with singing. Wednesday, July 26, the meeting opened with singing by Mr. Maxham. Mrs. Carrie E. S. Twing, President of the New York State Association, read for her subject, "Outgrown." Mrs. Twing took for her subject, "Keeping Step." "The first thing necessary to enable you to keep step is to see that you are united in the holy bonds of matrimony to some one you can respect, not only for a year, but through the coming years of struggle and pleasure. I believe the time has come when we must teach our children the beauty of nature and the sacredness of their bodies. Children as a rule are interested in plant life, and if we interest them in the germ and growth of seed they will soon be able to grasp the higher, noble and grander unfoldment of the soul."

"There's a queer little cradle in each flower, Where the wee seed babies are sleeping; Though so small, they are growing hour by hour, And the nurse-flower watch is keeping. All around and about are the stamen trees Where the golden pollen cakes are growing."

And the birds and the butterflies shake these trees And the seed babies think that it's snowing. But the snow in flowerland is yellow snow. And the wee seed-baby loves it; And it eats and eats, and this makes it grow. While the nurse-flower smiles above it."

"Love of Nature is almost salvation, because it brings out the love of the soul. What is sweeter than the above little song to tell the resting place of each little seed. Mothers will yet learn the way to teach their boys and girls in some sweet way, the laws which govern their bodies. I would have people marry with a clear understanding of each other, not of the outward show, but strive to see if they are adapted to each other and able to keep step. We use divorce as a means to overcome an evil, but I believe we should teach the children that their bodies are sacred; that to be happy their souls must be united, and we would soon have a better state of affairs all over the world. We must meet the needs of each other—souls united that can stand the test of time, and grow ripe in the harvest of life, ready to go hand in hand to the other life, where in the fullness of time they may assist each other to advance; this is the ideal marriage." Mr. Maxham closed the meeting with vocal selections.

Thursday, July 27, Mr. Maxham opened the meeting with music. Mrs. Mary Seymour Howell, speaker of the day, gave a very interesting address, subject, "Stand up and be Counted." Mr. Maxham closed the meeting.

Friday, July 28, Mrs. Carrie E. S. Twing was the speaker. She prefaced her remarks with a poem, "Still Mine." After a vocal selection by Mr. Maxham, Mrs. Twing delivered the lecture. Her thoughts were drawn from the poem read: "Memory is a faithful artist, and it can paint you a picture most realistic. We never realize our possessions until we have lost them. We seldom appreciate our friends until they are gone."

"Spiritualism is the link between heaven and earth, one of the bridges that we can cross and receive comfort from our friends. Spiritualism means help; we must reach out and help the needy, the brother and sister who have fallen by the wayside, and in this way we will be brought to the understanding of true Spiritualism." Mr. Maxham closed with singing.

Saturday, July 29, the meeting was under the auspices of the Massachusetts State Association. The weather was fine and everything was in good trim for a successful day. Mr. Maxham, as usual, opened with singing. Dr. G. A. Fuller, President of the M. S. A., welcomed the friends. He said the special object of the Association was to aid and assist all societies in the State to forward the movement of Spiritualism. We hold a meeting at the camps because we can reach more people from all over the State that believe in the fundamental principle of organization, and therefore hope to gain members. Mrs. C. E. Twing, President of the New York State Association, was next introduced. "I hardly know as President of a State Association what to say, as I have only held that office since last May; but as a worker I can say it had not been for the unfortunate financial failure of the Jubilee, the New York State Association would be the largest in existence. We want to raise a fund so we can send speakers and mediums into the field to do work; we must have money to do this; if you would all pay your dollar, you would find you not only were a member of a working body, but you would be assisting in carrying the light to some brother who was in darkness. Should we not be glad and willing to make some little sacrifice for our grand and glorious Cause?"

Mrs. Albright, of Philadelphia, said she believed in being practical, and she thought the best thing to do was to pay her dollar and become a member of this society. She urged all to do the same, especially the mediums, because they should feel interest in all efforts that were of benefit to Spiritualism. No matter if we differ in opinion, if we will first stick to the principles of truth and justice, we will not go astray. Mrs. B. J. Harnett, our friend who so ably instructs us of life in India, kindly responded to the call of the President. She said, "I have never belonged to any Spiritualist society; I was at Lily Dale last year, and am at your delightful Onset this year. I have been much impressed with the spiritual philosophy, which, taken in its broadest sense, embraces all good. I have been a great traveler, and I have studied the different religions of the world; and as I think of the work of Spiritualists, I have been impressed with the idea that they lacked organization. It seems to me that a lesson can be taken from nature, and as I am a firm believer in organization for successful work, I am going to subscribe myself a member of this society, and I would urge you all to come and do likewise." Mrs. Bliss spoke briefly, and said she would do her talking later. Mrs. Pennell spoke in relation to organization, and after a selection by Mr. Maxham the meeting adjourned.

In the afternoon the meeting was called to order by the president. Dr. Blackden said he was for organization now and forever. He believed no great amount of work could be accomplished without it. Dr. George Dutton said, "The law of organization is seen in nature; I have no doubt of the value of organization, and the more perfectly we are organized the better we will succeed. There is nothing higher than spirituality; it is a synonym for all perfection, and if we are true and organize upon the basis of highest truth and science we must succeed. In regard to religion, I have a new definition—The reunion of the human soul; the soul is infinite; in some respects it impinges upon the divine mind, and when the human soul becomes perfected, it will become immortal—the imperfect becomes destroyed." Mr. J. Homer Altemus rendered a fine vocal selection. Mrs. C. E. S. Twing read the principles that the New York State Association has subscribed to. She told of the necessity of funds; how we needed money to fight our enemies, and to be able to employ those who can protect our interests when attacked by law. We need organization to protect the young mediums coming into the field, and if we had been properly organized we would not have the sad case of Lottie Fowler to start us in the face. Mrs. C. P. Pratt said her heart was in the work, and she stood hand in hand with the society and the principle of organization. It seems to me that this is the harvest time, and we must come together with one body, one thought, one purpose, and work with a will for our glorious cause. Mrs. Bliss said she was ever willing to work for Spiritualism. She believed in deeds not words, and if it was in order she would like to take up a collection. This was permitted, and a good round sum was realized. Dr. Dean Clarke spoke briefly. Mr. Maxham closed the meeting. At the opening of the afternoon session, members of the Mozart Orchestra, E. W. Hatch, C. L. C. Hatch and Clinton Batchelder favored the audience with several selections which were well received. The thanks of the society is extended to all who so kindly volunteered to make this meeting a success. A vote of thanks was extended to the Onset Bay Grove Association for the use of the beautiful grove. A vote of thanks was extended to Mr. J. Q. A. Whittemore for a \$50 donation to this society and for the kindly feeling which suggested the act.

Mr. Maxham is a very gracious gentleman, he is so willing to assist on all occasions; the management appreciates him. A musicale was held at the home of Mr. Gillette in South Boulevard. All the friends of Mrs. C. P. Pratt are glad to welcome her back to Onset. Greetings are extended to Lake Pleasant Camp from friends at Onset upon their open day, and we bespeak a pleasant and successful season for them.

And the birds and the butterflies shake these trees And the seed babies think that it's snowing. But the snow in flowerland is yellow snow. And the wee seed-baby loves it; And it eats and eats, and this makes it grow. While the nurse-flower smiles above it."

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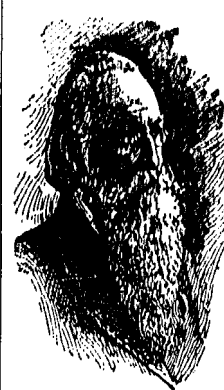
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THE WORLD'S GREATEST SPECIALISTS.



IT IS no wonder that Drs. Peebles & Burroughs are having such wonderful success. The matchless Dr. Peebles stands without a rival in the field of healers. The results of their Psychic treatment is unapproached; their medical treatment mild and scientific. Their offer to the sick is generosity itself. If you are ill, write these gentlemen to-day.

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They give an absolutely correct medical diagnosis and two valuable books FREE to those sending name, age, sex, and one leading symptom, in their own handwriting.

THE BOOKS

"Foods for the Sick and How to Prepare Them"; a wonderful volume, indispensable to every home; of inestimable value to the sick—a veritable housekeeper's guide. "WOMAN"; a book which every mother should have; a rare medical work of the highest class and the purest thoughts. This is a most

REMARKABLE OFFER.

Write at once. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.

The dances every Saturday night are special features of the camp, the music being of the best. The costumes of the ladies are equal to any of the watering places along New England's coast.

Prof. Lee, the hypnotist, will be here this week, and give some of his wonderful entertainments.

Mrs. Howard, the Treasurer and Secretary of the Association, and one of the oldest campers at Onset, is still as active as ever. He has an eye to business all the time.

About three thousand visitors were here on Sunday, coming by boat and train.

The service of the New York, New Haven & Hartford Railroad is of the best. They sell tickets from Boston to Onset and return at \$2.15.

Remember, if you want the news of all the Camps, you should order the BANNER OF LIGHT. You can secure it at the Headquarters Bookstore.

Among the arrivals the past week were Mrs. Carrie E. S. Twing, Mr. F. A. Wiggins, J. C. F. Grumbine, Jennie Hagan-Jackson, E. P. Howe, J. W. Kenyon, Mrs. May S. Pepper, Mrs. R. E. Lane, W. C. Batchelder, Florence A. Sampson, Mrs. Flora B. Cabal of Washington, D. C.

Many inquiries are made about Capt. E. W. Gould, of Washington, D. C.

On Sunday afternoon, at the close of Mr. Grumbine's address, Mr. F. A. Wiggins gave the first of his engagements, before the largest audience of the season, and to say it was a success is only speaking the truth. It was one of the best the writer has ever witnessed from his controls.

Weather charming. HATCH.

The clergy continue their holy work of denouncing Spiritualism and Christian Science as wiles of Satan to lead men into necromancy and evil. These men have nothing else to do, hence, like the attorney for the defense when he has no case, they proceed to abuse those whom they know in their hearts, to be in the right. Slavish obedience to creeds and dogmas, to church forms and ceremonies, always makes men hypocrites and purblind bigots. They will know better when they have been in spirit-life a full century, and seek to undo the evils they wrought in earth-life. The world moves on in spite of them.

Mrs. Kate Chase Sprague, daughter of the late Chief Justice Chase, and former wife of ex-Gov. William Sprague of Rhode Island, passed to spirit-life July 31, from her home in Washington, D. C. She was a famous society leader in the days of the Civil War, and was noted for her brilliancy of intellect and great powers of discernment. Her age was about fifty-eight years.

The Gospel of Spirit Return Society will hold no meetings during the month of August. Regular services will open September 3, at 200 Huntington avenue, Legion of Honor Building, with Mrs. Minnie M. Soule as pastor. This society has done excellent work during the past year, and offers a fine spiritual home for all who are in search of truth.

During the past week we were favored with pleasant calls from Bros. J. C. F. Grumbine of Syracuse, N. Y., and S. L. Beale of Brookton, Mass. They were welcome.

G. Lester Lane, psychic healer, has removed from 132 Chandler street to 303 Columbus avenue, Boston. See advertisement in next issue.

If there is a mental medium in Boston or vicinity who speaks Spanish, we should be glad to have him or her communicate with us immediately.

One of Our First Subscribers. Mr. Kingman, Tilden, Maine, sends in a second list of trial subscribers, and writes: "I can recommend THE BANNER to everybody as a grand paper, having taken it continually since its first number; I consider it better now than ever. Am now past eighty-two years and wish to continue to work for the Cause of Right forever."

"State Days" in Maine. Dates have been appointed by the managers of three of the Maine camps, on which the State Association of Spiritualists may illustrate the advantages of cooperation, and show the Spiritualists attending the respective camps what it, as an Association, has to offer:

Temple Heights Camp, Tuesday evening, Aug. 15.

Verona Park Camp, Wednesday, Aug. 16.

Madison Camp, Thursday afternoon, Sept. 7. The State Association will be represented by its officers, and the speakers at the respective camps will give their assistance to make these occasions successful. In this manner we hope to reach all of the Spiritualists in the State, and give to them and to our friends a clearer understanding of the work of this organization.

Mrs. Viola A. B. Rand, Sec'y.

The Sixth Annual Convention of the Michigan State Spiritual Association will be held in Lansing Aug. 15, 1899, at the Spiritual Temple, on Michigan Avenue, E. A large delegation is desired. A committee will meet delegates at all incoming trains.

MART F. AYRES, Sec'y.



Rose Leaf Balm.

A NEW and wonderfully healing lotion for all skin eruptions.

Cold Sores, Chapped Hands and Face, Salt Rheum, Eczema, Hay Fever, Coryza and Sun Burn.

Gentlemen will find this a superior preparation to use after shaving.

Half oz. Trial Size, 15 cts. Two " 8125, 35 cts. Four oz., 50 cts., mailed free of charge. Agents wanted in all States. Write for Particulars.

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FLORIDA! for Homeowners and investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSB, 1 Wabeno street, Roxbury, Mass.

DR. FELLOWS, Vineland, N. J., cures men of DEBILITY, WEAKNESSES and LOSSES, by a new discovery—a medicine to be applied externally. You will feel improved the first day, benefit every day until cured. The BANNER OF LIGHT says: "Patients write most enthusiastically in praise of Dr. Fellows and his remedy." To know more of this great cure, send 10 cts. for his book, "PRIVATE COUNSELING," which explains all. Address as above, and say BANNER when you write.

FAT FOLKS. Two years ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain; no starving—nothing to tell. Incessant struggle for particulars. MRS. R. L. MOLEWORTH, 116 Clynier St., Brooklyn, N. Y.

The Sphinx, A MONTHLY MAGAZINE.

Edited by CATHARINE H. THOMPSON. Annual Subscription, (commencing July 1, 1899), \$3.00. Single Copies, 30 cents. English Subscription, 12s. 6d.; Single Copies, 1s. 6d.

ISSUED BY THE SPHINX PUBLISHING COMPANY, BOSTON, MASS.

All Money Orders should be made payable to the Editor, CATHARINE H. THOMPSON, Boston, Mass.

ANNOUNCEMENT. THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people. It is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians. There appears to be at this time a large and increasing demand for such a Magazine, and indeed, for all good Astrological works, and the interest is growing so rapidly that the call cannot adequately be met. Aug. 5.

Revised Edition.

A Look Upward. BY SUSIE C. CLARK.

"One of the broadest, deepest, most practical books of all the published works on spiritual life. It is a book that should be read by every thoughtful person, and it is a book that will not only enlarge the mind, but will also, and feeling that life has meaning and possibility, will be unimpaired."—New York Critic.

For sale by BANNER OF LIGHT PUBLISHING CO.

A MOST HELPFUL BOOK! Cubes and Spheres

IN Human Life.

BY F. A. WIGGIN.

In this transitional epoch at the close of a wonderful century, when the spirit of unrest pervades the mental atmosphere, all true minds turn from external things which can never yield satisfaction, and seek within, the pathway to the real and abiding.

To all such aspiring souls this book comes as aid, incentive and inspiration. It is written for practical use on the plane of daily life. It treats of the potent lever of thought in its varied phases of desire, perception, reflection, of wisely directed purpose, of the dominance of the higher selfhood, of worthy, unselfish service for others, leading the reader through spiritual evolution of involved human potentials, in an eternal progression toward at-one-ment with the Source of all Life and Love and Peace.

The unique title of this book is the key to its purpose, viz., to induce all sharp-cornered human cubes to become harmonious spheres, and to enable them to recognize the trials of their present experience as divinely appointed purposes to this desired goal.

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New Songs.

"Happy Days," SONG AND CHORUS, just issued by GEO. H. RYDER, also;

"O, Tell Me Not," QUARTET, FOR MIXED VOICES. Words and Music of both pieces by Mr. Ryder.

Being stray sheets from SPIRITUAL SONGS, a collection now being compiled for the use of Spiritual Meetings and the Home Circle. The songs are well adapted to follow. The music is pleasing with good melody, and harmony of high order, and yet easy of execution, so that societies will find it very singable. Mr. Ryder was for some years the Organist of the Spiritual Temple, and will be remembered by many for his good work there. He evidently has a fine conception of the needs of societies, for the words of the songs are most pleasing, and at the same time contain suggestions of the presence of our spiritual friends and tokens of the continuity of life just on the other side.

Price—Happy Days, 10 cts.; "O, Tell Me Not," 10 cts. For sale by BANNER OF LIGHT PUBLISHING CO.

Maine Spiritualists' Directory.

COMPILED AND PUBLISHED BY FRED HALL.

The Directory is a HAND-BOOK of the movement in Maine. It tells where each Camp and Society is located, dates of meeting, names and addresses of officers and members, and other valuable information relating to the condition of the Associations, and the Cause at large; also the addresses of hundreds of individuals who compose the different Societies. It is nicely gotten up, neatly bound in board covers and gilt letters, and worthy of a place on any table.

Prices—One copy, 25 cents; five copies, \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

UNANSWERABLE LOGIC: A Series of Spiritual Discourses, given through the mediumship of Thomas Gales Foster.

These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity. The book contains twenty-four lectures, and the following are the titles: What is Spiritualism? The Spiritual Body; The Analogy Existing between the Facts of the Bible and the Facts of Spiritualism; Philosophy of Death; What Lies Beyond the Veil; The Resurrection; Future Rewards and Punishments; Joan of Arc; Human Destiny; Spiritualism of the Apostles; Heaven; Hell; The Devotional Element in Man; Thanksgiving Day; Do We Ever Forget? Clairvoyance and Clairaudience; What Spiritualists Believe; Spiritualism without an Adjective; Christmas and Its Suggestions; Propitiation; Anniversary Address; Spiritualists and Mediums; Ye have Bodies, but ye are Spirits; The Unity of God.

Cloth, large 12mo, beveled boards. Price \$1.00. Postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

STARTLING GHOST STORIES, by an Eminent Scottish Seer. 14 Complete Stories, 24 Illustrations. One of the most entertaining books ever issued. Only 15 cts. Postage free. For sale wholesale and retail by BANNER OF LIGHT PUBLISHING CO.

We of the East who sweltered under the torrid weather of the first days of July may appreciate the disappointment of the people of Colorado. It was contemplated for the Fourth of July to have a beacon light, a genuine "pillar of fire by night," on Pike's Peak, for the admiration and delectation of all who lived in sight of the stupendous pile. But this "best-laid plan" went sadly "awry." The fire was kindled, but before it had attained any considerable dimension it was extinguished by a snow-storm.

Reduced R.R. Rates to N. S. A. Convention, Chicago, Oct. 17-20, 1899.

Tickets on the certificate plan (one and one-third fare for the round trip), have been granted by the various roads. To secure this concession purchaser must buy first-class ticket to Chicago, paying full fare for same. Be sure to ask your agent for a certificate when purchasing your ticket. This certificate, when properly signed by the Secretary at the Convention and vided by the special agent, who will be in attendance, will entitle the holder to a return ticket (first class) for one-third fare. Certificate tickets may be procured three days prior to Convention (Sunday not included), and will be honored for return ticket until three days after adjournment. On arriving at Convention deposit your certificate with the Secretary for proper endorsement.

MARY T. LONGLEY, Sec'y, N. S. A.

Mrs. M. C. Turner, Colfax, Iowa, writes: This old spiritual classic, the BANNER OF LIGHT, has come to us continuously for thirty-two years—a bright light, a guide, a comforter. May your hands be strengthened in your brave defense of truth, honesty and purity, demanding these elements in those who represent our Spiritual Philosophy and religion, and make no compromise with fraud or deception.

Sets a Good Example.

Mrs. M. A. Mills, of Saratoga Springs, N. Y., sends a list of subscribers and writes: "Yesterday was my first effort, and a few hours sufficed to secure twelve new names. I shall send more soon." The next day Mrs. Mills added twelve more names to our list. This shows what earnest effort will accomplish.

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

J. C. F. Grumbine's engagements for 1899-1900 are: Syracuse, N. Y., September; Indianapolis, Ind., and Cincinnati, O., October; Chicago, November; Washington, D. C., December; Daytona, Fla., January and February; Southern Cassadaga Camp-Meeting also in February; March, April and May still open. Address J. C. F. Grumbine, 1718 W. Genesee street, Syracuse, N. Y.

Mrs. Jennie B. H. Jackson and Mrs. Mary Arnold Wilson will speak at Hayward's Grove, East Brantree, Quincy, Mass., Sunday, Aug. 6, at 2:30 P. M. At 7:30 at Faxon's Hall, Quincy. All invited.

W. J. Colville is now filling an engagement at Freeville Camp, N. Y. He goes to Vicksburg, Mich., Aug. 14 and will be at Onset Aug. 23. On Tuesday, Aug. 1, Mr. Colville gave his closing lecture in Atlantic City. All communications may still be addressed at 108 Queen St., Germantown, Philadelphia.

Henry H. Warner, lecturer and medium, will accept engagements for the season of 1899-1900. Address 9 Bosworth St.

Colds, Rheumatism, Constipation, Surely and quickly cured by taking HYGIENE TABLETS. All Druggists, or by mail, 25c. HYGIENE MEDICINE CO., New York.

SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

J. J. Morse, 26 Osadungh 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 at Glenora, Yates Co., N. Y. Jan. 7.

Camping Tents.

8 OZ. Duck, complete, with poles and pins.

7x7 ft. \$4.80. 12x12 ft. \$9.18.

9x9 " 6.57. 12x14 " 10.3

SPRIT Message Department.

SPECIAL NOTICE.

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

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

Report of Séance held July 21, 1899.

Spirit Invocation.

Thou Divine Spirit, we again open our séance-room so that others may come in and testify to the knowledge that there is no death, but life continuous; that we throw off the old mortal body as we would an old garment when we have worn it out or it has grown too small and we exchange it for another. How comforting it is to know that it is only the body that is laid aside, that the spirit retains its individuality, its knowledge, its memory; and how blessed it is that, through a knowledge of the laws, the veil has been rent in twain and the souls of men have been quickened to behold thy light as it shines upon this planet, and recognize how near to each other are the two worlds. We thank thee for the many lessons that we learn even in the dark hours of tribulation, when we are separated from our loved ones, for it is when thy chastening rod touches the mortal heart that thy far-reaching wisdom is revealed. It is the rod of wisdom, though many times the poor, weak mortal of earth cannot comprehend it, or see the justice in being compelled to part with the object of love. We thank thee for the freedom of knowledge—freedom through which we may learn thy mysterious ways. How many souls cry out against idolatry and all narrow superstitions; and yet if we worship our ideals, whether they are in the form of the sun or the stars or a beloved child, we are idolaters. Help us this morning to cast aside all that separates us from the spirit, that we may cleave to the spiritual and do thy will on earth as it is in heaven. Direct and help us, now and forever. Amen.

INDIVIDUAL MESSAGES.

Elizabeth White.

My name is Elizabeth White and I am very much interested in the welfare of humanity. I am anxious to come in contact with the loved ones of earth. As I was very much exhausted previous to leaving the body, I find it hard to control, but I am more than pleased at the privilege because my method in earth-life was never to give up, always to try to do what I could to help myself and others. I find when we sit back and allow others to do our work, we are very apt to become careless, and we do not grow in body, intellect or spirit. If we can do but a little, we can do that well. I know my children will remember how often I have told them that if anything was worth doing it was worth doing well, as far as we know, and if we did not get it perfect the first time, we should try it over again. That is just why I am here this morning. I have tried so many times to make my friends in earth-life understand I heard the cry of their hearts for assistance from the spirit-world. I have been unable to prove my identity to their satisfaction, hence I have taken this means to assist me in bringing about a closer union between the spirit and mortal worlds. I feel that it may help others to do likewise. If I can open an avenue through which I can minister to others, I shall be happy, and I know I can make others happy, for our happiness does not come by working for self alone. I am from Jersey City. My husband's name is Alfred, and my daughters are Elizabeth and Mary.

Sunflower gives the following messages:

Fred W. Browne.

The first gentleman who comes in contact with me is a young man I should judge about twenty or twenty-two years old. He has a medium complexion, not very stout, medium size in every way. His eyes are very expressive; it seems to me that he could always express himself better with his eyes than with his mouth, because they just twinkle like stars; he seems inclined to be musical and a little mischievous; has a lively temperament, and was "off on a good time." He appears to have passed out of the body very suddenly, for I do not find any disease with him. He either strained himself or overdid. I feel that his people never knew what was the matter. The doctors said heart disease, and let it go at that.

He has a mother and sister, a brother and father yet on the earth plane, and they live in Georgetown, Pa. They are not Spiritualists; they go to church. He did not go anywhere; he liked baseball, and liked to row, and he knew Yale boys; I guess he was a Yale boy. He wants all his friends in earth life, whether they believe or not, to know that he is waiting for them over there and is helping them while here. He is interested in all out-of-door sports; he overdid in them. He wants mother to be reconciled, that is what has brought him back. She has been sick ever since he passed away. I do not think he has been in the spirit world so very long. He says she does nothing but think and worry and fret, and blames herself for having allowed him to do this, that or the other. He says, tell her she could not have helped herself, for he did as he had a mind to, and he wants her to know and feel that it is all right, that when she comes to the spirit she will understand the why and wherefore better. She often says she believes in God, and yet she cannot see the justice of taking her boy out of the body in his prime, just when he was entering life and had everything to live for, and good opportunities before him; when she looks around and sees so many hundreds and thousands of children that have nothing to live for seemingly, as far as the earth life is concerned, why should hers be taken and theirs left. "Mother, they are working out, their purpose in life, the same as I have done, and each one has the same privilege of existence. That is what is taught in the spirit world. We have no minister, no particular doctrine; all have to locate their home by their conditions, whether in harmony or discord, but "we have to be true if we wish to be happy." These are his thoughts this morning, and he hopes they will bring comfort if not knowledge to the soul. Fred W. Browne.

Elizabeth H. Hawthorne.

Here comes a young lady, and she says her name is Elizabeth H. Hawthorne of Cambridge, Mass. She has been gone for a long time, and will be remembered in Stratton, N. H. She too would like to communicate with a sister yet in earth life. She brings her mother, sister Eva, and Bella with her in spirit. Her father is in spirit, too, and they all join in sending out this message this morning, so that they may encourage the ones in earth life. Her sister is in Oakland, Calif. The reason she is anxious to make herself known through your paper is that her sister is sick and has

been very much discouraged and disheartened. She is a Spiritualist, and also interested in Metaphysics. She takes your paper sometimes—not all the time. The spirit Elizabeth thought if she could send a little letter it would awaken her sister's consciousness to the fact that the spirits do know what she was thinking and talking about, for they heard her say that she had perfect confidence in the power of mind over matter, and believed that many of the spirit friends were held to the earthly atmosphere by the astral body; but she questioned sometimes as to how close they can come so as to make their presence tangible in communications. It is to help to establish her confidence in the fact that the spirits can visit the earth plane when the desires of friends call them, and it is not necessary for them to live in the astral body. She says: "I wish to say to her that when she allows her own spirit to be negative, pays more attention to the things that surround her, follows her own intuitions, and less of the teachings and doctrines of others, she will find that she is a psychic herself. She gets many things from the spirits that she does not give them credit for, but it is immaterial; all we wish is happiness, health and prosperity during earth-life's career."

Grandma Casey.

A real old lady comes hobbling along here, a little bit of a thing as cute as can be. She must have been quite old, because she brings me the conditions of advanced age; but she is a clean, neat, pretty old lady. She keeps rubbing her eyes, showing me they bothered her before she went away, although she did not wear glasses very long. She wants to tell her children that Grandma Casey is still in existence, and that she can now get around and wait upon herself, and is able to wait upon others. For some time before she passed out of the body she had trouble with her feet and ankles, and was not able to get around very quickly. She says she wants to thank the mortal ones, especially Annie, for the kindness they showed her during the last days of her pilgrimage on earth. "For God and the angels were good to me," she says. "They always brought kind friends around me when they were needed."

She was not what you may call a Spiritualist, but she did know her friends lived, because she said it had been promised that Christ lived, and if he lived, they lived also. She used to tell them in the mortal world that she knew her friends and family were around her, because she could sense their presence, although she did not understand it very well, or, in other words, she has understood better in spirit that she had mediumistic powers than she did when in earth-life. She wants Richard, Dick, as she calls him—to be a man; to stand on his own feet. "Remember there is no one to look after you now, since mother has gone. I see you, and I will follow you. I will help you and do my best to bring good angels around you so as to give you strength to stand firm for right, for justice and for good. We know there are many adversities and temptations and things to combat with in earth-life, but pray God to give you strength, and he will lead you to victory." Her son Dick lives in Prince Edward's Island, but Annie, her lady friend who was so good to her when she passed away, lives now in Canton, Pa. She passed out of the body in Roxbury.

Fred Haskell.

The next one who wishes me to speak for him is a gentleman, well proportioned. He says he was fifty-eight and weighed one hundred and eighty pounds, but he does not weigh that much in spirit. His name is Fred Haskell, and he belongs up in Burlington, Vt., but will be known by many in Boston and also in New York where both relatives and friends live. He had something to do in a business that took him on the cars a good deal. He wishes to be remembered to all, and he is anxious for his wife and child, now in New York, to learn that he has been here. He felt that the best way to send a letter to her would be through THE BANNER post office, because that is what THE BANNER is called in spirit life, "the general post office." He thinks it ought to be called the "special delivery," because one can send a message direct to the loved ones in earth. Although there are many subordinate offices, it is hard to connect with them. His wife's name is Emeline; he has two children, a little boy and a little girl. He has been in spirit-life four or five years; he cannot remember just how long because he has no idea of time. He was sick or ailing some time before he passed away. He was interested in spiritualistic phenomena, but did not identify himself with any societies or directly call himself a Spiritualist, any more than he did a Methodist or any other thing. He did not believe in any special religion. He believed in paying his bills, in doing what good he could, and in minding his own business. That was his religion. He said he never interfered with others; he believed every one should think for himself, and he did not think he was responsible for other people any more than they were for him. He says what he wants most is to encourage those who knew him to realize that although he is out of the body, he is not where he cannot be useful, for he can help those who are left. His wife has not been well lately, and he has been more anxious than ever to say to her: "Fear not, dear, all will come out well. The burden is heavy, but there are those who will come into your life through the influence of spirit forces who will help to lighten your burdens, give you encouragement and make you feel that life is not a failure after all."

Sunflower, Mrs. Conant's Guide.

As this séance will close our connection with the BANNER OF LIGHT, I feel that I owe it to the paper and to the world to send the last message myself. In behalf of the medium and of the spirit band, I wish to thank all who have aided us in our labors with their sympathy, kind words, expressions of appreciation, and many, many cheerful letters to the medium while she has been here. Cooperation between spirit and mortal is necessary for success, and so we thank all in THE BANNER establishment for their kindly cooperation. I also wish to say that each one who has held the position here, as an instrument in the hands of the spirit-world, has done his or her work faithfully, as well as the organism could be used; and we hope whoever may follow, or whatever is done, will be done in the spirit of truthfulness, of love, and success will follow. We leave, feeling that it is necessary, for the medium's sake, to withdraw from some of the heaviest work; and in severing our connection with THE BANNER, we, of the spirit band, unite in thanking all for their assistance and appreciation. Sunflower.

A Letter from Abby A. Judson.

NUMBER EIGHTY-ONE.

To the Editor of the Banner of Light:

As we come out from God, we have within us the germ of all that is ideal in character, however we may fall short of it at our present stage of development. If there is any excellence that we specially crave, we have everything to encourage us. That very excellence is sure to be found in the Infinite Soul of the universe, toward which we aspire through the inherent bent of our nature, and the fact that we desire it specially proves that it can be more easily attained than other qualities where we now are. Just as our conception of Infinite Soul may involve power, justice, existence, love, wisdom, truth, presence, grace, beauty; each to an absolute degree, so we may be sure that each and every one of these is ours potentially, and that we shall have ample time and scope for their attainment. The conception of some of these qualities has been warped by the narrowness of human vision. For instance, if we see justice very clearly, we fall in love. If we are specially wrapped in the thought of power, we may perhaps lose sight of beauty. But in the infinite comprehension toward which we aspire, every attribute of perfection is co-extensive, and each is all the grander because of the others.

In my youth, I was much in the society of a young girl whose marked characteristic was a love of justice and for the exact truth. Persons who knew her well were almost afraid of her, for they were well aware that if Mary thought their conduct wrong in any respect, she would shrink from their society, and was apt not to forget the point on which she had found them wanting.

This friend looked like an idealization of justice and purity in human form. Her jet black hair had no gloss, and waved a little. This was before the day of crimps and curling-irons. A person's hair was straight, waved, or curly, just as nature made it. Her complexion was colorless. Her eyes were black, her nose a strong one, and her well-shaped mouth did not lend itself flexibly to wretched smiles. She almost always wore white. Her manners were retiring and gentle, and it was only those who knew her well who realized the unyielding nature of her opinions, the sternness of her judgments, her inability to condone an offense against what she thought was right, and her relentless withdrawal from one who did not come up to her ideal of the just and the true. She presents herself now to my mind as an incarnation of Puritan justice and Calvinistic inflexibility. Later she married a Baptist minister, and though I have made several efforts to convince her that I am still a human being, yet my advocacy of Spiritualism has set me quite outside of the little paling that she has built around herself. In her, justice, as she applies it, eclipses love, and like Calvin's God, she keeps her face turned away from the offender.

There was another girl in this coterie of friends. She did a good many wrong things. She was fond of making herself look as pretty as possible, and she was a sad flirt. She loved her friends because she found them lovable, and did not adopt them into her list of those to be loved because they toed her line of justice and purity. She had more charity than justice. She was impulsive, and her impulses were generally on the right side. She was a natural leader, and when sorrow came into the family she was a tower of strength. This girl could forgive with all her heart. Once a friend, she was always a friend, and if they were not so fortunate as not to come up to her new ideals, she did not drop them.

She, too, married, and after the death of her husband her life became so unhappy that when I heard she had died, I could not regret it. True to her own noble impulses, her death was caused by her sacrificing her health for one she loved. After embracing Spiritualism, I began to hope to hear from her for the following reasons.

If the friend first spoken of should pass out, she certainly would not manifest to me, thus confessing that I am right and that she was wrong. There are many spirits who do not manifest for a similar reason. Besides, Mary was conservative and not one to try new ways. It takes those of an intrepid and pliable nature to come back to the vibrations of earth in a spirit body, and manifest their presence to mortals by some physical means, as, for instance, by the very difficult method of assuming a materialized form. Many of our spirit-friends are actually unable to manifest to us, however desirous they may be of doing so. And yet some persons think that Spiritualism cannot be true, because some special friend did not identify himself by a full-form materialization the first time they gave him the opportunity by going to a materializing séance.

But there were special reasons why the second lady spoken of in this article could manifest more readily and more perfectly than most others. I will give her the fictitious name of "Ama," on account of the love element so predominant in her nature. When Ama was in earth-life, she was intrepid, and was not afraid to try a thing because she had never done it before. She also had such ready command of her faculties, both physical and mental, that she often scored a brilliant success in something she had never attempted to do before. The first time Ama tried to swim she swam perfectly. When rowing, she could row with one hand and back water with the other, without any instruction, the first time she tried. Without a teacher, she drew, off-hand, a magnificent crayon head. She wrote poems and stories with great ease and without revision. So when Ama found herself in spirit-life she was better prepared than most to make a manifestation of herself on the mortal plane.

One evening, about 1889, I was at a materializing séance (a genuine one). A form appeared at the entrance of the cabinet. I knew without a word that it was for me. She said, "Abby." Violating the etiquette of the occasion, I went to her without being called by the manager. I said, "Who is it?" She gave her name, which is not a common one. I said, "Is it my Ama,—my own Ama?" "Yes, yes," was her reply, and we were clasped in each other's arms. "Oh! why cannot I see you?" said I. "You shall see me," said she, with all her native decision. She led me directly toward the lamp in the further corner of the room, its light falling full on her face. Her form, her carriage, her features, especially her mouth and smile, were perfect, and those present were startled by my saying, "Oh! it is Ama!" Her mouth and smile were peculiar, and always had a singular charm. They could not be mistaken. I know that it was my friend, just as I know that I am now writing here at my desk in Arlington.

Another circumstance proves the genuineness of the manifestation to those who understand. Ama was fair in earth life. Though this spirit proved herself to be, as described above, the complexion was swarthy, like that of the medium, and her own little attendant, Prairie-Flower.

Mrs. Aspinwall does not give these séances now. Even though she did, and I could attend them, I doubt if I should receive similar manifestations now. Many remarkable "tests" came to me in those early days, through many mediums, so that assurance was made doubly, yea, centripally sure. The spirits who guided my ways had their own reasons for bringing me convincing proofs. It was not merely to give me pleasure, or to convince me as an individual. They have always pushed me on, to proclaim by private talk, by public speaking, and by writing, the truths of Spiritualism. And as long as I have a tongue to speak, the power to guide a pencil, and a brain that can be used, I hope to be faithful to the work they have given me to do.

We are often asked why of those who see the same manifestation, some accept it while others do not, and why some persons are convinced at the time, and the next time we see them, they have "gone back" on the whole of it. This was finely explained at a circle held at Newton Crosland's house, as described by "An Old Investigator," in the London Light of June 10. The communicating spirit said: "The spiritual nature of many persons is so dormant, that they are utterly incompetent to perceive, or comprehend anything of a spiritual nature. They cannot distinguish the difference between a conjuring trick, and an actual spiritual phenomenon. Their natures, therefore, being so materialistic, they accept the material explanation. During their visit their spiritual nature is partially awakened, but on returning to their usual surroundings and companions, it again becomes dormant, and the facts they had witnessed cease to produce any effects. No man can comprehend a thing, when he has not in his nature the capacity to perceive it."

Yours for humanity and for spiritualism,
ABBY A. JUDSON.
Arlington, N. J., July 20, 1899.

In Re Coincidences.

BY CHARLES H. WHITE.

I was much interested in the article, in your issue of July 1, 1899, entitled "A Story of Remarkable Coincidences." Wonderful events certainly occur at times.

Possibly your readers would be entertained by the following statements:

My maternal grandmother (now deceased) was a lady upon whose word I had reason to implicitly rely, and there exists no doubt in my mind as to the truthfulness of what I am about to relate. The old lady was not a Spiritualist, and therefore no prejudiced person can consistently say she had an object in distorting facts. On many occasions did she recount the details of a dream which she claimed to have had some years before. At the time when this took place she was living with her first husband in the eastern part of New York State. In the fall of each year it was the custom of her husband (who was a farmer) to go into a neighboring forest and chop trees. It was now spring, or summer, (I forget which). She dreamed that it was fall, and that her husband had shouldered his axe and gone to the woods. It seemed to her that he soon returned, having received a bad cut from the axe, which had glanced off from the tree he had been chopping. All this seemed so real to her that she became terrified and awoke. She disturbed her husband's slumber to tell him of the dream. He assured her that it could be of no importance, and she went to sleep.

The dream proceeded from the point where it had been broken. It seemed as though her husband took to his bed, on account of the injury, and she nursed him. A physician came and treated him. Neighbors called and gave aid or offered sympathy. Every detail was so distinct as to completely counterfeit reality. Finally, it seemed as though her husband died. Again she awoke and roused her husband. Again he soothed her with the assurance that it was "only a dream." Again she fell asleep. Again did she take up the dream from the point where it had ceased!

The funeral arrangements followed. All of the features incidental to such occasions were present. The undertaker performed his melancholy services. The minister came, and attempted to calm her grief in the usual orthodox manner. Friends and relatives arrived from far and near. All was complete, vivid, realistic. The day set for the funeral arrived, and everything occurred in proper order. While the funeral was in progress, there was but one face which my grandmother could not clearly distinguish. That was the face of a man whose head seemed to be turned away from her whenever she glanced in his direction.

When fall came, the dream had been forgotten. One day her husband went to the woods. He soon returned with a cut leg. A doctor was called—the same she had seen in her dream. The dream was repeated in actual occurrences all the way through. The husband died. Preparations were made for the funeral. The same undertaker, the same minister, the same neighbors, friends and relatives came, and did and said the same things as the dream portrayed. During the funeral services, one man's face was always turned away whenever she looked at him!

Another remarkable case occurred—this one in my own experience. The lady who is now my wife was a victim of chronic quinsy during her girlhood. Each winter she would have an attack of it. First one side of her throat would become sore; then the disease would spread to the other side, and that always meant an illness of at least a week's duration. One winter evening I called upon her. She said, "One side of my throat is sore. I presume I must go through another siege of quinsy." Suddenly, in some mysterious manner (I never understood how), the conviction that she would not have quinsy that time forced itself upon my mind. I put the thought into words, and was laughed at for my pains. The season and the condition were at hand; why should she escape? I could give no logical reason, but felt confident she would not pass through the entire experience. Another or more extended belief (precisely as forcible and unsolicited), then came to me. It was that she would never have the quinsy again. I stated that opinion also, and was met with incredulity more profound.

She did not have the quinsy that year. She has not had it since.

That was two years before our marriage, and we have been husband and wife for fifteen years!

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

Ques.—[By Albert R. Conrad, Baltimore.] Can we claim that there is a God, and if there is one, how is it that in all communications I receive from my spirit friends I find no statements of any God?

Ans.—To our mind the answer is sufficient that in face of an immense array of affirmative testimony on any subject, the mere absence of testimony in certain quarters, contributes nothing to the discussion. There seems to be a singularly widespread error in the popular mind concerning the real nature of evidence, and a kindred error regarding the knowledge actually possessed by communicating spirits whose truthfulness need not be called in question. When a spirit finds himself in a real tangible state of existence subsequent to the demise of the physical body, that spirit does not stand in the immediate presence of God any more than we are all in God's immediate presence, whether we know it or not. Persons who have lived on earth upright, honorable lives are not startled by any great change in their condition wrought by "passing over," therefore they simply find themselves in the midst of companions and activities congenial to them and well adapted to their state.

The vast question of God cannot be settled by any lack of reference to the Supreme Being in certain spiritual communications, because if we are to accept negative inferences as proofs of the non-existence of a Supreme Spirit, we are at once thrown into a perfect whirlpool of confusion. "Clear reasoning may proceed on the following lines: There is ample testimony to the fact that many uplifting spiritual communications declare the reality of the Supreme Being, while other communications contain no reference thereto; the logical conclusion, therefore, is that some denizens of the spirit-spheres now in communion with the inhabitants of the outer earth are fully conscious that God is a reality, while others apparently are unconvinced."

Limited personal views of Deity can be easily accounted for without doing any violence to the soundest reasoning, because every idea of God entertained on this planet or elsewhere is relatively true in the sense that it is a mental concept born out of some human experience. Without going any further than this single planet with which we are all concerned at present, the wise, illumined and inspired teachers of every age and race have unanimously declared that the earth has its guardian angel or tutelary ruler, and that this Angel of the Earth is the personal divinity who has actually been seen by exalted mystics, ecstasies and many prophets in their moments of special vision. If people fail to grasp any spheres of intelligence beyond the planet on which they dwell, or in whose ambient psychic aura or surrounding circles they are contained, it suffices for them to conceive of the Planetary Guardian who represents the Supreme Ruler of the universe to them.

Endless controversies wage concerning the visibility and invisibility, and also regarding the personality and super-personality of Deity, because controversialists as a rule have no common starting-point, and therefore no logical meeting-place. Heated discussions never evolve a clear understanding of what any one really means, and unfortunately it seems impossible for many people to discuss the Bible or theology without becoming unduly angry, excited or partisan. An example of so-called biblical contradictions is the seeming but not real discrepancy contained in the statements—that no one has seen God at any time, and people have talked with the Lord face to face. A clear view of two such statements, which sound contradictory at first hearing, is that taken by those impartial students who, regarding the Bible as literature, and treating it dispassionately from a literary standpoint, realize that different writers have been describing widely varying human experiences, and the same author has often written in the same book concerning diverse matters which need to be differentiated and held distinct in our thought before we can show the harmony of such seemingly discrepant passages.

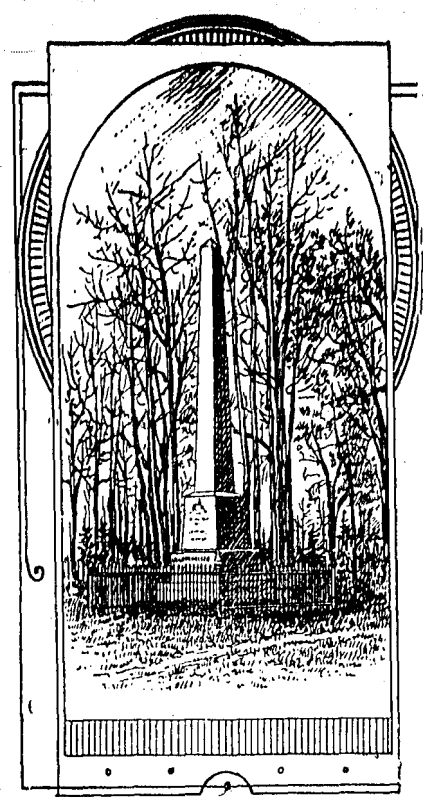
No one can see or measure the Infinite Eternal Being, who is often styled in Scriptures God of Gods and Lord of Lords. The angels who, to use a Biblical phrase, have "spoken in the name of the Lord," never purported to be the Supreme Being, but they styled themselves, and were styled, by those who communicated with them, "God's messengers." The "fires" which descended on Mt. Carmel are accurately described in the splendid oratorio "Elijah" as angelic spirits who appeared and worked wonders in answer to a sincere prophet's invocation, while the Baal worshippers received no convincing phenomena in answer to their repeated cries accompanied by revolting bloody ceremonies.

The truth concerning modern spiritual revelations brings them into exact line with all the phenomena of days gone by, for while some intelligences are of a decidedly wise grade, others are ignorant of nearly everything save the simplest facts concerning continued existence after physical dissolution. The question of the idea of God implanted in the human mind is one which needs to be treated scientifically and philosophically regardless of lack of procurable information on this stupendous theme from the immediate guides and mediums no matter how honest such may be. To the dispassionate philosopher some such reasoning as we here submit is calculated to appeal.

The idea of God is in human consciousness along with the idea of human immortality. Effects cannot transcend their causes, therefore the universe must contain an adequate reason for the presence of these ideas. All lesser conceptions are being justified by constantly recurring proofs, and somewhere and somehow the proof must be forthcoming to justify the highest conceptions of the human intellect. The trouble with most people is that they want to define and circumscribe the infinite even while they boast of their belief in the endless progression of the human spiritual entity in knowledge. Our advice to all is, consider well the affirmative statements of your spirit friends, and attribute negations to honest ignorance.

Beware of that person who cannot meet your eye without flinching. He will bear watching as there is a moral quality painfully lacking somewhere in his nature.

Subscribe now for the BANNER OF LIGHT



This monument was erected by a Society organized for the purpose, under the supervision of Isaac Black-enderfer, Esq. It stands on the site of the massacre of the ninety-six Christian Indians by a band of U. S. militia on March 8, 1792.

The unveiling of it, on June 5, 1872, was done by four Delaware Indians from the Newfield Mission in Canada, all of them being lineal descendants of those massacred; and at the dedication of it by Bishop Edmund de Schweinitz, dec., an eloquent oration was delivered by him, the number of persons in attendance being ten thousand.

The monument is of brown limestone, its height being 35 feet 7 inches, and its cost \$3,000.

GNADENHUTTEN ECHOES.*
A Natal Day Letter (accompanying a volume of Emerson) addressed to Mrs. S. S. Brown, a trustworthy and cultured psychic, born at Gnadenhutten, on April 3, 1863, under conditions approximating those described.

WILLIAM TUCKER.

Good Friday came, with you I've heard,
In sixty three, on April third;
But to make sure, 'tis so far back
You can consult an almanac.

Upon Ohio's peaceful breast,
The Tuscarawas laid at rest;
Unmindful that its sluggish tide,
In border days, was crimson dyed.

There, years ago, the white man came,
And he it said to his deep shame,
That on its banks, such evil wrought,
The Red Man's blood yet stains the spot.

The dying sun, whose fading light
Fast fled before advancing night,
Threw parting beams athwart the sky,
To glid the clouds, as they swept by.

And o'er Gnaden's Indian mound,
Swept thro' the air a threatening sound;
As tho' the murdered Red Men said,
'Pale face! Pale face! we are not dead.'

'White man, you think beneath this mound,
Our spirits with our bones be found;
Not No! We dwell aloft above,
Far from your hate, with all we love.'

'What tho' yeshall, thro' coming years,
Commemorate our death with tears;
Commandment old, 'Thou shalt not kill,'
Enduring waits God's vengeance still.'

'But now we turn once more to earth,
Attentive to a maiden's birth;
Moravian child! from stony brink
Of our old spring, off wilt thou drink.'

'In early times, from cabin door,
Once were we fed from scanty store;
But later to your kinfolk said,
'We give you meat, you give us bread.'

The murmurings ceased, dark grew the sky,
And inky clouds went with a sigh;
While lightning crashed and thunders roll
From east to west, from pole to pole.

A blinding rain in torrents fell,
To make the river ebb and swell;
The banks overflowed, the bridge went down
The rider swam to reach the town.

Old Boreas raged, in fury roared,
And on the earth his vials poured;
When lo! The storm had all passed by,
And now a rainbow spanned the sky.

As sank the gale, so sank the sun,
As it unnumbered times had done;
And myriad stars, their lustre shed,
On our old earth, as round it sped.

For bright the constellations rise,
And turn to earth their lustreous eyes;
Those lustreous eyes, sure each a sign,
The hand that made them was divine.

Those eyes our solar system saw,
Take shape and form by Newton's law;
And later saw our pigmy world,
As it from Sol, to space was hurled.

Those eyes have seen the tiny cell
(Whose secret impulse none can tell)
Emerge from esoteric chaos,
A living soul, from protoplasm.

They, too, have seen our earth grow old,
As countless ages o'er it rolled;
Our Mother Eve, in Eden saw,
Before she broke the primal law.

Great Babel's tower they saw uprise,
And on the pyramid bent their eyes;
On Cheops old, they looked them down,
And smiled—to think of his renown.

Those lustreous eyes a secret hold,
And soon or late, it shall be told;
Long have we been veiled by fate,
But now we're knocking at its gate.

With Newton on the ocean's shore,
Fair Science scanned the nebulae o'er;
Then kneeling begged at Nature's shrine,
'Oh, Make thy secrets wholly mine!'

A dawning light o'er sea and land,
Responsive beams from Nature's hand;
Revealing we are brothers all,
However great, however small.

The hand that writes, the heart that sings,
The avill that the hammer rings;
With all the stars that dot the sky,
Each atom lives, as you and I.

In satire bright, Voltaire has told,
Of man's conceit, the story old;
Yet shall we not in future tread
On every star we see o'er head?

It may be so—not mine the art
To throw wide open Nature's heart;
Nor do I think God o'er designed
Omniscience for flimsy mind.

But I digress; my wayward Muse
Will not a beaten path refuse;
And on the wings of fancy roam
The stars, when she should be at home.

The gibbous moon, whose burnished face
Was dimly veiled with silver lace,
Now o'er Gnadenhutten shone;
A faerie queen, on sapphire throne.

Her crescent form, thro' filmy veil,
Convulsive grew, then waned and pale.

*Gnadenhutten River, is a beautiful small town on the Tuscarawas river, in Tuscarawas county, northeastern Ohio, and is noted as having been the scene of the most harrowing and revolting massacre of unoffending and peaceable Indians known to history. A monument, both massive and costly, was erected by the inhabitants of the village about twenty-seven years ago, commemorating the virtues and good qualities of the murdered Moravian Indians, whose remains repose in a vast mound at the spot of the massacre. The name Gnadenhutten signifies 'Tent of Grace.' Pop. 1899, 478.

*Near the scene of the massacre, and on the bank of the Tuscarawas is a rock-hewn spring known to this day as 'Indian spring,' the waters of which are bright, sparkling and invigorating. The location is picturesque and enchanting.

*A literal fact. An ancestor of Mrs. Brown, when young, accompanied by another girl of her own age, encountered in the unbroken forest, some distance from her home, two Indians, the one in advance carrying gun, tomahawk and scalping knife, the other carrying a pack, which proved to be venison. Expecting death, they stood stock still, but the foremost Indian, on reaching them, laid down his gun, and turning to his companion, cut off a large slice of the deer, handing it to Mrs. Brown's great grandmother, with the laconic remark, 'You give me bread, I give you meat.' She then recognized him as an Indian to whom she had given the first morsel of bread in their home, the Indian begging with statement, 'No hungry.'

*According to Sir John F. W. Herschel, Newton's mind marks the full flower of human reason as applied to mathematical problems. Some of our know-it-all scientists should study Kant and Newton. Hear the latter: 'I know not what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother shell or prettier pebble than ordinary, whilst the great ocean of truth lay all undisclosed before me.'

See his Micromegast.

To earth she turned one silver horn,
And out thy fell—so were you born.

To guard thy form, the ambient air
Made downy bed with utmost care;
For o'er thy face was mystic veil,
That shielded the seamen from the gale.

The veil that gives the second sight,
The veil that makes thy wit so bright;
That makes thy touch to prosper all,
Which to thy hand may chance to fall.

A forest lay, an Indian maid, Floret,
Whose home was in the wildwood glade,
With rapid flight, swept up the sky,
And clapt your wing, to keep you high.

And from that hour, unto this day,
Go where you will, on land or sea,
At home, abroad, at work or play,
That Indian maid attends on thee.

(Of Cosmos, Pantheistic child,
Our Mother Earth thy steps beguiled;
Thine eyes to see, thine ears to hear,
Would such were mine, then heaven were near.)

But now when April days are mild,
And Nature vast unrolls her loom,
And gently speaks to you, her child,
In wind and sky, in bud and bloom.

Now take this book, upon some page
O may you find the song I hear;
Thy brother he, the Concord sage,
Translate his music for mine ear.

The song you sing, so soft and low,
Is wafted by the Indian maid,
So sweet and clear its accents flow,
Forever shall its echoes sound.

Forever? No! One common fate
Awaits us all, both friend and foe;
It shall we march with step alert,
Or shall our tread be halt and slow?

I know not when the bugle call
To cross Death's stream for me shall ring;
Or if its voice be still and small,
Or if it weep, or grandly sing.

But this I know, we each shall drink
From Lethe's tide our cup of woe;
Then 'neath its gloomy waters sink,
Forgot by all mankind below.

Oft have I thought the veil to rend,
That hides the future from our sight;
And oft, too, our thoughts would blend
Upon one common ray of light.

But woe is me! I cannot see
Like you, the forms that round us stand;
Nor hear the voice that speaks to thee
With tidings from an unseen land.

How'er it be, for good, for ill,
That some such things should see or hear;
I can but think, as I think will,
The angel world to you is near.

Wheeling, W. Virginia, April 3, 1899.

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BOSTON, SATURDAY, AUGUST 5, 1899.

Spiritualist Societies.

Notice to Local Societies.

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

Local Briefs.

BOSTON.

Commercial Hall—Mrs. Nutter, Conductor: Sunday, July 30, services throughout the day were well attended. Those who assisted were Mesdames Nutter, Smith, Weston, Brown, Melton, Hill, Ott, Irwin, Jennie Wilson; Messrs. Turner, Badger, Amerige, Tuttle, Krasinski, Hilling, Webster, Holland.

First Spiritual church, M. A. Wilkinson, pastor, held its last Sunday service for the season at 616 Washington street. Morning: Song service; prayer; Mr. Newhall; remarks; Mrs. Wilkinson; Mr. Hill; Mr. Woods; Miss Sears and Mrs. Edmunds. Afternoon: Scripture and prayer; Mr. Geo. B. Emerson; remarks and messages; Mr. Abbott; Mr. Woods; Mrs. Fish; Mrs. Clara and Mrs. Wilkinson. Evening: Messrs. DeBor, Bailey, Woods, Mesdames Ackerman, Wilson, Hill and Mr. Jackson gave remarks and tests; Miss Bailey sang; Mrs. Wilkinson closed. Meetings will reopen the last of September.

Odd Ladies' Hall, 446 Tremont street.—Mrs. Guiterrez, President.—Meetings opened by Mr. Demby. Remarks and Messages by Messrs. Hall, Tompson, Cohen, Hayes, Demby, Turner, Clark, Bates, Howe, Hersey and Woods; Mesdames Alexander, Dade, Fry, Smith, Gilliland, Guiterrez.

Massachusetts.

Camp Progress, Mowland Park, Upper Swampscott, July 30.—After the rain during the night everything at the camp was a clean, fresh appearance, and the large congregation, about 2500, enjoyed the meetings. The number increases each week. Morning meeting at 11 o'clock. Remarks, Mr. Smith of Malden and Fred DeBos of Boston; recitation, Charles E. Legend of Salem; 2 P.M.—invocation, L. D. Milliken of Lynn; vocal selection, Mr. Gibbs of Boston; remarks, J. S. Scarlett of Cambridgeport; instrumental selection and song, Mrs. Merrill of Lynn; remarks, Mrs. H. A. Baker of Danvers; song, by request, "Come where the lilies bloom," quartet; song, "Dear home of my childhood," Miss Amanda Bailey of Salem. 4 o'clock meeting.—Song, "The Fisherman Child," Charles E. Legend and Mowland Park Quartet; remarks, Mrs. Demorest of Pittsburg, Pa.; song, "Come where my love lies dreaming," quartet; remarks, spirit messages, Mrs. Effie L. Webster of Lynn; musical selection, Mrs. Merrill of Lynn; remarks, Forest Harding of East Somerville. Meeting closed with singing "America." N. B. P.

Malden Progressive Spiritualists held interesting services in their hall, Masonic Building, 76 Pleasant street, July 30. Speakers present, Messrs. Barber and Cowan. Owing to the indisposition of Mrs. Barber, Mrs. Wade of Everett presided at the piano dispensing sweet music and song. The heat of summer does not interfere with the interest in this society.

The Arthur Hodges Spiritual Society of Lynn held services at 36 Market street Sunday evening. Excellent music, Mrs. J. B. Hayes, Mr. J. S. Scarlett gave an invocation and able remarks on "The Growth and Power of Spiritualism." Mrs. N. S. Noyes spoke on "The Development of the Soul." Mrs. Dr. M. C. Chase spoke on "The Good Done to Humanity through Spiritualism." She also gave a large number of spirit-communications. Next Sunday services at 7:30. All mediums and everybody invited.

The First Spiritual Society, Lowell, had a successful meeting, with Mrs. Abbie N. Burnham of Malden on the platform; subject, "Topics of the Present." Next Sunday will be Conference Day.

Other States.

Mrs. M. McCaslin writes from Lake Brady, O.: The last séance given by Annie Robinson Gillespie was of especial interest. There was a large and exceptionally quiet audience. All messages were recognized.

Usual circle conducted by home talent in Orient Hall, Portland, Me., Sunday evening. These will continue throughout the summer.

On Sunday, July 30, W. J. Colville spoke to two very large and deeply interested audiences in Casino Hall, Philadelphia. The morning subject was "Lessons from the Life of Ingersoll"; evening, "Socialism and the New Era." Closing exercises of Germantown class were held at 108 Queen street, July 31, at 8:15 P.M.

Blodgett's Landing, N. H.

The Twenty-Second Annual Campmeeting of the Sunapee Lake Spiritualist Association opened July 30. A. M., with the President, Mrs. Addie M. Stevens in the chair, who made a few well-chosen introductory remarks, then introduced Mr. Cora J. Robinson and Mrs. Elsie Parker of Brattleboro, Vt., who are to be our singers during the meeting. Both have created a very favorable impression. The opening selection was an original ode set to the tune of the "Vacant Chair." It was a beautiful bit of music. The speaker of the day was Mrs. Nettie Holt Harding of East Somerville, Mass. Year correspondent was unable to be present at the morning address, but learned that it gave great satisfaction. The afternoon lecture was, "Is Spiritualism a Religion?" It was listened to with close attention, and applause was frequent. The day has been all that could be desired, and the attendance full as large as on former opening days.

Miss Adelaide Grover, the mysterious musician from London, England, arrived this morning direct from Minneapolis, Minn. She is to give a series of three piano recitals here during the week. She gives these recitals in a perfectly normal condition, the fingers only being controlled. On Wednesday all are looking forward to the arrival of Carrie E. S. Tving, who is greatly admired by all on these grounds. All in all it seems as if the management ought to feel satisfied with the outlook for a successful season.

W. H. WILKINS, Sec'y.

F. H. Pauley of Halifax, N. S., writes: Although not a Spiritualist, yet for the past fifteen or so years I have either taken, or your paper has been sent to me, and if I say to you that I am entirely in accord with all the doctrines contained therein I should be saying what is not true. Perhaps it is well that it is so, for we are told that the "end of uncertainty is the death of interest"; however, I will cheerfully say this: The paper is nicely printed, the leading articles are well written, the contributions (by Mr. Colville, etc.) excellent. In short, the paper makes one think, and that of itself is of much value to the human race. All men and women who are liberals should read it.

Speaker Wanted in Richmond.

Mrs. E. F. Yeaton, Richmond, Va., sends a list of subscribers, and writes: "I am in hopes that another winter we will be able to have a speaker here and form a society. When the people here read what Spiritualism really is, the light will begin to dawn in this city."

Woman's Day at Cassadaga Camp.

All nature seemed to lend her charms to make Lily Dale even more beautiful than ever on this day set apart in honor of women—July 26. Early in the morning visitors from surrounding towns came laden with lunch baskets. Excellent music from the band-stand reverberated throughout the beautiful parks, and the merry voices of children and the singing of the birds added to the melody.

At 10:30 A.M. the meeting was called to order by the Chairman, Mr. Brooks, and, after orchestral music, the following well-known speakers made remarks: Mrs. Luez H. Agnew, Hon. A. B. Richmond, J. Clegg Wright, Mrs. Clara Watson and Rev. W. W. Hicks. A special feature of the morning exercises was an inspirational poem by Mrs. Mary Webb Baker, from a subject given by the audience, "Woman, from the Cradle to the Grave."

The Auditorium was filled in the afternoon with an eager throng gathered to listen to the speaker of the day, Mrs. Mary Ellen Lease, and many took advantage of the sabbies in the park surrounding the building. The platform was tastefully decorated with the colors of the day, yellow and white, and portraits of prominent women in the movement were similarly adorned. On either side were these appropriate mottoes: "Governments Derive Their Powers from the Consent of the Governed," and "Woman's Ballot Means Enlarged Opportunity for Joint Good." The Chairman of the occasion, Miss Kate O. Peate, introduced the speaker with some very appropriate remarks, and announced as the subject of the address, "The New Woman."

Mrs. Lease said: "The historical unfolding of civilization has kept pace with the progress of the mothers of the race. It is a law that you cannot degrade or deteriorate woman without degrading the offspring, and you cannot uplift her without uplifting man. Civilization has advanced as far as woman has advanced. History, so far, has been written by man, and it is one list of bloodshed and war. The world has been dominated by man, but an era of evolution is upon us—not a change of form, but an unfolding of forces. The phrase 'new woman' has often been used sarcastically by those not able to catch the dawn of the new era. The new woman is finding out her own powers. In the past she has toiled patiently and uncomplainingly; has been a drudge and a mental blank-book upon which her husband has inscribed his name. Her individuality and earnings have been absorbed by him, and she has had no political existence. Her effacement has been complete, whether married or single."

The history of woman's enslavement commenced at the time of labor enslavement, when people lost the land and became dependent on the lords of the manor. In the childhood of the race she was equal with her husband, but brute force ruled, and her helplessness when child hearing kept her a dependent on her husband. The most important function of woman is that of motherhood, and as that function ceases at the prime of life, she can then cease to be the nation's events, and there can be no rational objection to giving her suffrage when she has reached this stage.

"Woman's rights are simply a question of human rights, and she is only seeking the rights that belong to every human being. In the 18th century there were few occupations open to women, she was restricted to the home and the school. The first change dates back to the first bale of cotton grown in this country. It was a new epoch for woman, and she emerged from her seclusion and oppression, and advanced from one stage to another till now. Formerly she had to card, spin and weave all the cloth worn. She has been transformed from an appendage to an individual, and has had leisure to advance and break down barriers."

"The occupation of women has increased five fold in the last ten years, and her work has been as faithfully performed as that done by men. The statistics show that in United States alone there are 3,000,000 women who earn their own livelihood, and in New York city there are 47,000 families supported by the mothers of the family. There are 37,000 men in New York City supported by their wives, while they enjoy all the privileges of franchise, while the women have to bear the restrictions of man-made laws. Some of our statesmen are anxious to give franchise to the Philippines, yet are willing 12,000,000 loyal women in the United States should be taxed without representation."

It is dawning on the minds of men that the ballot in the hands of women will tear down corporate walls. She is greatly endowed with spiritual power, and will be a great factor in the redemption of the race. In the evolution of wisdom and order women will take their ordained place in the basic laws of nature. Men may resist this coming into truth and power, but forces of the unseen world are heralding her new power for good. A new womanhood will unite with man to establish here on earth the kingdom of God, where alone it can be found. The altruistic 20th century will develop a womanhood so co-operate in the eternal law of progress as to uplift and advance humanity everywhere. The outcry will be 'All hail to the new woman for which the world hath hungered long.'

A dance given by the women in the evening was largely attended, and was followed by a banquet at the Grand Hotel. The day was one long to be remembered by all.

LIDA B. BROWNE.

Ocean Grove, Harwichport, Mass.

July 22, Mrs. Jennie Hagan Jackson occupied the platform, and in her own inimitable way considered the following topics, "Spiritual Laws," "Eternal Progression," "Is There Any Evil?" "Life," "Hope." Mrs. Jackson preceded her lecture and poems by a few remarks upon the passing out of Robert G. Ingersoll. She said, according to the newspapers he had died, but she wished to correct the statements by saying that instead of being dead, he had been buried. Many excellent sentiments were uttered by Mrs. Jackson. That which is ours comes to us and remains. Through *Psychometry* we ought to be able to know those whom we meet, and through the study of Psychology we ought to be able to understand our relations to each other. We are so unrefined in nature, in our make-up, we do not feel the touch of the gentle fingers that reach out to lead us. We are here by the eternal laws of progression. Evil is the lock of knowledge. Life is ever the lord of death, and Love is the ruler of the world. Evil is a shadow that intensifies good. In the evening the young people held an entertainment, after which they had a sale of fancy articles, and then treated each other or themselves to ice cream. The entertainment consisted of music and appropriate recitations. The managers were Miss Minnie Nickerson and Mrs. Jennie Hagan Jackson. The participants in the exercises were Mrs. Arnold Wilson, Leslie Bearse, Bertha Eldridge, Lina Mayo, Ella Bearse, Elida Eldridge, Minnie Nickerson and Ella Keene, with remarks by Mrs. Jackson. It was a very pleasing and quite a profitable occasion. There ought to be more to interest the younger element in our camps.

Sunday, July 23, many were disappointed, for they had hoped we would have a pleasant day, but clouds greeted us in the early morn and, indeed, the whole day long, accompanied most of the time with low muttering thunder. Nevertheless our meetings were held, but not with the attendance a fair day would have given us. In the forenoon an excellent lecture was given by Mrs. Mary Arnold Wilson, of Fort Worth, Texas. Her subject was "Woman, Past, Present and Future." Mrs. Wilson's enunciation is excellent, her reasoning is good and her productions show thought and research. In addition she makes glad many hearts with her music, for she is a good singer as well as a good speaker, and proves herself excellent help in a camp-meeting. The association that procures her services makes no mistake.

In the afternoon Mrs. Jackson was the speaker, and the following subjects were given her from the audience, viz.: "Robert G. Ingersoll," "The Steamship," "Pland and Her Lord of Human Freight," "The Life of a Son in Epitome of Revelation," "The Rich Man's

Home in Spirit Life," "The Rich Man is Needed Here."

They were treated in an interesting, entertaining and instructive manner.

Tuesday, July 25, Conference in the forenoon. In the afternoon the speaker was Mrs. Wilson; subject, "Do Spiritualists Appreciate Their Privileges?"

July 26, Conference in the forenoon, and in the afternoon memorial services, the speaker being Mrs. Jackson. July 27—A. M., conference, P. M., lecture by Mrs. Wilson; subject, "Person, Principle or Infinite Law." Wherever there is a demand there is a supply. Spiritualism did not come to tell us of the personality or impersonality of God. "All slavery," said John Stuart Mill, "can be forgiven but mental slavery." Any creature is of as much importance as any other creature. The earth on which we live is but a child in swaddling clothes. Spiritualism came to break the chains of theological slavery. A criminal is produced by pre-natal, post-natal and educational influences. A mother of a thief declared, when the thief was convicted, that she herself was the thief for she had marked him. The mission of Spiritualism is to make free. All the blood of all the people in all the universe cannot place one on the pedestal of Truth.

S. L. BEAL.

Lake Pleasant.

The Twenty-sixth Annual Convention of the New England Spiritualist Association opened at the Temple, on Sunday, July 30, with a large attendance. A choice program was rendered by the Stratton Orchestra, and the Ladies' Schubert Quartet.

In the audience were several people who have attended each opening for the past quarter of a century, and who have seen the place grow from a small picnic ground to the spacious park of the present. Then there were no cottages, no hotels, no buildings of any kind, only a few tents for lodging for those who did not care to sleep under the trees with a blanket for a covering. The boarding was of the primitive style, but was ample and sufficient. Now we have our hotels, boarding houses and some four hundred cottages, electric lights, water works, stores and other conveniences. It has truly been a great transformation. The new auditorium is second to none, and the new Temple is a model of its kind. The pioneers of this movement certainly builded wiser than they knew.

MEMORIAL.

A memorial service, in honor of Col. Robert G. Ingersoll, was held at the Temple on Monday afternoon. The platform and speaker's stand were very tastefully trimmed and decorated with flowers and bunting under the direction of Mrs. A. S. Waterhouse. Mr. H. A. Badington presided. The service opened with singing under the direction of Mr. George Cleveland. An invocation was offered by Mr. T. U. Reynolds. The speakers were Chairman Badington, J. Milton Young, Mrs. Clara Field Conant, Mrs. Waterhouse, and Francis B. Woodbury. The remarks of Messrs. Young and Woodbury were in manuscript and were printed in the *Messenger*. It was voted that Mr. Woodbury be sent to the family of Mr. Ingersoll.

NOTES.

The hotel is rapidly filling, and everything points to an unusually large convocation. On the Highlands every cottage is occupied. Among the later arrivals are the pioneer workers, Mr. and Mrs. M. H. Fletcher of Lowell; also Mrs. Chapman, of Norwich, Conn.

Capt. E. W. Gould, of Washington, D. C., is at the Lake Pleasant hotel. He is a veteran in the Cause. Mr. M. B. Little, of Glens Falls, N. Y., made us a brief call. Mrs. M. V. Lincoln, of Boston, is at her cottage on the bluff. The Scalpers, a social organization of the young men of the camp, have enlarged their grounds by adding two lawn tennis courts, new base ball ground and several plats for croquet.

An edict has gone forth that the dogs be chained up during August.

The speaker for next Sunday will be Mrs. Helen Temple Brigham, of Coleraine, and Frank E. Mason, of Brooklyn.

Remember that the annual concert by the Ladies' Schubert Quartet will be given at the Temple Aug. 10. Every ticket should be sold. The reaper whose name is Death, has been severe with us, since last camp meeting. Among others to go is Mr. Whitehead Hill of Greenwich, N. Y. He has been for several years one of the Directors of the Association.

Mr. Frank Crozier, the veteran photographer of the camp is rejoicing in a new tent located on the Park. Success to him.

Prof. J. J. Watson and Miss Annie Watson of Boston, would receive a cordial welcome to Lake Pleasant.

Mediumship is well represented upon the grounds, every phase being here.

The meeting on Sunday was held at the Temple, a good audience being in attendance. The service was opened with singing by the Ladies' Schubert Quartet. An invocation was offered by Mrs. T. U. Reynolds; Hon. A. H. Dailey, President of the Association, then gave the address of welcome, in which he expressed his pleasure in again meeting the friends at Lake Pleasant, and extended a cordial greeting to all. Judge Dailey closed by reading several selections from the Bible. The service closed with a selection by the quartet.

The afternoon address was by Miss Lizzie Harlow; singing by the Ladies' Schubert Quartet; messages, Mrs. T. U. Reynolds.

During the day selections were given by the Stratton Operatic Orchestra.

The opening as a whole was considered a success.

Jennie Rhind's Temple of Justice has been erected on Denton street. Sessions will be held each morning at sunrise.

The *Wildwood Messenger* met with a very ready sale.

The Children's Progressive Lyceum was re-organized at the Temple on Saturday with an attendance of fifty children and seventy-five adults.

The management is vested in A. P. Blinn conductor, and R. F. Churchill assistant conductor. The usual exercises were given.

Mr. and Mrs. J. B. Hatch, Sr., were received at the train on Saturday by the Lyceum and escorted to their cottage. Speeches of welcome were made by several.

Mr. Edgar W. Emerson held a test seance at the Temple on Sunday evening, with a large attendance.

J. M. Y.

Lake Pleasant, Mass., July 30, 1899.

Lily Dale, N. Y.

Camp Cassadaga is booming. If all camps for the promulgation of Spiritualism are as active as is Cassadaga, there will be a work done this season which will advance the Cause and achieve much lasting good. This platform has never sent out greater truths or brighter gems of thought than have been uttered thereon this season during these first two weeks. The attendance on the grounds is double that of last year or the past five years at this early stage of the meeting. Mrs. Lease, J. Clegg Wright, Lyman C. Howe, A. B. Richmond and Mrs. Agnew are the notable speakers present, with many other new aspirants who are coming into the work. Conferences, thought exchange and Forest Temple meetings are all under way and highly interesting. Mediums are kept busy, and everything points to a lively interest and investigation into the truth of spirit-return and continuity of life.

Canada is sending over large delegations, and we are glad to announce the coming of Rev. Dr. Austin, who was recently on trial for heresy. He will speak Aug. 25 and 27.

The restaurants are kept in fine order. The hotels are full and well conducted. The dances are, as they have ever been, orderly and first-class. Then there is the bowling alley, always clean and attractive, and last but not least, the far-famed Northwestern band filling the groves with music.

"Cranks Turn the World," Brother. A. L. Giddings, of Florence, Wash., writes: "I send four names in answer to your appeal. This is a small place and but a few of us have wheels in our heads."

Verona Park Camp-Meeting.

The annual camp-meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, August 4 to 28.

Verona Park, situated as it is, upon an island, upon the banks of the Penobscot, one mile from Bucksport, while it is easy of access by boat or train, is just far enough removed from the noise and disturbances of every day business life to render it a most delightful, cool and invigorating spot to pass a few of the hot weeks of summer.

TRANSPORTATION.

The Maine Central, Bangor & Aroostook and Washington County Railroads will sell tickets at all stations north and east of Augusta to Bucksport and return for one fare the round trip. Tickets on sale Aug. 2 up to and including Aug. 25, good to return Aug. 30. Transportation from Bucksport to Park by small steamer or carriage. Steamer M. & M., Capt. Bennett, makes daily trips from Camden to Bucksport, touching at all bay points. The new and convenient steamer Marjorie, Capt. Arey, leaves Bangor every day (Sundays excepted) at 1:30 P.M. for down river points, returning next morning, touching at Verona Park each way.

ACCOMMODATIONS.

The Park Hotel will be under the management of Peter Abbott, assisted by Mr. and Mrs. Hall. The pure spring water, perfect sanitation, as well as the endless panorama afforded by boats and steamers on the river, make this house a most delightful as well as a restful spot. The prices are very moderate. Transients, \$1.00 per day; \$5.00 per week. When two persons occupy one room, or for a protracted stay, special prices will be made. Parties wishing to do so can bring food and secure lodgings at the hotel or in cottages at moderate rates. Supplies can be obtained at the store on the grounds.

All inquiries in regard to tenting privileges or other accommodations will be cheerfully answered upon application to

A. F. SMITH, Bangor, Me.

Admission to the Park on Sunday, ten cents. All other days free.

PROGRAM.

Owing to the unusual length of the camp-meeting this year, space will not permit us to publish a detailed program of each day's proceedings, but take notice that meetings will be held every day except on Mondays during the session.

Sunday, Aug. 6, 10:30 A.M., welcome to the camp of '99, by A. F. Smith; remarks by Mrs. Tillie U. Reynolds. 2 P.M., address by Mrs. Tillie U. Reynolds.

Thursday, Aug. 10, 7:30 P.M., entertainment by the Ladies' Auxiliary.

Saturday, Aug. 12, 8 P.M., grand illumination of the grounds and musical concert.

Sunday, Aug. 13, 10:30 A.M. and 2 P.M., lectures by J. S. Scarlett.

Tuesday, Aug. 15, Memorial Day, devoted to the memory of the loved ones who no longer walk with us in the material; address by M. J. Wentworth.

Wednesday, Aug. 16, State Association Day. Eloquent speakers will give addresses, and a collection will be taken for the benefit of the State Association to forward its missionary work.

Several other speakers are expected during the season, whose names will be announced during the meetings.

The singing this year will be a prominent feature, and will be under the direction of Mrs. Ida F. Dike, of Malden, Mass. Mrs. Dike is not only a fine singer, but also a talented elocutionist.

The Grand Ledge, Mich., Assembly

Had its formal opening July 23, with George W. and Zaida Brown Kates, of Rochester, N. Y., present. Mrs. A. E. Sheets presided with her usual ability and tact. Mrs. Brown's messages from the rostrum were such as to win the enthusiastic approval of the audience. The influence of Spiritualism on the World's Progress was the theme of the address given by Mr. Kates. He was eloquent and convincing. July 30, Georgia Gladys Cooley, of Chicago, was at the Camp.

Lyman C. Howe called on us Monday evening, July 24, and received a cordial greeting from his many friends here.

Tuesday evening every camper joined in a reception to Bro. Howe held in the hotel. It was a most happy occasion. With many a "good speed" he left us with heart gladdened by the kind words of all those people who love sincere and truthful workers.

G. W. K.

Brooklyn.

Miss Maud V. Kerr-Hayward, daughter of Dr. and Mrs. Walter D. S. Hayward, was married to Mr. Lafayette H. Kent at the residence of the bride's parents, 764 Macon street, on July 25, at 8:30 P.M., by the Rev. Charles King, pastor of the Bushwick Avenue Congregational Church. A reception followed the ceremony. She was attended by Miss Augusta Dickman as bridesmaid, and Alfred Cross as "best man." Ushers, Percy Kerr, Alanson Kent, Charles Kent and Theodore Hayward. The bride was in white silk, the bridesmaid in blue organdie. Nearly one hundred guests assembled. The house was elaborately decorated with flowers. Mr. Johnson's Orchestra furnished music.

T. H. C.

Help Wanted in Vermont.

Mrs. James S. Kendall, West Burke, Vt., sends a list of subscribers, and says: "The BANNER grows better every week; I could not give it up, for it feeds the soul. How I wish we could have some good lectures and a test medium here to wake up our people."

For Dyspepsia

Take Horsford's Acid Phosphate.

Dr. T. H. Andrews, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy, which gave me most gratifying results in the worst forms of dyspepsia."

SOUPS

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May 13. 660W

Resolutions

On the death of Robert Green Ingersoll, offered by D. W. W. Hicks, seconded by Hon. A. B. Richmond, and passed by the Great Assembly at the Cassadaga Lake Free Association, Lily Dale, N. Y., July 22, 1899.

Whereas, It has pleased the Infinite Giver and Director of life to withdraw from this world the gifted Robert G. Ingersoll by death; and

Whereas, The voice of our nation and brother has several times been heard among us from this platform with delight and profit, even when many could not always agree with the sentiment conveyed; therefore

Resolved, That we cherish the memory of our distinguished brother and friend, and recall with gratitude the acknowledged purity of his life, and his unquestioned devotion to the great interests of humanity as he understood and interpreted them;

Resolved, That our deepest sympathy is hereby respectfully tendered to the sorrowing family of our departed friend, in this critical hour, and that we affectionately express to them our tribute of honor and appreciation toward the noble husband and devoted father, so suddenly removed from their home-circle on earth, together with the consciousness in us that in some bright hereafter the ties thus seemingly sundered will reunite them in happy perpetuity.

Resolved, That a copy of these resolutions be conveyed to the family of our departed friend, and also spread upon the records of our Association.

Appreciates Miss Judson's Letters.

H. W. Booser, Grand Rapids, Mich., sends his second list of subscribers, and says: "I have one hold in soliciting they can never go back on—Miss Judson's articles, which are worth their weight in gold."

Spiritualist Camp-Meetings for 1899.

The reader will find subjoined a partial list of the localities and time of sessions where the convocations are to be held.

As THE BANNER is always ready and willing to give 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 circulating 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 increase its circulation, thereby strengthening the hands of its publishers for the future work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 14; closes Aug. 27.

Onset Bay, Mass.—July 2 to Aug. 27.

Lake Pleasant, Mass.—July 30 to Aug. 27.

Queen City Park, Burlington, Vt.—July 30 to Sept. 3.

New Era, Oregon.—July 8 to 27.

Niantic, Conn.—June 25 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 2 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 20 to Sept. 3.

Vicksburg, Mich.—Aug. 5 to 28.

Lake Senapee, N. H.—July 29 to Aug. 26.