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OUR DREAMS.

BY DEVOTION.

What we call "dreams" are oft blest visions sent us, As faith's fruition, through the soul's bright door; The Past grows Present, and the faces lent us In that dim Long Ago smile forth once more; And many a precious voice in fondest greeting, Like temple music, sets our poor hearts beating.

What we call "dreams" are oft a glimpse of glory Designed to cheer us, and to light our eyes With hope to read aright the grand Christ-story That strengthens love, and leads to Paradise-The birthplace of these visions. Oh! if only Our faith shone clear, we would not feel so lonely.

What we call "dreams" are oft Heaven's benedic-

To calm our doubts, and wipe away our tears, To wider rift the clouds of our afflictions-A Bridge, 'twixt earth and Heaven, on golden piers! These so-called "dreams" are tokens of God's sweet-Wrought by His love in wonderful completeness.

Sydney, New South Wales, 1900.

Ego in Nature's Kindergarten.

BY CHARLES DAWBARN.

There are attempted changes in the meaning of words that grieve the soul of an old fash. ioned thinker, like myself. I had always supposed that an "atom" was matter divided innumerable times till it could not, even in thought, be divided any more. That, to me, was the ultimate of matter. And it made no difference whether this speck was a whirl of ether having a good time all to himself, or just a chip of the old block in which life around me is everywhere embedded. Now I find certain scientists of today talking about splitting and splintering atoms and calling the new fragment "corpuscle." So I want it distinctly understood that when these mind disturbers get all through, and have chipped their last corpuscle to its ultimate, that is what I mean, every time and everywhere by the word "atom.' They may bore holes through their atoms, and smash them into smithereens to their heart's content, but my atoms wont stand any such usage. They cannot be tampered with. They are the foundation fact of creation, and always a compound of intelligence, energy, and what we call "matter." I have never calculated how many such atoms could dance on the point of a needle, for my atom stands on the very verge of the unthinkable, albeit it is the foundation fact of existence, on which the student reader and I will now take our stand, regardless of

The atom has a most remarkable and inherent quality. It delights in addition, subtraction, multiplication and division, thus infusing itself into every problem of the universe. As I have said, the atom itself is all but unthinkable, but the moment it clasps hands with another atom we have "form." It is a case of matrimony. The twain have become one molecule. Of course this is followed by bigamy innumerable. In fact, molecular existence is a series of domestic rows, frequent separations, and renewed loving embraces pervaded by a flavor as of first love. As "form" it becomes quite thinkable, and not much more mysterious than poor human nature itself. We can discern the intense individuality of the atom. It is perpetually trying experiments. It thinks it is in love with another atom, and it forthwith blends into form. More and more loving atoms join the group, till the scientist becomes in- atom is our fundamental point, and, so far as The astronomer tells us he is watching in tensely interested, and grows learned in what he calls biology.

We have seen in our last article something of the process out of which the genus and the spe- | hand in hand with science, which is really the cies are born, for the monerula of humanity was only a type of the monad that is the ultimate of every living being. But the student reader will find herein a key to some of the socalled problems of life. They are problems only because the scientist is so terribly afraid of getting too close to First Cause. He knows in finite degree. He wills, and his potential that Infinite Energy may destroy form in an instant. The lightning's bolt that springs from earth, or flashes from heaven, has taught him attracts or repels, according to the rate of his that of the electric mass, he gathers and subdues to his will and his need, facing the risk with a courage born of experience. He has crept as close to First Cause as the nursing child to its mother's breast, every time he compels Infinite Energy to his service. As he grows, he toddles into a selfhood that can do much more than harness lightning and compel electricity. But he must keep close to First Cause. Herein is the fundamental thought on which our success as explorers depends. Every atom is an Ego. The total aggregation of atoms is First Cause, or, if you please, God Senior. There is nothing more, and no less is possible to Deity than the whole of intelligence, energy and matter. If we keep this in mind, we break every theological fetter, and stand absolutely free to explore through all eternity.

We now, once again, repeat the thought already expressed, and declare that every atom is an Ego, divinely gifted because himself a form is the all-important fact in human exfragment of the divine, but with personal limitations because he is only a finite fragment of the whole. As Ego he is not only an atom but gether exploring new fields—and science asremains absolutely without form or size that serts and proves that form tumbles into pieces. mortal mind can grasp. He has, however, an individuality that can compel heaven and earth to his service. Some of my readers may have mate into married life. Two human beings seen a steam hammer deliver a blow of a thou- | are said to become one, and sometimes a dozen; sand tons, and the next moment gently crack but, all the same, the forms remain absolutely the shell of an egg. So man may spend his distinct, and are separable by legal process whole career as a race in cracking egg shells, if | and death. There is not a form in the whole he so choose, but the potentiality of the might | universe which is not composed of speck iest power is always present.

We must now make a little study of the powers of Ego in this realm which we call "below

form, and that it is absolutely indestructible. It is Ego, always and everywhere. Ego is thus a formless, sizeless entity, containing, in his own right, matter, energy and intelligence. Energy in activity is vibration, so Ego's field of his own vibratory force. We are not now conpropose to descend into the lowest depths at which life becomes conceivable to scientific imagination, and there watch some of Ego's experiences in Nature's vast kindergarten.

It is a feature of Ego's life history that while standing alone he makes no record of which mortal man can conceive. He must mate, and atom, before we can even picture him as an entity. Yet it is Ego, who, as a solitary individual atom, is really God Junior. All that is outwrought by form is the result of individual atoms combining their forces to produce effects impossible to one alone. Science deals only with forms. It can usually tear them apart. When it fails it calls the form an element. But all life history, from our side of life, is a struggle with form. If we keep in mind the indewe will percieve some of the illusion which halos earth history.

Life appears to us to have lived upon life from realm where atoms rule in unblended individuality we can see them smiling at our pictures of life. All that takes place is that one form unblends another form. The atomic form that has conquered and swallowed another form attracts to itself certain of the atoms by a process which we call nutritive assimilation. The rest of the atoms fled away absolutely unharmed. Everything in life of which we can conceive is an output of the growth or destruction of form. form. Love and wisdom magnify form. We Ego, who has thereby harvested an experience, but is just the same eternal, indestructible atom he was when flashed into intelligent individuality.

In that Ego realm of which we have spoken, what pitying smiles, and hearty but unparticled laughter there must be among its citizens as they discern mortal attempts to save forms from eternal destruction by theological dogmas and faith. The orthodox God and the savage's fetich are founded on fear of form. The miser's greed, the politician's lust are enpressions of form impossible to Ego as a divine atom. Man's sorrow, joy, remorse are nothing but form experiences. Unblend form and they are gone. Nothing remains save Ego the atom, whose divinity is untainted and untouched by such experiences. The reader must remember it is no part of our task to hunt for motives or object in the existence of Ego. The theological dream that a form-man was created for the glory of a form-God is a large sized sample of the nonsense that would befog us if we made such an attempt. The one fact that we may, we will try to discover what Ego may form-life. But at every step we must keep orderly arrangement, and common sense use of accumulated facts.

Ego while alone is unthinkable and unwatchable by mortal eye. So is his father, God Senior. We are forms, and can only think of forms. God Junior wields the creative power energy becomes kinetic or active. To use an every-day word, he "vibrates," and instantly will. A moment before he was just a cosmic but just idled in the unparticled mass we are taught to call "ether."

God Senior himself has vibrated. It was then that a speck came out from the ether, and Ego was born. The point I want to emphasize is that the only children of the Infinite are these speck atoms. Everything else in the universe, of which we can conceive, is in form, and therefore nothing but a gathering of speck been saving and damning form. And form has seemed to ignorant man as the ultimate of soul life. And why not? If God created man -who is form; and if, to save that form from hell, a divine form died on the cross, then are walking hand in hand with science-to-Nothing remains but indestructible atoms. Those atoms are united exactly as couples

The later evidences of life beyond death

atoms, each with an individuality of its own,

proclaiming its freedom to come and go.

that an atom knows nothing either of size or of | this fact in natural law. The mortal has loved | life on our planet has thus been ever a ludi- | ible and often malignant spirits as their only form. It is form he worships, and his whole crous attempt to discover the impossible. This fear has been that death took the loved form | discovery that every form contains life, and is from him forever. And when form has actually reappeared, this man of ignorance immediately bubbled into a form of ecstasy called action has no limit save the utmost outreach of | Modern Spiritualism. The mortal looks at himself (or herself) in mirror or photograph, cerned with what may be his highest limit, but and, thinking of himself as form, watches anxiously the changes that mark the passing years. At last he (or she) evolves a system, called New Thought, which is really directed at and confined to form. It consists of an effort to compel, or induce, Ego to keep form in repair without drugs, or even hygiene.

The one biological record that must ever rethus assume "form" by blending with another | main unstudied is the life history of Ego and his father, First Cause. Our studies must begin and end with the atom blended into form. But since that atom is always an Ego, therein is the truth we are seeking, and the key to many of life's mysteries. Surely the student reader will now realize that he has a solid foothold for his climb to a higher manhood.

Ego is a reflection of first Cause. The student is a reflection of Ego. Or we may put it another way. God Senior, being all there is, structibility and unchangeableness of the atom is too large for human comprehension. Ego being an atom of the Divine, and therefore God junior, is too small and is beyond our powers in the other direction. So we must, perforce, the very beginning. But if we can imagine a leave the unblended Egoland his sire, and direct our thoughts and investigations to the multiples of Ego we have been taught to call form."

When intelligence becomes active, some thing happens. The unparticled ether becomes particled. How many, or how few of these particled Egos are individualized at any one time is beyond our arithmetic. If we call ether "substance" then each of these particles is an expression of intelligence and energy Love is a blending, and hate an unblending of | in that substance, and science tell us that form. Cruelty and suffering can only unblend | energy is showing itself in the form of motion. This motion is believed by leading scientists only perceive mind at work in form. Whether to manifest itself as a hollow whirling ring, Ego acts by intuition or reason he is alike and so small that millions must blend before be identified among their fellows by an indimanifesting in and through form, and his | the human mind can grasp the fact and call it | viduality as marked as that of any other form manifestation is the united will-power of a matter. No cutting, splitting or smashing is of life. But such microbe is only a halfway number of Egos acting together through forms | possible to that whirling speck. It is the first | house between Ego and poor Homo dying of we call bodies and organs. Whatever tears | manifestation of movement in the otherwise | plague or cholera. That form is as much the apart and destroys form is simply an episode | immoveable ether, and is born without sur- | child of Ego as every other form of life. Of geon or midwife. Nay, so far as mortal inte we choose, that it has been an eternal and particled expression of the Infinite Whole. Or we may logically go yet further, and picture to ourselves, without scientific protest, the universal ether as itself composed of these minute whirls, each alive with intelligence and energy, and each with a separate individuality. So much being assumed, we now find ourselves in the midst of a universe of Egos, each a fragment or fraction of the Infinite Ego.

At the very first glance we perceive a marvelous exhibition of intelligence. It is life itself, varying only in degree from atom Ego up to First Cause. We must not, however, think of Ego as a speck who is to grow in size and power, all by himself, as he gathers experience, for, as we pass outward from the atom, we find intelligence selecting companions from the crowd around him, and driving off unacceptable company. In these humble beginnings this faculty of selection is called "negative or positive," or the principle of attraction Ego exists, and is necessarily an individual and repulsion, out of which form is born. yonder nebulæ the birth of a universe. That have to gain or to lose by his adventures in | means that Egos innumerable are there in active association, and with their united intelligence all directed to one end. In that association is what we call "life," for life is the expression of intelligence amid the conditions of Ego's surroundings.

If matter be the result of the gathering of Ego atoms into the groups called molecules then "dead matter" is an impossibility. Every atom being alive, every molecule is necessarily permeated by that life. The molecule being composed of individual atoms, becomes itself an expression of individual attracthat. But blending his own intelligence with vibrations and his own positive and negative tion and repulsion. It has likes and dislikes, the same as the Ego atom, for they are the exspeck-a homeless old bachelor. He had no pression of its intelligence. And this intelliwants, no desires, neither likes nor dislikes, | gence having, in untold cons, passed through the conditions of creative process, the scientist finds it now manifesting as gas, liquid and

solid. Attraction and repulsion are themselves evidence of life, manifesting as conditions may permit. Molecules are only combinations of Ego atoms, with intelligence always present, because intelligence inheres to every separate Ego. In the rock Ego has selected his companatoms into molecule and mass. I know this is | ions, and to each grouping the scientist gives a sadly untheological, for inspiration, working name. This choice of associates may at first through Holy Writ and ordained priest, has only manifest as "attraction of cohesion," but it is life. It is the life of God Senior and God Junior expressing itself just as conditions demand and compel. When the crystal has been born there is an outlet for a further display of intelligence. Form now sparkles with beauty, while intelligence is also manifesting law, oristence. But the reader must remember we der, and a creative power which can even repair injury to form. Life is present, because life is the essence of divinity, of which every single atom is a fractional manifestation. Ego is always himself. He has neither brain nor any other organ. They are as unnecessary to Ego as they are to God Senior. Presently, by association with others, he achieves form. He has discovered that by association with others he can do things impossible to him while alone. He was alive and had power as an atom. As a molecule he shares in the united life and the combined power. There is, as we now discover, no step in the process of world-creation at which life appears. It was always present.

the expression of living Egos, will presently be found to give us a foothold by which to reach other truths in the manifestations of life out of which manhood has been evolved. We want to keep in mind that the live atom,

being ultra microscopic, that is to say far beyond mortal ken or instrument, will never become an object for study. Yet it remains as an eternal fact. It is life, always and everywhere, and always ready with its creative power to multiply when conditions will permit. It is perpetually ready to attract or repel, and conditions will determine the form its intelligence must assume. If crystal be the highest possible at one era then crystal will be the then ultimate of intelligence and life. The planet itself is but a molecule of the uni verse, and, in its turn, dominating by its conditions its own little groups of atoms. So the time comes when these conditions permit some molecule to exhibit a new form, which at once becomes a fact in nature. It may be, yes, must be, microscopic, but the life Ego is almost infinitely smaller. But Ego is its creative father all the same; or, rather, a group of Egos combined their intelligence and power into the new form. It is born with and from intelligence, matter and energy, and brings with it the all-essential feature of life, which is the power to attract to itself other Egos, and thus reproduce the new-born form.

Just here comes in the essence of this special study of Ego in Kindergarten life. We see that life not only does, but must, multiply its forms according to prevailing conditions. And the life so born will be in harmony or discord with other life forms, according to those conditions, and must take new shape when conditions demand. Herein is certainly the key to the mysterious forms our scientists are chasing with their microscopes, declaring they are deadly foes of humanity. The microbe and the bacillus are certainly facts, and may course it propagates its own, as does every into form. It may have been centuries of ages before it reached even microscopic size, and it will die away as surely as mammoth or cave hyena, when conditions change, and not bediscovered that amongst other wonderful faculties he can change conditions within his own

'treatment," whether by drugs, hygiene or active mental energy. The point I want to emphasize is that Ego in his degree, and Homo in his degree, are each wielders of creative force. Their emanations which we call "thoughts" are alive, and take form as ultra microscopic specks like Ego himself. Such specks are of little might for good or ill until they have blended like to like. There was a time when the planet's whole expression of life was that of monsters, whose fossil forms now decorate our museums. Life was fed by life into such forms under the then existing conditions. And so life must be fed by life till it has evolved from the atom into these microscopic foes before the form of Homo can be made to writhe amid plague, fury, and presently dissolve into its unharmed Egos.

Let your Ego and mine, reader, think thoughts of love, peace, justice, truth-each and all become form specks amid which an inharmonious microbe could find no mates out of which to develop that tiny form. There will always be microscopic life seeking mates and finding them, but most of them become creations that not merely harmonize earth life but presently evolve into forms too refined and spiritual to express pain, suffering and death. The effect of this change we must trace, or our study of Ego's experiences will remain imperfect and of very little real value. San Leandro, Cal.

The World of Illusion---Optimism, Pessimism, Meliorism---All Righted by Science.

BY PROF. LESTER F. WARD.

The first important fact to be noted is that to man's slowly developing intellect the universe has ever been a great enigma. To solve this enigma has been the universal problem of the human mind. But man has been put into possession of no key to this solution, and has attacked the problem wildly and at random, utterly unqualified to make the least impression upon it. The book of Nature which was open to him was but a collection of Sibylline leaves that had been first stirred by the wind. Not only were things not always as they seemed, but outside of the very simplest phenomena, everything was utterly different from what it seemed. Almost everything was really just the reverse of what it seemed, and the universe was a vast paradox. The sky seemed to be a great vault of solid matter, which he called for this reason a "firmament." The heavenly bodies seemed to move across this vault at varying rates, and their reappearance led to the notion that they revolved around the great level cake of earth and water on which he dwelt. The invisible air and other gases were likened to mind or spirit. All natural causes were explained after the analogy of human effort in the intentional production of effects, man," It is a question of form. We have said have been framed in this same ignorance of and the scientific bunt for the beginning of and the earth and air were peopled with invise left behind.

recognized agents. And thus were built up great systems of magic, superstition and theology. The errors thus forced into man's mind came to receive the sanction of religion, which rendered it vastly more difficult to dislodge them. This herculean task has been the mission of Science, for the truth lies deeply buried under this mass of error at the surface, and can only be brought to light by the most prolonged and patient research in the face of this time honored prejudice. The progress of man and society has been strictly proportioned to the degree to which hidden realities have thus been substituted for false appearances.

As a somewhat anomalous but very important example of the erroneous ideas which the human race must needs acquire and reluctantly surrenders, may next be considered the optimistic habit of thought. Optimism can scarcely be called a doctrine. It does not result, like most erroneous belief, from a false interpretation of the facts which nature presents to the untrained faculties. It is rather the original, unreflective state of the presocial mind. It is the survival of the most useful of all instincts, that of self-preservation. It was well adapted to that state, because to the animal it mattered not whether it was true or false. It is still a useful attitude to the swarming millions of human beings who do not reflect. But for it the realization of their unhappy lot, which it prevents, would multiply their misery and render life intolerable. But we are here considering its effect upon society, and it is easy to show that is bad. It breeds stagnation and stifles progress. It yields contentment, and contentment means inaction. Strange as it may sound, just as the only healthy state of the intellect is doubt, so the only healthy state of the feelings is discontent. This of course assumes that there is something to doubt and something to improve, but there has never been an age when error did not stalk abroad or when misery was not the lot of the greater part of mankind.

The phase of optimism which most concerns the question of the relation of society to the universe is that unreasoned belief which I have called the "anthropocentric theory." The idea that man is in any sense a favorite of nature is false and highly prejudicial to the progress of correct conceptions in social science. It may lect can grasp such a fact, we may assume, if other living thing born of Ego and blended be called collective optimism and results in social stagnation, just as personal optimism results in individual stagnation.

The extreme opposite of optimism is pessimism. It differs from it as much in its origin fore. Homo is waking to his power. He has and nature as it does in its character as a belief. While optimism is wholly unreasoned and springs from the feelings, pessimism is exclusively a product of reason and resides in the in-I am not proposing to discuss what is called | tellect. Optimism is that hope that "springs eternal in the human breast" and defies the hard facts of existence. Pessimism recognizes the facts and coldly chokes every hope at its birth. But pessimism is also false, first, because many hopes are realized and secondly, because the representation in the present of the good anticipated in the future is itself a good at least of secondary order.

> What, then, is man's true relation to the universe? Is there a true mental attitude that lies between these two false attitudes? There certainly is. It is not a belief or a creed; it is the simple recognition of the truth. The truth is, that nature is neither friendly nor hostile to man; neither favors him nor discriminates against him. Nature is not endowed with any moral attributes. It is, as I said at the outset, a domain of rigid law. Man is a product of that law; but he has reached a stage on which he can comprehend the law. Now, just because nature is a domain of rigid law, and just because man can comprehend that law, his destiny is in his own hands. Any law that he can comprehend he can control. He cannot increase or diminish the powers of nature, but he can direct them. He can increase or diminish the amount of power that is to be exerted at any given point. He can focalize the rays of the sun; he can divert the courses of the rivers; he can direct the currents of the air; he can vary temperatures; he can change water to steam and set the steam to work in propelling machinery, or ships, or railroad trains; he can utilize electricity. His power over nature is unlimited. He can make it his servant and appropriate to his own use all the mighty forces of the universe.

> Both optimism and pessimism are passive states of mind. The true state is an active one. Optimism and pessimism assume nature to be in an active state toward man. The true attitude makes nature passive and man active. To the developed intellect nature is as clay in the potter's hands. It is neither best nor worst. It is what man makes it, and rational man always seeks to make it better. The true doctrine, then, is meliorism—the perpetual bettering of man's estate. This will be possible in precise proportion to man's knowledge of nature, so that the condition of the race ultimately depends upon the degree of intelligence that it shall attain.

Optimism may be said to be the thesis, pessimism the antithesis, and meliorism the syntithesis of man's relation to the universe. The optimist says: Do nothing, because there is nothing to do. The pessimist says: Do nothing, because nothing can be done. The melorist says: Do something, because there is much to do, and it can be done .- Outlines of Sociology.

Flowers have been put upon the graves of those remembered, gone before; new strew them in life's pathway of those remembered,

BURIED ALIVE. BY DE T. WILKINS.

I stood and gazed in silence there, Beside my open grave; I saw them bow their heads in prayer, And heard the loved ones rave.

I saw my body there incased Within the como walls; I saw the undertaker as he placed The screws in; but my calls

Could not be heard by mortal cars My voice rang out to me-To me alone. I watched the tears That trickled down so free

And fast upon the cheeks of those Who loved me; but no sound I made to check my awful woes Till deep beneath the ground

The friends had laid my form to rest, Then came the sound of clods, And though I did my very best To reach their minds-ye gods!

I still can hear that awful knell That thrilled this soul of mine To frantic madness in that hell Where now my bones recline.

Go find my bony fingers there, Not in that calm repose. But clutching matted locks of hair I grasped in dying throes.

But all were deaf to me. And there beneath the ground they hid My spirit ere 'twas free. ... All other horrors of my life

How I did pound the coffin lid,

Were weak beside this one, For all my being went in strife Before my work was done. That awful struggle to be free

All words must fail to teil; My passing out did seem to be An entrance into hell.

The only fault I have to find, Since all is over now: It left my spirit partly blind, And stunted me somehow

'Tis bad enough on earth, you know, Where people must pay rent. To have to pack their things and go Without a single cent. But where you own your home, and are

Compelled to move right out. There seems to be a kind of jar, Or deep regret and doubt It seemed to me to be an age

My prison-house, my cell, my cage. My hell-my earthly doom But now I see and learn, and know

Before I left the tomb-

That man is only blind To things ahead down here below, But sees what lies behind.

E'en Science sighs and drops a tear Beside the gloomy grave, Beyond the which it cannot peer-To earth it still is slave.

But I, a victim of the blind And sordid eye of man, Have solved the mystery of Mind And soul in this great plan.

'Tis done; 'tis done; the veil aside Reveals the real man-Tis but a step, a single stride In evolution's plan.

More About Thomson and His Work.

BY ALEXANDER WILDER.

A most excellent sketch of the late Samuel Thomson was given in THE BANNER of July 7. Athough more than half a century has passed since he and his heroic son were withdrawn from the scenes of earth life, it has not quite gone out of fashion to vilify and misrepresent him. But they who love justice, who are will ing to show fair play, and who appreciate the man and his work honestly and candidly, will not be reluctant or backward to do him honor. In his career he greatly resembled Martin

Luther. He was a son of the people, and not the "curled darling" of a privileged profes-sion. He was a careful observer, a critical in-vestigator—slow to accept a conviction, but tenacious as grim death in adhering to it. Luther dared beard a king who belohed furious words against him; and burned the bull of a priest who had impiously assumed the authority of a lord over God's heritage. Thom-

son in his way dared as much and as bravely.
Attempts have been made to disseminate the belief that he was not an original discoverer of his Botanic Practice. It is doubtless true that Lobelia, and many of the plants which he adopted in his Materia Medica, and the vapor bath which became the symbol of his methods, had been employed long before by the aboriginal practitioners. Yet I find it easier to believe his story than to coin one to discredit him. His favorite agent, Cayenne pepper, how-ever, was too much for me; I had like him a Calvinistic education, and was very repugnant to be tormented before the time. So I chose in earlier days the blander methods of Wooster Beach.

Most of the atrocious medical legislation of a century ago was hatched to put down Thomson and his disciples. Thomson largely out-witted the conspirators by securing patent rights for his procedures, and yending them. Bitterest mud-slinging was freely bestowed on him for this; but the head and front of his offending was that many of his patients whom the opposing physicians failed to cure, and gave up to die, recovered under his treatment. His indictment for murder in Essex County was a conspicuous example of the ferocious malignity of his adversaries. He had, against his own judgment, consented to treat a patient whom he knew could not recover. The man died, but there was no ignorance or malpractice in the matter. But a Dr. French accused him of wilful murder and procured his arrest and imprisonment. It was evidently intended, not to bring him to trial, but to cause his death by

privation. The jail was filthy and swarming with vermin. It was winter and there was no

fire. The Court which should try him had ad-

journed its session to the ensuing spring. The

chances of the prisoner to live over winter were not many. As the charge was murder, there was no opportunity for bail. The Chief Justice, Theophilus Parsons, was induced, however, to hold a special term in early winter. The evidence was frivolous, and the Justice expressed strong disapprobation that an indictment had been found at all. Thomson was acquitted; nevertheless, Judge Parsons accompanied his action with the recommendation that a statute should be enacted, making "irregular practice" a misdemeanor. An obsequious Legislature did this, and the measure remained in force till the uprising of the people against doctors' laws led to its repeal.

When the Asiatic cholera first invaded this country in 1832, it was fatal to a degree that scattered terror everywhere. That time it prevailed in the cities, but spared the rural districts. The Thomsonian practice then justified tricts. The Holmsonian practice the destination of the claims of its supporters. Not over three or four out of a hundred of the cholera patients who were treated by Thomsonians, succumbed. Dr. Beach had a like success in New York, where he had official charge of the

cholera hospitals in the Tenth Ward. The first medical convention ever held in the United States met now at Columbus. The Thomsonian practitioners assembled there in council, to interchange views and congratulate one another. Few had anything to tell except to set forth their procedures and tell of results.

Alva Curtiss. then of Richmond, was conspicuous, and became a leader in the new school.

He, however, irked under the leadership of Thomson, and a few years later organized a se-cession in the ranks.

Thompson was now encountering an experience which is perhaps too common. As the
hair becomes gray on a man's head, if he has
made a successful career, others become eager
to crowd him from his place. He may be like
Moses, with eye undimmed and natural force unabated, but a Korah will arise to demand his place. Naturally, Thompson was tensolous of his rights, and unwilling to accept a sucessor or innovation.

He has certainly "done a great deal of good, a great deal of good." It was he who taught the American people to refuse being murdered by bloodletting, and poisoned with mercury. He predicted that Reform Medical Colleges even though of his own professed faith, would be likely to drift into the old methods and become less useful. The Reformed Practice, now the Eclectic, he vigorously denounced as a mongrel art, and declared that it would yet form coalitions with the Old School. How far all this has been verified, let others judge.

It is recorded that on a certain occasion two men, Pilate and Herod, who had been at enmity with one another, became friends. They cooperated on the occasion of the cruci-

Dr. Thomson was often described as illit or. I nomeon was often described as interact. The sneering question might have been asked respecting him: "How knoweth this man letters, having never learned?" It is recorded of the Apostles Peter and John, "that they were ignorant and unlearned men," and hence the rulers and chief priests marvelled at their boldness, and attempted to overawe them by threats. Similar arts were tried on Thomson Similar arts were tried on Thomson, but he did not scare worth a cent.

It ought, perhaps, to be remembered that there were Botanic practitioners in America before Thomson. The first person that was hanged in Massachusetts as a witch was Goodwife Jones in 1635. She treated patients suc cessfully with herbs and roots, and prognosticated the results of diseases and medical treatment intuitively, and as a result came this

Medical statutes nowadays are of a piece with the old jurisprudence of witchcraft, and are entitled to no higher respect.

Dr. Thomson had three sons, John, Jesse and Cyrus, successful practitioners and stalwart men. I would that there were three men in America to-day with equal virility, intre-pldity and persistence. There would be hope for liberty then. They would not wear the collar patiently.

I knew Cyrus Thomson. He evidently did not mean to be a physician, but his knowledge attracted patients, and his successful treatment aroused the adversary. He defended himself, won, and continued a practitioner in Onondaga County, New York. His daughter was also a physician.

John Thomson made his home in Albany, where he conducted a medical journal. In 1827 the Legislature of New York passed a medical statute of unusual atrocity. Professor Waterhouse, of the Harvard Medical School, was shocked, wrote letters of remonstrance, and denounced the measure as unconstitutional and fit only for a barbarous age and people. "You New Yorkers are half a century behind," said he. The pretext of "police power" had not then been invented.

It was then that John Thomson put on his armor, and for long years engaged in conflict for the freedom of medicine. He expended thousands of dollars in arousing public atten-tion, and caused the Legislature to be flooded with petitions signed by thousands of voters. Western New York, always alive to moral questions, was in favor of repealing the obnoxlous statutes; the cities generally were more indifferent. William H. Seward, then at the beginning of his career, was a champion for the Old School and oppressive laws.

He was defeated for Governor in 1834, and the Legislature then elected repealed all the statutes making Botanic Practice a misde-meanor. But the fight was kept up till 1844, when the political destinies of New York and the Nation hung in the balance. Such men as Horatio Seymour, Sanford E. Church, A. B. Dickinson. took the field openly for equal rights and equal opportunity, and a law was enacted under which, till 1881, New York was a free State.

The pæan of triumph was sounded in the the New York Tribune, which, THEN. when Horace Greeley was its editor, sustained liberal views.

The two Thomsons, Samuel and John, had

now completed their work. It was well done and gloriously successful. But with it they finished their career and passed from life.

The States, all, whose statute books had been blotched with the iniquitous legislation, had now expunged it all. "Let us hope forever," said Thomas Vaughn Morrow, of the Eclectic Medical Institute of Cincinnati. And till after the Civil War, it did appear as if the days of proscription in medicine had passed

But the circle has returned upon itself. The instinct of liberty has become obtuse, if not wholly lost. The men of the present generation tolerate what would have created a revolution forty years ago. We hear the boast of a grand party that abolished slavery; but it has taken more liberty from white men than it

has given to black men.

We hear much of the obnoxious Goebel law of Kentucky as virtually disfranchising citizens. Yet the very men and the public journals that denounce the Goebel law for citizens, now permit and even advocate a Goebel Medical statute, that shall place unprivileged practitioners who do no wrong at the mercy of medical sleuth-hounds and unscrupulous mag-

istrates. It is time for another Samuel Thomson and his followers—liberal in faith, lovers of freedom, democrats in conviction-true men to the core, to arise like a Maccabee and contend again for the right. We are living in a period of legalized wrong; and the time for a Deliv-erer is well nigh ripe. The people must speak! A privileged profession will never reform its

That "Love Medical Bill"---How the Doctors "Love" Each Other.

By C. S. Carr, M. D., (Dr. Talkwell) Columbus, O.

The Love Medical Bill has become a law in the State of Ohio. This bill professedly has been urged in the interest of higher medical education. If the higher medical education is the real and only intent that has moved those who have been so active in procuring its passage, no one can criticise the motive. But it is easy to see that many other impulses may have been behind the scheme.

It is perfectly right for the medical profes sion to wish to procure in the State of Ohio a higher grade of medical education. They have been throwing out in the country a host of in competent practitioners of medicine a long time. It is no wonder they are sick of it. They can no longer trust their medical col-leges to say whether a man is fit to practice medicine or not. They know very well that the medical colleges have a selfish interest in graduating as many students as possible. They have learned this from a long, tedious and bitter experience. The medical profession is tired

of it, and so are the people. Having lost all confidence in the medical colleges to properly guard the interests of the profession and the safety of the public they have hought it wise to institute a Medical Board of Examination and Registration, whose business it is to see whether these so-called graduates know anything about their profession or not. Instead of trying to rectify the colleges which are culpable in allowing incompetent people to receive diplomas, and thus correcting the evil at its source, they institute another piece of machinery, which is not liable to be conducted any better than the medical colleges

are, to stand guard over the colleges.

The Board is thus empowered to hold up any young man who holds a diploma from a medical college, in case he does not pass an examination satisfactory to them. The young man has spent his time and paid his money to procure a diploma, has received it from a regular chartered college, but is yet liable to have the whole

It would seem to an onlooker that the college granting the diploma under such discumstances is the culprit, as they have received the benefit. If these colleges have given a young man a diploma who is not fit to have one, the colleges should be held up, not the young man. The colleges ought to be made responsible for their mistake. As it is now, there is nothing to hinder a college from luring incompetent young men to take their course of instruction, and then granting them diplomas when they know they are not fit to practice medicine. They have no longer any further responsibility in the have no longer any further responsibility in the matter. A Medical Board of Examination has been appointed to protect the people from incompetent practitioners.

All the colleges have got to do now is to grind out their grint of have most out tracked at the colleges have got to the residual students.

out their grist of incompetent medical students as fast as possible. What little misglying they may have had heretofore about such greenhorns going out into the world to practice medioine, is entirely removed by the presence of the Examining Board, who assumes all this responsibility. When they issue a diploma now to a young man that they know is utterly incompetent, they can lull their conscience by hoping that the Examining Board may hold him up and prevent his actually practicing medicine. This the Board will probably do, unless indeed the young man in question may happen to have a "pull" with the Board, and get his way

By and by it may happen that the Board will be found to neglect its duty. The Board will also be allowing a horde of incompetent people to practice medicine. When that day comes, as it surely will, then we shall be obliged to have another Board appointed to examine those who have passed the examination of the first Board. And when the second Board shall have proved unreliable, we could then have a have proved unreliable, we could then have a third Board appointed to examine the product of the second Board, and so on ad infinitum. This is where the logic of the movement will

surely lead us.

Instead of making the medical college what it pretends to be, a place where young men are fitted to practice medicine, they make it a place where young men are lured into spending their manager and time going through the ing their money and time going through the motions of studying medicine, and coming out with a diploma not worth the paper on which

This is only another example of the general tendency to multiply legal machinery. If any evil arises, however great or small, the ten-dency is to organize a special machine to correct the evil. Instead of finding out what the source of the evil is, and trying to remove the cause, the tendency is to allow the cause to continue, and try to mitigate some of its evil

The doctors are proceeding in this matter exactly as many of them do with their patients. A slight bodily derangement generally depends upon some bad habit or unwholesome surrounding. The patient applies to a doctor. The doctor, instead of seeking to remove the cause, simply drugs the effect, and so goes on drugging as long as his patient will keep up his end of it. A little inquiry would have revealed the cause, which, being removed, the patient

would have recovered without any medicine.

This is the way the doctors are proceeding to cure the evils of the low standard of medical education. The cause is in the medical col leges. Instead of correcting the medical colleges, and making them what they should be, a Board of Censors is organized at great expense and greater danger, to mitigate an effect. Instead of removing the cause this encourages the cause, and stimulates it into greater activity. Just as soon as the colleges discover that their bad work is to be taken care of by the Board of Censors they will lose all concern

about the matter, if they ever had any.

How long this Board will remain true to its function no man can predict. But we should remember that the Board is composed of the same stuff that composes the professorship of medical colleges, and will probably do no better than the colleges have done. But, as before said, we can then have another Board appointed over this Board, and so on without end. This, at least, will have the effect of creating more and more fat offices for the doctors to occupy, and thus somewhat restore to them

the losses which they have suffered from such creatures as Osteopaths, Christian Scientists, etc., etc. If the people will not come and take their medicine, and pay their fees, at least they can be taxed, and thus indirectly be made to support the doctors, whether they wish to or not. As the people more and more turn away from the doctors and their drugs, and seek some other remedy for their ills, the doctors will seek other means by which the people are made to pay them for their professional services. But the most ridiculous and iniquitous phase of this whole subject remains to be said. Who are the men that compose this Board of Censors? They are Homeopaths, Allopaths and Eclectics. These men are regularly appointed and banded together to protect the people from incompetent practitioners of medicine and surgery. What do they mean by competent practitioners of medicine? The Board does not agree as to the practice of medicine. According to the Allopath, the Homeopath is doing nothing whatever but fooling the people. According to the Homeopath, the Allopath is com mitting a crime every time he prescribes a dose of his poisonous drugs. According to the Eclectic, both the Homeopath and the Allopath are wrong. They agree in no particular whatever in the practice of medicine. Each one has a theory absolutely incompatible with the other two.

And yet these are the men that are brought together to decide whether a man is a competent practitioner of medicine or not. How such a farce can be carried on without excitng laughter or indignation is a mystery. According to the Allopath's notion, the Homeopath who sits by his side on this Board of Censorship is incompetent to practice medicine. According to the Homeopath's notion, the Allopath is incompetent to practice medi cine, for he knows nothing whatever of home opathic remedies or their uses. According to the Eclectic, neither the Allopath nor the Homeopath is competent to practice medicine, for they are as ignorant of his peculiar remedies as he is of theirs. Each one of these men would decide that the other two are incompetent to practice medicine, and yet the three together compose a Board by which the competency of other men to practice medicine is decided. Now, this is a ridiculous farce, a

monumental piece of tomfoolery.

First let this board decide what they mean by competent practitioners of medicine. The Allopath loses no opportunity, spares no time, to show the people that the Homeopath is utterly incompetent to practice medicine. And yet he will, in mock gravity and ponder-ous pretence, discuss with this same Homeopath the competency of another man to practice medicine. The Eclectic, sitting by listening to their discussion, holding them both in perfect contempt, knowing exactly how they feel toward each other and toward him, there he sits looking on at this comedy, and hasn't even sense enough to laugh at the perform-

But this agreement on the part of these three conflicting schools of medicine to sit on the same Board for the purpose of passing on other people's competency to practice medi-cine, did not come about by any love they had for each other. Neither the Homeopath nor the Eclectic would have been admitted on any such Board if the Allopath could have hindered it. They did all they possibly could to include them among Osteopaths, Christian Scientists, and other alleged fakes, and for a long time they were able to keep themselves entirely separate from both the Home path and the Eclectic. But the people chose to employ the Homespath and the Eslectic in spite of the Allopaths' slanders and vituperation. Thus it was these two schools came to have such a following that they could no longer be ignored.,

ignored.
Then a conciliation was effected. Open hostilities ceased. A federation for the purpose of war was effected. The three schools were allowed to practice any abomination they pleased, if only they would join forces with the other two to crush out all other aspirants for the practice of medicine. Here we find them to day add by side safewardeding as them to-day, side by side, acknowledging as their common enemy everybody who does not go to their colleges, study their text books, or

thing taken from him in a single moment by an set of the Board.

But the people are going to speak again in as they are in the morning time, and they are

perhaps the magnetic healers will be the next. Possibly the Christian Scientists will be the next. But whatever the order of their admission may happen to be, they will all finally be admitted in spite of all this agitation and turmoil. Human nature is such, however, that as rapidly as each persecuted school is received into the ranks of the persecutors, they will probably change their attitude of posing as martyrs and become as fierce to make martyrs as any of the rest. as any of the rest.

Pointed Paragraphs.

The following are culled from Dr. Peeble's new book, "Death Defeated; or Psychic Secret of How to Keep Young."

Don't forget to frequently give the infant a warm bath. And mark it well, don't allow everybody who rushes in to see the baby to kiss it. There is altogether too much kissing in the world. Remember that this gushing, spas modic kissing often proves to be a murderous practice, especially when erysipelas, scarlatina and diphtheria are prevalent. These diseases, as well as many others, are contagious. Kissing bears much the same relation to diphtheria, the cancerous stomach and the scrofulous lip that promiscuous hand-shaking does to the itch. It was not Judas alone who betrayed by a kiss. Hundreds of children are indirectly cissed into their graves every year. Page 145

Look at the hog, asleep in the filth of his own making! Scent the odor of the sty; observe the tetter and sourf and mange of his skin; listen to his coarse, swinish grunt; see him fall himself upon some filthy, dead carcass; straighten out his fore leg and examine the open sore or issue a few inches above the foot, This is the outlet of a sewer, a scrofulous sewer, discharging daily a putrid, poisonous mucus. Study the glands, soft, fatty and cheesy, verging upon tuberculous degeneration, and then, through a microscope, look at the tapeworm sacs and the terrible trichinæ often found in the swine's flesh, and if from no higher motive than common decency quit eating dead hogs. Page 152 ing dead hogs. Page 152.

Morbid excitement, intense nervous activity, morbid excitement, intense nervous activity, and especially all sexual indulgence, for indulgence's sake, cause languor, lassitude, moodiness, sensitiveness, irritability and general debility, pointing with bony finger to death and the cold, grim grave. Wasted sex power in the young, and even in marital life, is a fruitful cause of disease and physical degeneration. Lung leads to the hells.

Lust leads to the hells. Passional indulgence during the period of gestation is, to the true, ideal life, unnatural and monstrous. It impresses the unborn with the desire for gratification. The flocks and herds that graze upon the hills do not thus indulge. Such continence in animals, though called instinct, is admirable. Page 156

On the 13th of September, 1898, a single cow, of the "improved short-horn breed," was sold near Utica, N. Y., for \$40,600, and fifteen calves and cows of the choicest breeds sold for \$260,000. What would be the result if the same attention and study were devoted to the development of a better, higher breed of men?

But, alas! those old times are fast fading behind the horizon of the past. The ideal man, hind the horizon of the past. The ideal man, nowadays, is the man who makes money, who frequents club rooms, dresses in fine broad-cloth and goes a yachting—"a society man!"

The ideal woman is sweet, gentle, sickly and waxy. She dresses in fashlon, reads novels, visits the seashore, plays pedro, and burdens herself with costly precious stones, thus exhibiting her vanity and exciting the envy of those who are silly enough to wish they had them.

who are silly enough to wish they had them. But what has this to do with living long on earth? Why, just this: Lives so external and abnormal, lives devoted to feasting, fashion, greed and showy worldliness, like frail, fliokering lamp lights, soon expire. Page 161.

No woman should remain maritally allied for a day to a "bluebeard" or a syphilitic sot. Such marriage alliances are unholy. They are festering sores on the body politic. They replenish the earth with imbeciles, thieves and murderers. And no young lady should give her heart and hand to a young man addicted to midnight carousals, club room gambling, or to a liquor-drinking, trifling tobacco-monger, with the hope and expectation of reforming him. Insist that he reforms before marriage and keep him on probation from five to seven years. This will test his sincerity, integrity

All honor to North Dakota. She truly made a good "beginning." There is too much marrying, and considering the quality, there are too many children illy conceived and gestatively unloved, uncared-for children, as we have often said, brought into the world to fill, in after years, hospitals, jails, penitentiaries, or paupers' graves. Page 172.

and courage. Page 171.

Divorces, sad to say, are growing more nu merous each year. During one week last year in Los Angeles, Cal., there were nine divorces granted by the courts and there were issued eleven marriage licenses. What's the matter? Where's the remedy? Marriage on the multi plying plane for propagation is assuredly right and honorable. What is the cause then of the unhappiness in wedlook leading to so many

divorces? The young before entering wedlock should be examined physiologically, pathologically, temperamentally, phrenologically, physionomically and sarcognomically, by competent committees of men and women. These committees should be appointed by the State and amply paid for their services. Page 173.

God never united as one, oil and water. Though both are liquids and may be temporarily mixed, they are chemically, fixedly incompatible. If the married yet really ununited in soul-in their youthful ignorance, or through deception, or hypnotic suggestion, unwisely joined themselves in wedlock making a mistake-a most palpable, painful mistake, no statute law, nor congressional legislature has the right to enforce, to rigorously compel the continuance of this distressing mistake through an unhappy half-dying lifetime. Freedom is the soul's inalienable birthright, and in the enjoyment and practical pursuance of this God-given right, it should feel no loy shackles, be addled with no unnecessary burdens, press no crimsoned thorn paths, drink no wormwood draughts, nor breathe the socially poisoned, pestilential air of dark, dismal dungeons. Pages

Profound students versed in the chemistry of reproduction know from reading, research and he study of bees, silk-worms, and other of the lower orders of existence, that the male is not an absolute necessity to procreation. Page 179.

Goethe said of himself: "From my father I inherit my frame, and from dear mother my happy disposition, my poetry and my love-nature."

From the same pile of bricks the masterbuilder makes the palace and the pavement; so from the same organic elements, auras and impressions are made philosophers, angel or demon. And while the mother is the major architect, the husband imparts the magnetism by the law of radiation. Page 183.

The best months for conception are August September and October. These bring the birth in spring time when the old earth renews the youth of its years.

As before mentioned, the most scientific time

to generate a new life is in the broad light of a to generate a new life is in the broad light of a clear, sunshiny day. Light implies health; darkness disease. Light is one great source of life; darkness and dark rooms are the synonyms of death. The new life should be a child of light rather than of darkness. Not only should hours of darkness be avoided for conception, but dark, cloudy and stormy days.

not so strong in the morning as they are near the middle of the day when the sun is reaching its meridian. Page 180.

Many of the renowned men of the world did their most important work when between seventy and one hundred years of age. It was only a few years ago that Lucretia Mott, in her eighty eighth year, passed to the better land of immortality. The year previous to her transition she delivered one of the ablest speeches of her life in Philadelphia. Her mind was clear, her voice firm and her logic inexorable. She manifested few of the gathering infimities of each For passive three gathering agencies. infirmities of age. For nearly three generations this sainted woman won from the masses the warmest love and praise. She was mild, forgiving and pleasant. She truly "grew old gracefully," retaining a most beautiful expression upon her face until the last.

The Jews, the Friends, often called Quakers, a quiet, temperate, plain dressing, industrious and thrifty neonle, are noted for their long.

and thrifty people, are noted for their long lives. The Shakers, however, excel them in length of years. Pages 190-191.

The five steps to immortality upon earth are

1. A healthy ancestry and right conception.
2 Born rightly in the right months of the

3. Educated rightly in the physical, mental and spiritual laws of life. 4. Eating, drinking, toiling, and sleeping

5. Thinking rightly, willing rightly and doing rightly in the way of supplies for body-buildrightly in the way of supplies for body-building. And further, thinking and willing rightly, actual zed in manifestation, imply an equal balance of the acids and the alkalies of the secretions and excretious, of the chemical disintegrating forces, and of the higher, finer, vitalizing up-building forces.

Mortality, then, becomes an event, which when reduced to the last analysis, is simply a matter of knowledge, or ignorance folly or

matter of knowledge or ignorance, folly or wisdom. Pages 292-293.

Among the life destroying emotions are de-spair, worry, melancholy, anger, peevishness, jealousy, fear, and among the life preserving emotions are obedience, will, faith, cheerful-ness, courage and an invincible determination. It is clear and evident from the previous

pages, that the good, the great and the long-lived have, with few exceptions, attained to old age by avoiding animal flash, and by obedience to physical, mental and moral law—that is to say by right living, by good habits, by persevering industry and sturdy energy of character. The wicked and the lazy do not live out half their days. Persey 204, 205 days. Pages 294-295.

Was He Buried Alive?

The Discovery Made in Disinterring the Remains of Vett Case in Sandy Creek.

ROCHESTER, April 4 -On Jan. 4, Vett Case, thirty-five years of age, of Sandy Creek, died of scarlet fever. Two days after his death the remains were interred in the Case burial plot in the Sandy Creek cemetery. He was unconscious for several hours before he was pronounced dead by the attending physician.

On Friday of last week Case's father was taken violently ill, and on Sunday he died.

When arrangements were made on Monday when arrangements were made on Monday for burial in the family plot, it was discovered that there was not room without a re-arrangement of the bodies already interred. It was, therefore, decided to remove the casket containing the body of Vett Case to a place several feet distant. This was done. Upon disinterring the casket the grave-diggers were astonished to find that the glass front in the coffin was shattered to pieces, the bottom kicked out and the sides considerably sprung. kicked out and the sides considerably sprung. It was decided to remove the lid. When this was done, the body of Vett Case was found resting upon its face the arms, bent at the sides, and in the tightly clenched fingers were handfuls of hair, showing that a terrible strug-gle had taken place. There is no doubt but that Case was buried alive.

As soon as the grave diggers opened the coffin they left the cemetery horrified, and spread the news about the hamlet. In a few minutes the whole population of the village was at the covery would probably not have been made had it not been for the father's death, and the fact that the coffin had to be removed to make room for his interment. Both bodies were interred this afternoon.

To the Editor of the Banner of Light:

Dear Sir: As in the past this subject of premature burial has received considerable attention in your columns, I beg herewith to enclose an extract from the New York Sun, which was handed me by a gentleman who is much interested in this matter, thinking it worthy of your notice.

There are in the community, as you know, a large number of individuals who shrink from the thought of being broiled like a porterhouse steak on a gridiron. Their sentimentality prevents them from endorsing or approving of this method of disposing of the earthly casket. For the benefit of such, why may not there be a new method adopted which may meet the requirements of the case and avoid the risk of consigning our friends to an untimely grave? Why cannot there be a reform in all funeral ceremonies, something after this fashion? For instance: The friends have collected at the house for the funeral service over the remains reposing in the casket. After the spoken

words, the singing, etc., the last look taken and the mourners have departed, why not allow the body to remain in the house until signs of decomposition appear, which, of course, is infalli-ble evidence that life has departed? Then let it be privately taken to the place of interment by the immediate friends or relatives. This reformed method of burial would also

do away with the expense of carriage hire which now obtains and is somewhat burdensome to those of limited means, especially.

Another point we have to offer is as follows:

In warm climates when bodies can be kept but a limited period, places are provided where coffins are put in a room and a bell connected with each coffin so that the least movement would cause the bell to ring—then an attendant on guard in an adjoining room instantly responds-at hand are wine and other restoratives to administer in case necessity requires. I venture to offer you these few ideas on the subject under consideration for such use as you may deem them worthy. Respectfully,

One Thing in Existence. To the Editor of the Banner of Light:

C. A. FRENCH.

I see in THE BANNER of May 19th the question, "If the soul of man is to live eternally, what was it before it took on its present earthly expression?"

I wish to answer that (there is but one thing in existence) it takes everything that has, does or will exist to make the Supreme Ruling Intelligence we call God. Science proves that you cannot create or destroy one atom, therefore the soul of man is a part of God without beginning or end.

J. O. PROCTOR.

No. 148, W. 16!h St., Erie. Pa.

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

accumulated-on receipt of ten cents to cover

"What is an island?" asked the teacher, addressing the class in geography. "An island, ma'am," replied Johnny Broadhead, a studious lad who had Porto Rico in mind, "an island is a body of land entirely surrounded by politics.

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NULLID'S ANGEL TREES.

BY M. A. WHITE.

Two happy little sisters, Dainty Nell and May, Through the fairy dell They roamed one summer day, Gathering forms and daisles In a shady nook.

A great white birch. With outspread arms, Sweet May "finks is a spook." "No, no!" said dainty Nell, As up the leafy lane she gazed, "I fink dey mus' be angel trees, With gowns so white, and lace

All spotted up and down With 'ittle spots of brown." "Dat's it, dat's it!" said baby May, Clapping her hands in childish glee, "It's the beau'ful, beau'ful spirit Of dat old deaded tree!"

The Story of Oh-wah-ni-tah.

"Oh-wah-ni-tah! Oh-wah-ni-tah! "On-wah-ni-tah! Oh-wah ni-tah!
Hear the wild birds ever calling,
Ever through the tree-tops calling,
Calling Oh-wah-ni-tab, fairest maiden,
As she, homeward, heavy laden,
Steps along the forest path,
Laden with the fir boughs,
Laden with the sweet pine boughs,
For the couch of old Ma-kon-jah;
He the mighty one, Ma-kon-jah;
Warrior with the heart of oak tree,
Warrior with the strength of bison,
Warrior fierce to strike in battle,
He the leader of his people, He the leader of his people. He the teacher of his people."

Far away among the northern woods and lakes of Minnesota, by the side of a small, heart shaped lake, dwelt old warrior Makon-jah and his grandchild, Oh-wah-ni-tah— Oh-wah-ni-tah, daughter of Wah wah-tay-see, his only child, and Pezh-e kee, a young war-rior who had been slain in battle with the flerce Dakotas when Oh wah ni tah was a tiny babe scarcely three weeks old. His death affected Wah-wah tay-see (the Firefly) so that she followed Pezh-e kee (the Biton) very soon to the happy hunting grounds, leaving Oh-wah-ni-tah (Singing Sunshine) to the care of her grandfather Ma-kon jah (the Great Oak) and his wife Minne sha-wa (Dancing Water).

Little Oh wah-ni-tah grew, and romped away with the other boys and girls of her tribe, growing like a weed, and making sunshine in the hearts of all with whom she met. Such a merry, singing child was she that all the peo ple called her, Oh wah-ni-tah (Singing Sunshine).

The lake where her tribe lived is a small heart-shaped lake, tucked away among the hills, in a pretty little valley with great pine and oak trees growing all around its edges on the hillsides. From one side of the lake near its apex flows a narrow, yet deep spring rushing down through a solly with a proper fine. ing down through a valley with a narrow fringe of meadow on each side, and great pines and oaks along the border of the meadow, and this narrow, rushing stream, sweeping through the valley with its tall grasses and wild flowers dotting the green carpet everywhere, is the be-ginning of the Miche Sepe, the Father of Mighty Waters. Years before the white man had disturbed the beauty of these scenes with firewater and gunpowder, the Indians called this lake, Itasca, the Sioux name, but our tribe, the Ojebways, called it Minne-wa wa (Wild Goose Lake), because it was the summer home of so many of these beautiful birds.

Here in this beautiful spot, Oh-wah ni-tah was born and lived until she was fifteen years old, and then there came to her grandfather's lodge a young warrior, from the Eastern Ojebways, whose name was Wauben e kuhn, the Sun-bearer, who fell in love with her, and bringing to her grandfather a red deer, laid it at his feet as a gift. Oh-wah ni tah prepared the venison for the feast and then, Ma-kon jah and Wau-ben e-kuhn sat by the fire and smoked the pipe of peace, drawing the smoke of the fragrant kinnikinnick bark in long breaths through their nostrils. Many of you, children, have seen the kinnikinnick (the spotted willow) growing by the side of the streams, and in low, swampy ground. This is what the Indians of the West used as tobacco before the white man brought the tobacco from the Eastern Indians among us. The bark was stripped from the wands in the spring time, and with the leaves of the kinnikinnick, dried in the smoke of the wigwam

fires, in the full of the moon.

After smoking, Makonjah passed the long clay pipe to Waubenekuhn, and as soon as the latter had taken a few puffs, the pipe was laid to one side and Makonjah spoke, saying:
"What is thy wish, oh Waubenekuhn?" and

he answered: Makonjah, let the path from thy wigwam by the waters of Minnewawa to my lodge by the rushing Taquamenaw, (White Fish River) be always open, and see I have brought many gifts of deer-hide and blankets woven from the rushes and wampum belts, with knives and axes of copper from Keweenaw to make the trail smooth for Ohwahnitah to walk upon, and let her walk with me as my wife, and thou, too, shalt come and dwell with us if it be thy wish."

And Makonjah turned and spoke to Ohwahnitah saying, "What is thy wish, oh maiden, wilt thou go with this young warrior to his lodge by the waters of Taquamenaw?" and she replied by rising from her seat in the corner of the wigwam, and coming over she put her head between the hands of Waubenekuhn and then sat down upon the blanket by his

Then Makonjah said, "It is good. Thus should a maiden ever turn to her warrior, and now the wigwam of the Great Oak will be dark without the Singing Sunshine, and Ma konjah has no warriors of his own blood to follow him. He is a withered tree whose branches, save this one tender twig, have been lopped off. He will arise, and go with thee as thou hast said, and teach thy young warriors how to make the bow and feathered arrows, and hurl the spear and tomahawk, and tell stories at evening to the young warriors and maidens of thy village; and my wife, Minneshawa, will teach the maidens how to prepare the food and dress the deer-hide, how to make the buckskin mittens and moccasins and leg-gings, fringed with quills from Kagh, the

And Waubenekuhn said: "The heart of Waubenekuhn is made glad, and thou and thy wife shall be to me as my father and mother, who have departed to the land of Ponemah (the hereafter) and have left me to rule my tribe alone, and I have not yet sat as chief at my council fire because no wife sat in my wigwam to welcome my guests; but now thou shalt come. and help me with thy wisdom, the experience of many winters. Waubenekuhn has spoken!'

So they departed, and after three weeks came to the waters of Taquamenaw, and there Ohwahnitah and Waubenekuhn were married, and Makonjah and Minneshawa dwelt in their own wigwam, near the lodge of their son and daughter. And here they lived for many years, until several sons and one daughter, Wahtahnowan (White Fawn) had been born, when the old people departed for the land of Ponemah, to their home in the islands of the Blessed wafted by the home wind, Keewaydin.

Such, children, is the story of the wedding of the father and mother of Wahtahnowan, (White Fawn) who with White Fawn are guides of the medium who writes this story for them. Three hundred years ago, before the white man came, they lived in Northern Michigan, and we told you a long time ago how White Fawn and her father passed over to the land of Ponemah, and Ohwahnitah, too, passed away very soon after, and these three dear Indian spirits, father, mother and daughter, have been the guides of

the medium for many years.
Wahtahnowan used to come and stand by his side when he was setting type on the paper called the Better Way, now the Light of Truth, and tell him the messages from the friends on the spirit side, and he set them up as fast as she talked to him, and then the messages were

printed in the paper for the people to read.

Now we have told you our story and so say good by until another time.

WAU BEN-E-KUHN and OH WAH-NI-TAH.
[Through the medium, Henry H. Warner, Alden, Mich.]

NOTE PROM WHITE FAWN.

Dear Children: In my last story in THE BAN NER of June 30, I wrote the names so poorly I have written them very plainly. In the story of June 30, instead of Miche Mohiva read Miche' Moh'wa, and for Chosha read Chas'ka. The following are the names with their meanings in my father and mother's story. Remember in pronouncing, where t begins or ends an accented syllable, it is sounded like ee, every where else it is sounded like the i in it; a is sounded like ah, and the a in Cuba, except when followed by y, when it is like a in fate, and when followed by u or w, like a in caw; ch is sounded like sh, and gh like zh.

NAMES AND THEIR MEANINGS IN STORY OF OH WAH NI'TAH.

Wau b-n' e-kuhn....Sun Bearer. Kin ni kin' nick.....Spotted Willow. Ta quam' e naw.....White Fish River.

Kee wee' naw Windy Point, the Point of Kagh Hedgehog.
Po nez' mah The Hereafter.
Wah tah no' wan ... White Fawn. Kee way' din...... Northwest wind, the home

A Spiritual Kindergarten.

Dear Children: I feel as if I would like to write to you this beautiful Sunday morning, and send you another Enigma, which I hope will give you as much pleasure to solve as it has given me to compose it, because along with it was the thought of a kind, loving health of body, as well as train his mental teacher—one whom I dearly love—who is given the life the following health of body, as well as train his mental powers to obey every behest, and put his spiritual forces into full equipment for service? ing her life, "offering up her body as a living sacrifice to the work of the Lord."

I love to come to the earth sphere on a Sunday much better than at any other time for several reasons, one because it is easier to do so, requiring less strength of will, and the peo ple are more receptive of spiritual truth on this day than any other, and all is quiet and more restful.

I have been thinking lately how necessary it is for the children of earth to know more about the spiritual spheres than they do, and I felt as if I would like to have a Kindergarten, and teach children between the ages of four and twelve years many things that I know I understand which would be useful to them.

All through life I would like to teach them

how the spiritual body grows and develops in the material one, which acts as a mold, much as the worm is a mold for the butterfly; but the butterfly is much more beautiful and freer than the worm in which it was molded; and so are our spiritual bodies, in all grades and conditions; thus we have the old saying that the devil was modeled in the form of an

Right here let me tell you that all evil is devil, and all good is God—and certainly many beautiful bodies have molded evil spirits. We have good and evil all around us, both in the material and spiritual spheres, but as spirits overcome the evil and develop the good in their natures, they ascend higher into the divine realms, and finally when perfection is reached are at home with God.

Yours lovingly, LILY BELL. Mediums' Home, Monon, Ind., July 17.

Enigma.

I am composed of twelve letters. My 7, 2, 4, 12 is not yours but ? My 11, 9, 8, 6 is not to find but ? My 5, 3 is not out but ? My 1, 9, 10, 8, 6 is not a rat but a ?

My whole is the name of a much beloved modern teacher.

Elsie Hornbeck, Medium, Monon, Ind. LILY BELL.

FG Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

A Father's Appearance.

Some years ago a friend in the Southland narrated the following occult incident. This friend is a fine business man, a deep and careful thinker, a close reasoner, and, prior to his club's existence has been along these lines:

The streets have been cleaned, the city counremarkable vision, a materialist, and even now is far from a dogmatic churchman. Here is the story as he told it while seated in his cosy library, through the open windows of which were wafted the odorous breath of the mag-nolia blossoms and the rare tones of the mock-

ing bird: Father had been dead some six months; my brother and I were conducting the business as best we could, especially endeavoring to extricate ourselves from a financial tangle entered into before father's demise, and the tull details of which he alone had known." (The father had passed away rather suddenly.) "It was about 11 o'clock at night. I had retired after a busy and trying day, and was wide awake. The red coals were smoldering in the grate and a small lamp burned by my side on the dresser, in anticipation of the baby needing attention. I was much exercised over the intricate deal before spoken of, and which threatened busi-

ness disaster.

"Obeying a mysterious impulse, I glanced around toward the fire and clearly saw outlined the form of a man, seated in the willow chair in which I invariably deposited my clothing. Do not recall that I experienced fear, only wonder as to how he had gained ingress, for I was aware that the doors and windows were fast closed. The figure was well defined, with the face turned from me, and seemed enveloped in a supernatural golden light. In a moment the features were turned toward me, and—I recognized my deceased father-the being who, as I supposed, had turned to dust as the plant or tree; but there he was, natural as life, with the same smile I had so often seen on his face when he had accomplished something he conhedgehog, how to dye the quills and make the herbs for healing. We will go with thee.

Makonjah has spoken."

"The heart of twell I will see what this is at any rate." Puts Well, I will see what this is at any rate. ting out my hand, I drew the chair and form close to me without difficulty; it seemed as if there was no weight at all within the chair. I looked into the tender depths of my father's eyes, and even noted the old-timeshade of gray that I had often considered so beautiful in those orbs.

""Dear old pa, is this really you?" "A loving smile was the only reply. Bye and bye he spoke—the voice I had considered hushed forever-making sweet music through the room where he had so often been. Think of it, a dead man-returned from where?-holding

converse with a mortal!
"'My son, I have been with you often; you have been worried concerning certain business complications, but I have aided you; be not

dismayed—all will end well.'
'The voice was just as it had always been.
He gave me light on the 'deal' that was bothering us, which enabled me to draw it to a successful close without financial loss. A long conversation ensued; he told of incidents which took place while he was dying—that had occurred even after he had lost consciousness, as I supposed—thus indubitably proving his identity, even if the 'appearance' had been illusionary, for the things mentioned were only known to us two. He had been very nervous during his earth life. I notice that the hands trembled exactly as they had before his decease. I took the hands in mine; they were oold as ice. I felt for the tip of the middle of the right hands only a transition. finger of the right hand; only a stump there where the tip should have been. Years before he had lost the end of that very finger in a sawmill. I know it was my dead father as well as I know that I am living. Never was I any wider awake, any saner, than at that time.

"It was all so weird and wonderful, as well as pleasant, that I thought to awaken my wife (sleeping at my side), but ere doing so turned again to say something to pa. lie had disappeared in that short time; the golden light was fading. I caught a last glimpse of that dear old face, with its loving smile, just as he passed out of the room, at the upper corner where celling and walls met. He has never appeared since then. However, I sometimes feel that his presence is with me in the office."

No doubt that Dr. Hindson's "aubiective and

No doubt that Dr. Hudson's "subjective and No doubt that Dr. Hudson's "subjective and objective" mind theory will explain a portion of psychic phenomena, but can it satisfactorily account for the foregoing mystery? The narrator is one who would not misrepresent; especially would it be unwise for him to recount this incident, if untrue, for it does away with the materialistic hypothesis, to which he most tenaciously clung. He is not in the least imaginative, and it could not have been the result of auto-suggestion. However, it may be that much which passes for "Spiritualism" is the result of soul projection into the realm of objectivity. It will devolve on men like Gibiers, Hodgson, Mason, Hyslop to place psychism upon a strictly scientific basis.—C. H. A. chism upon a strictly scientific basis.—C. H. A. DE LANCEY, in Exchange.

"A Visit to a Gnani." BY EDWARD CARPENTER.

With an Introduction by Alice B. Stockham, M.D.

A Gnani is an adept, a Knower; in other words, one who has a consciousness of the greater or universal life which Carpenter calls the Kosmic Consciousness.

This brochure presents a dramatic picture, full of interest, at the same time in a concise and comprehensive manner, gives the practical esotericism of the East. One reads in this book what many have searched for through cumbrous volumes and failed to find.

Are we not learning that man can so understand his faculties that he can control thought, Does he not do this by a realization of a superior or universal mind, a consciousness of the pervading principle of all life and action; and by rising out of his subjection to the ordinary confused products of intellect that go chasing each other like insects around an evening lamp? These thoughts, these insects, instead of rushing on to destruction, are lead quietly o glide out of the way, in order that the great light unobscured, may reveal the soul's efful-

gence. If this is so, the metaphysics of the West, practical and effective in their application, are not so widely different in philosophical aspect from that taught by the Gnani. Man loses his life to gain it; he loses the sense of bondage in the physical and mental, to gain the greater

power in the life of the spirit.
In "A Visit to a Gnani," the author's nomenclature is very happy, giving an unmistakable clearness and distinctness to his subject. Man ias an ordinary consciousness, and a Kosmic consciousness, and this Kosmic consciousness through definite training becomes a power of such magnitude, that all experiences through individual consciousness only pale into insignificance. Every individual possesses this consciousness, and by its growth he gradually learns to emancipate himself from the traditional belief in the inherent power of matter, and to understand that there is no life separate and apart from the universal life. To have this truth engraven upon one's mind

as a verity puts new meanings upon all things, and enables one to evolve into effectiveness, hitherto, unused faculties of the soul.

One needs no glossary to read this brochure,

but its perusal will quicken the perception elevate one's estimate of himself, and give him a glimpse of the principle, pervading all life that makes all souls akin. [Price \$100] Order of Banner of Light Pub. Co.

An Active Improvement Association.

Inspired by the articles by Jessie M. Good and the reports of Village Improvement Clubs in How to Grow Flowers and other papers, last winter several ladies of the city undertook the organization of such an association. A meeting was called at the court house and the names of about thirty women, with a number of men as honorary members, were secured. The organization was perfected under the name of "The Woman's Improvement Club," name of and thus the good work was begun. The work accomplished during the four months of the

cil visited by the committees and requested to enforce with greater rigor the various sanitary ordinances. The court house has been made more attractive by vases of growing plants which were placed in the square. The ladies themselves solicited the necessary aid, and in conjunction with the fraternity owning the cemetery secured the services of a permanent sexton. In addition to this, flower beds have been made in the cemetery and in the available spaces around the churches.

The greatest work of the year was accomplished recently. I refer to the opening of a public waiting room, which is one of the largest and finest rooms in the city. It is light and airy, well furnished, and provided with all the necessary toilet conveniences. The tables always contain plenty of good reading matter, and this with the beautiful plants and pictures, makes the place seem quite homelike.

Ladies who are in the city shopping or on other business may find a pleasant place to rest, rearrange their toilets, eat their lunch or read. Our club women have employed a matron, whose duties are the general oversight of the room and to make comfortable all the guests. The room itself has been leased one year as an experiment. The actual cost of the rent was provided for by a very liberal sub-scription from the merchants and business men of the city.

As a community we feel a pride in this organization, which has already done so much for our town, and were other of the small towns of Missouri provided with associations as enthusiastic for their general improvement a transformation would surely follow.

Bethany, Mo. Bessie Vandivert.

EDITOR'S NOTE.—The foregoing is a sample of the many reports we are receiving daily. It is not published as an example, for we have no preconceived opinions as to plans of work, but rather to give our readers an idea of the successful work one club is doing to improve its neighborhood.

"Katherine Barry."

BY HARRY HUGHES.

This is a pleasing romance in which the homely features of life on an American farm are well and truthfully portrayed. The heroine is a typical farmer's daughter who, finding herself in love, sacrifices sentiment to her devotion to her religion. Subsequently, Fate deprives her of another lover through an interesting and rather exciting episode, whereupon she enters a convent. There, some time later, psychic phenomena are manifested through her, most markedly in automatic writing, the deliver-ances of which give to the book perhaps its chief interest in so far, at least, as to what is stated explanatory of some of the riddles of this life, and as descriptive of conditions in the life beyond the grave. It is indeed in the capacity of a new revelation, and its perusal is sure to arouse profound interest in that rapidly widening circle which embraces those who have lost faith and hope alike in the propositions of accepted religion!

Persons interested in the great questions re-lating to life, death, immortality, will find more conclusive statements within the cover of this little book than multiplied volumes, as it contains a formulated statement of spiritualis tic knowledge, instead of vague assertions.

It is a simply told story containing the phil-

osophy of life.
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"Etiopathy"

Is the title of a valuable work by Dr. Geo. Dutton, Therapeutics and Physiology, that should be in every school and home. It treats of the human body in a logical and interesting manner, and advances the idea of the Garden of Eden being located in the human structure, reasoning out the theory in an instructive and rational way.

The purpose of the book is to educate the mind upon the uses of the body, and its relations to the spiritual nature of man, and in this sense, it is a most valuable work for the class-room as well as for the home. It is recelving wide attention from prominent physicians of different schools, from ministers and other professional and intellectual minds. As I feel that all instructive works should be brought to the notice of the people by our spiritual press, I consider it my duty to thus make mention of "Etiopathy" in the columns of the BANNER OF LIGHT. M. T. LONGLEY.

THE DELINEATOR.—In the August number, Dr. Murray handles very thoroughly a subject of great interest to mothers. The sudden attacks of croup with their very dis-tressing symptoms, and the alarming dangers of diphtheria are treated with professional thoroughness, but in such a way that unprofessional people can understand and act upon the advice at the outset of an attack. Of similar aid and help to mothers in the same number is Miss Lina Beard's very clever article on "Pastimes for Convalescent Children." Parents who are thinking seriously at this time of the future of their growing daughters will find in the August number of The Delineator an article of great assistance by Miss Halstead on "Preparatory Schools."



PSYCHICS, FACTS AND THEORIES. BY REV. MINOT J. SAVAGE.

This work is one of the most dignified and thoughtful discussions of Psychical problems over written. It embodies the results of more than a score of years of patient research on the part of Mr. Savage, and contains a great number of intensely interesting and well-authenlicated "ghost stories." Indeed, it cannot fall to prove as entertaining as fiction to the general reader, while for those who are interested in psychical research it will be welcomed as one of the ablest, most critical and important presentations of this subject which has appeared since the scientific world has taken cognizance of Psychical phenomena. This volume embraces the subject matter found in Mr. Savage's masterly series of papers which appeared in The Arena during 1892, also his discussion of Psychical Research published some time ago in The Forum, together with an important introductory paper.

Price, cloth, \$1.00; paper, 50 cents.

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PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M.D., Author of "Cosmology."

IN TWO PARTS.

1. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA.

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This highly original treatise, by Dr. George M. Ramsey, divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away overything that fails to prove true. The two classes of phenomena are named matter-phenomena and life-phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no evidence of truth, he maintains that honest research will eventually lead to its discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness.

The list of topics under each of the two general heads into which the subject is divided by the author, forms a recital of the profoundest interest and the most comprehensive variety.

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by its perusal. The close attention he will have to give to the subject of physical phenomena will almost make him a scientist. All the topics treated receive a handling that is scientist. All the topics treated receive a handling that is distinctly terse yet popular. The style of the author through out is epigrammatic—compact with clear thought and distinguished forecloseness of expression. The book will at once be pronounced a remarkable one in every aspect. Being compact with thought itself, it will not fall to compet thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits.

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Banner of Pight.

BOSTON, SATURDAY, JULY 28, 1900.

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Deceit.

The optimist who, exulting, says, "Whatever is is right," and then complacently folds his hands with the comfortable feeling in his mind that he has nothing whatever to do with the events of life, finds himself impaled upon one or the other of the horns of a dilemma when he is asked to solve the problem of Deceit. If it is right to wilfully mislead one's friends, if it is right to practice the most cruel impositions upon those who place implicit faith in the promises of a friend, then the optimist can dream on in his laziness and feel that the only effort he needs to make is that of breathing. He may even urge some one to invent a machine to do that work for him, in order that he may save labor. It would be as consistent to do this as it is for him to claim that he should make no effort to better the conditions of his fellow men. If everything that is is right, he should do his own breathing, and not put the he is under obligations to prove that doctrine true by his daily conduct in life.

Falsehood is one of the forms of deceit that is most frequently met with. But it is much to work. As his air-boat was floating far easier to meet an outright lie than it is some other forms of deceit that are more deadly in their influence. A mere glance of the eye, a shrugging of the shoulders, a slight curl of the lip, a peculiar tone of voice may, each and all, be employed to cast discredit upon one's fellow-men. Then there are the sly innuendoes, the vague hints of possible | Swiftly he descended to the shore of the island, wrongdoing, and the half-truths that are told for the purpose of misleading, that are often encountered in daily life. These are, one and all, much more difficult to meet than a thou- its appearance. sand open falsehoods could ever be. They are more subtle in expression, hence more potent in influence. Such deceits as these may be likened to the gnawing of the worm that never dies, so cruel is the agony they inflict, so great is the sorrow they inevitably create.

But there are other expressions of this malign influence that our optimist must needs consider. One of them may be in the form of a direct promise to do or not to do a certain thing, while the individual giving that promise had already planned to do the exact opposite. The Jesuits argue that "the end justifies the means," hence the individual feels warfixed purpose in mind of breaking the same, as a means to the desired end. It does not matter that another's heart may be crushed, or life blighted, his immediate pleasure, requires that he must deceive even an angel from God in order that he may accomplish certain liquors. nor to steep themselves in tobacco, him. with the mental reservation that they will do as they please when by themselves. Women solemnly aver that they will care for their health, yet at the first opportunity defy the laws of God by tight lacing, or by wearing some costume that is the John the Baptist of to gratify their own vanity.

Husbands are frequently heard joking about my friends, who have repaid me by becoming forever.

facts leads to repeated falsehoods, and every If it is right to lie, to betray confidence, to outrage virtue, to trample upon honor, to defy right, and to wantonly assail truth, it is unnecessary to ask our optimist friend to solve the problem given at the head of this article. If thoughts are things, if every act and wish

be eternal in duration, then mortals have something to face when they come into the presence of their soul selves. Every sensual thought will be found hanging to the branches of the life-tree, like a slimy serpent, seeking some living object about which to entwine itself. Every act of deceit practiced for a base or ignoble purpose, will be a veritable apple of Sodom to the one who wrought it out while in the body. Every base wish to mislead, to defraud, to injure in any way, will be found to be a bunch of blighted, poisonous fruit whose eating will prove as bitter as the waters of Marah. If Spiritualism be true, (and who can gainsay it?) then there is no escape for any human being from the consequences of his own acts, words and deeds. If not made to feel their import in the body, he is forced to do so in the world of souls where he must pay the penalty to the uttermost farthing. The optimist may say this is merely the law of compensation, worked out in the destiny of the individual; therefore, he still has nothing to do, for retribution will come in time.

But would it not be better to have all falsehood, deceit of all kinds removed while in the earth world? . Would not those who were taught to overcome their evil tendencies on earth, be farther along progression's way on the other side? Would it not be better to begin to improve the conditions of human life here and now? True Spiritualism asserts that it would be, and declares that it is every man's duty to aid his fellow men. Its new golden soul closed to their needs. It takes love to rule is this: Do ALL FOR OTHERS. When this rule is lived up to, selfishness, distrust, deceit and jealousy will disappear forever. The homes in mortal life will become fit places for angels to visit, for their inmates will have become angelic in character and worthy to associate with those who have gone into the world of souls. Those who come from the other life will iterate and reiterate the fact that every mortal must sooner or later stand face to face with himself and meet the consequences of his misdeeds. There is absolutely no forgiveness for sin; the wound may heal but the scar remains until, from the tears of the soul, there is distilled a crystal fluid whose application, by the hand of repentance, will at last make the scar only a tender memory to every soul.

If mortals would but turn about, if they would replace falsehood with truth, deceit with trust, jealousy with confidence, and would deal in perfect frankness one with another, there size goodness, truthfulness, purity, and brotherly kindness; let their thoughts be freighted with sweet good will, with trustfulness, with be overcome; trust will beget trust, and mortals will cease to read into the lives of will look for the light of wisdom, and will gladly accept it as their guide. To accomplish these benificent results, all lovers of righteousness must faithfully work; the optimist must teach the final triumph of the good, and show the potency of that good by living a noble life here; the meliorist must toil to make better some helpful service; the pessimist must be turned from his gloomy considerations of self, have a share in the noble work of redeeming a sin sick world.

Life and Love.

The Angel Life once became discontented with his surroundings in his heavenly home, because he found too little to do. He sought permission to roam through the universe, that burden upon another. If whatever is is right, he might find some object with which to occupy his time. Swiftly he journeyed to and fro over the earth, ever seeking to find something that would give him a nobler purpose for which above the blue ocean, he saw an island containing but a single inhabitant. Much he marvelled thereat, and as he listened, he heard a voice ring out in a glad song of joy. He stopped his boat to listen, for he wondered how any soul dwelling alone in a semi-desert waste could ever be impelled to sing even one note of joy. but found no one. Then he climbed to the mountain top, that he might better see and hear, should the lone figure once more make

Suddenly he heard a voice in the sweet cadence of song in the valley far below. He looked down and saw the face and transfigured form of one whom he knew to be the object of his search. She was talking to the grasses, flowers and trees around her in the valley, and they were bending their heads to listen. As she sang to them, the grasses donned their brightest robes of green, the flowers put on their happiest looks, while the trees fluttered with joy under the magical spell of her voice. Life gave a sigh as he saw the effects of her noble efforts, and as that sigh dropped downward upon the dew laden atmosphere, it was heard ranted in giving a solemn promise with a by the one in the valley, causing her to cast her eyes upward to see from whence it came. Startled was she indeed to find the eyes of Life looking into her own. Impulsively she threw her hands upward toward him, and began to climb the mountain. Life went down the mountain side halfway, and bending over a cliff things. Men promise not to use intoxicating took her hands in his own, and drew her up to

> "Who are you?" he asked, earnestly. "I am Love," she replied, " and I dwell here with my are they?" he asked. "There," she answered, pointing to the grasses, flowers, trees and birds

the innocent (f) deceptions they practice upon | beautiful and good, filled with the incense of their wives, while not a few wives boast among | gratitude for my sake. In seeing the grasses themselves of their ability to deceive those grow in beauty, the flowers unfold in their into whose care and keeping they gave their | glory because of the joy in their hearts, the lives at the marriage altar. Some men and trees take on their regal robes, and the birds women form liasons that would shame even an | (litting from point to point in happy glee, I was angel from the under world, so gross and un- never discontented, and was happy in the happrovoked is the deception they practice. They places of my humble friends around me. The succeed in gratifying the lowest elements in more I did for them, the more beautiful did their natures by outraging the virtues of the they become in gratitude, and the light of their soul. One of the saddest tragedies ever enacted joy was reflected back upon my own face until upon the stage of life is found in the popular | it, too, shone with happiness from my soul. drama of Deceit. Concealment of unpleasant | Life listened in wonderment to Love's words. Were you not lonely and afraid here in your falsehood requires twenty more to cover it up. | island home?" he asked. "Never," she replied, with a smile. "I was never lonely because all of the children of Nature were my constant companions. I was not afraid, because fear is born of Distrust and Envy, both of whom were, long since, banished from my domain. In fact, where Love is supreme, as I am here, there is no room for Fear."

> Life marveled to hear her thus discourse, and he asked her yet again, "Did you never long for a purpose-did you never seek an object for which you could strive with greater courage?" "My purpose was ever with me," was her reply, "and my object was to keep that purpose steadfastly in my mind. My purpose was to make the humblest thing around me as happy as possible. In so doing my island has become a bower of beauty, for if you give your trust, you will receive trust in return. I trusted the children of nature: I loved them-gave them that love in full measure, and they have thrown the spell of their own loveliness over me, transfiguring me with the love-light they emit each day in gratitude. Had I thought more of myself, had I made myself first in my thoughts, I should have become restless, and should have vainly sought far and wide for a purpose. By making the most of everything around me, I did not have to hunt for the bird of Happiness, for she came of her own volition and made her nestingplace in my heart forever."

Life was silent, for he had not done as Love had said. He had made his own enjoyment his first consideration, and the result was dissatisfaction. He wondered why he had not done as Love had done in her unselfish work, and turned to ask her to explain it to him, when she smiled and said: "You tried to dwell apart from your fellows, and kept your beget love, and I believe that even Life himself would be unmindful of his duty, unless Love dwelt in his heart, and revealed to him his purpose." Humbly he stood before her. 'I am Life," he oried, "and I have long felt that I was all alone, and so I was, for Love did not fill my heart. You are Love; give me, l pray you, the key to the storehouse of the soul, that I may once more become myself." She gave him the Key, Fidelity, and, in the storehouse of Truth, Life found his purpose. That purpose was to add to the happiness of every living thing, and to do all for others, regardless of self. He dwelt long with Love in latest work of Mrs. Twing's. Indeed, they that island home, and from their union was born the child Content, whose gentle influence proved the balm for the healing of the nations. and whose prowess soon ruled the world.

Pain.

Advertisements to be renewed at continued would be less scars to mar the beauty of the rates must be left at our Office before 12 M. on soul on the other side. Let all optimists for many moments after it is received by men Spiritualists, and thinkers of all kinds, empha- and women, when under the influence of some strong emotion or excitement. A cruel wound with an axe, or other sharp instrument, has frequently been unnoticed until the flow of loving tenderness, and there will be a change blood was discovered by the one who received for the better in short order. Selfishness will it. In numerous instances it is recorded that the pain became most severe as soon as the wound was discovered. This goes far to prove their fellows that which they themselves would that pain is largely due to a condition of the do, if they were similarly circumstanced. They mind. Headache, backache, rheumatism, and other painful ills, while decidedly real to those who suffer from them, are yet, in some measure at least, due to the state of the mind. The nerves that are injured by the wound are of course the conveyancers of the idea of pain to the mind, and lead it to locate the ache at the aggrieved point. Multitudes of cases are on the condition of the lives of his fellowmen by record, showing that men and women have reported themselves as grievously wounded, and as suffering the keenest of pain in conseto face the sunshine of love, that he, too, may quence, whose forms were found to be absolutely uninjured, when they were examined by the surgeon.

We do not claim that imagination goes as far as this in all cases. Where pain is due to inflammation, or when the bones and muscles are actually decaying in the living form, of course, there will of necessity be no little pain. But even in these instances, the nerves telegraph the information to the brain, where the mind takes possession of it, and issues its commands as it deems proper. If the mind is trained to thorough self-control, if the will is in supreme authority, the pain felt will be much less keen than it is with those who submit to their fears and allow the most agonizing emotions to dominate them. We argue that the human Ego, under the dominancy of Will, can surmount everyobstacle and overcome even the keenest pain. It follows then, that each individual should place his Will in chief command of the forces of his being, and so harmonize his own nature that his faculties are ever at full equilibrium Andrew Jackson Davis, the greatest of all earthly seers who have lived upon this planet, well says that there is but one disease, and it comes from the lack of proper permeation or blending of the mental, spiritual and physical forces of man's nature. When these are duly harmonized and rightly related, pain and disease will disappear. Man will then, and not until then, fully realize his own capabilities and possibilities. When he can do so, he will rise to a consciousness of his heirship to whatever of good there is in the universe, provided he does his best to honestly earn his share. When he establishes the benign rule of Har mony within his own soul, physical and mental pain will be forever obliterated.

Thomas Carlyle said: "I do not believe that a State can permanently exist in which Jesus and Judas have equal weight in public affairs." If one can judge by the membership of the present United States Senate, it would seem that there were plenty of Judases there. without even one true disciple of Jesus. The Judases bought their seats and sold their coun try for gold, while one of the most able and distinguished Senators has recently sold his principles for party reward. The honor of our companions who live with me in love." "Where | nation is as nothing to that man who prefers his political party, even when it is in error, to truth and righteousness. Look out for the that he saw on all sides. "Is there no one here political Judases! They exist in all parties, Death. These people justify their deceits out | like yourself to hold converse with you?" Life | and the world hears little of the Sermon on the of their selfish love of pleasure and their desire asked. "Nay," she said, "not until you came. Mount from such as they. Spiritualists, vote I found all of my time occupied in my work for | for principle, and let party fetters fall from you

The Blue and the Gray. Hundreds of Federal and Confederate vet-

erans have recently been in attendance upon the reunion of the Blue and the Gray in Atlanta, Ga. Together the quondam foes visited the historic battlefield, and talked over the thrilling events of that mighty contest at arms. Arm in arm the Blue and the Gray walked about the field, engaged in earnest conversation, friends now, who were then gallant foes. When such scenes as these can be enacted, the people of the North and South can realize in full that the war between the States is over forever, and that we are again one country and one people. When the asperi ties of war can be thus removed, it inspires the dreamer to believe that that glad day is close at hand when war among men shall be abolished forever, and the denizens of earth led to realize that they are members of one family of brothers, citizens of one great country-the world-and heirs to the common destiny-Immortality. Speed the day when this bright dream shall be realized in full.

The Mayer Fund.

In response to several inquirers, we would say that the list of donors to the Mayer Home Fund, recently published, does not contain the names of all contributors to date. It will be supplemented in the near future with the names of all who have donated even a nickel to this noble purpose. A few friends who sent in their contributions during the month of May were inadvertently overlooked. They have not been forgotten, and will receive the credit justly due them. In this con nection, we ask all donors to give their names in full, and correct postoffice address. Some generous friends have sent donations without giving either their names or addresses. This has made it very difficult to attend to the matter of sending receipts, and prevented them from receiving credit for their generosity. As only a small sum yet remains amount may be safely lodged in the N. S. A. of his soul. treasury within the next thirty days.

"Lisbeth."

This splendid work by Mrs. Carrie E. S. Twing, the gifted speaker and author, has struck a popular chord, and is much in demand on the part of the reading public. The first edition is already exhausted, and every effort is being made to place the second edition upon the market at an early date. We are pleased to announce that we shall be able to fill all orders for this excellent work as soon as they are received. Mrs. Twing has already received two propositions to dramatize the work, and it is possible that this may be done in the near fu ture. The most erudite men and women in the ranks of the liberal religionists of America have written in terms of highest praise of this could not do otherwise, as it is certainly a literary gem, a credit to its author, and an honor to Spiritualism. It deserves the success which it has met, and should be a popular favorite for many years to come. Single copies only one dollar each. Send in your orders. You will be pleased with your investment.

The A. B. C. of Palmistry.

We take pleasure in calling our readers' attention to this work, an advertisement of which appears in another column of this issue. Palmistry is a subject of interest to thousands of people, all of whom will find this work of Light! You never will have a better opporgreat service to them in coming to a correct understanding of this important branch of thought. The work deals with principles upon the ground floor, and will serve as a text book to the study of the many scientific and abstruse treatises upon the subject. This work has the merit of accuracy, simplicity of lan guage, and brevity. It is for sale at this office at fifty and seventy five cents per copy. Send in your orders.

B. F. Small.

We rejoice to learn that our good friend, Mr. B. F. Small, the highly esteemed Treasurer of the California State Spiritualists' Associa tion, has so far regained his health as to able to spend a portion of his time each day at his desk in the Custom House in San Francisco. He is yet weak from the effects of his protracted illness, but is well along upon the road to recovery. This will be welcome news to his thousands of friends throughout the na tion, all of whom will send him thoughts of healing and good wishes for a complete and permanent recovery. Mr. Small is everywhere rightfully regarded as a tower of strength to the Cause in California, and may well be considered one of its chief pillars west of the Rocky Mountains. May he long be spared to serve the "good Cause" with hisold-time zeal. Such workers as he is are need ed in all parts of the spiritual vineyard.

To those who have written us with regard to one "Prof." LeRoy, who has recently been operating successfully in the noble art of deceiving the people of Baltimore, we wish to say that the man is absolutely unknown to us by that name. It may be an alias assumed for the occasion to enable him to deceive the people the more easily. Any person who advertises as flauntingly as he does may well be looked on with suspicion. Beware of all of his kin.

In sad contrast to the happy reunion of the ex-soldiers of the North and South at Atlanta, are the awful events now transpiring in China. That unhappy nation seems determined to war against the whole world, while the great Powers of Europe, and the United States as well, seem equally anxious to engage in a bloody contest in the Orient. Each nation is icalous of the other, and the allied powers are liable to make war among themselves over the partition of China.

A message has been received from China conveying the cheering intelligence that Minister Conger, and other diplomats were alive tember. All societies please send letters to the home and well July 18 but were in imminent dan. and well July 18, but were in imminent danger of destruction at the hands of the Chinese insurgents. The Government at Washington is making every effort in its power to send relief to the beleaguered foreigners in Pekin. Let us hope that the aid will reach them in time to save them from their impending fate.

A copy of the Western Rural Press pub lished in Salem, Oregon, by R. A. Harris, is just at hand. It is full of excellent reading matter, and its words upon the Chinese question should be given calm and considerate attention by every American patriot. Success to this new reform journal is our earnest wish, Box 199, Danielsonv.lle, Ct.

Francis Truth, "The Divine (?)" healer was fined \$2,500 in the United States Court in Boston, a few days since, for using the mails for fraudulent purposes. The fine was promptly paid, and it is now claimed that Truth will soon resume business on even a larger scale than before. In the meantime, the parties who sent him those numerous five dollar bills, will look anxiously for the outpouring of the "divine" afflatus of healing with which they so generously endowed him in thought. Let us hope that they will not look in vain. A. Bible text would be of moment to some of them just now, as they mourn the loss of their dollars. The little girl quoted it in Sunday School as she dropped a penny into the contribution box.

Suggest to thyself, oh mortal, each day thou livest, that thou art an heir to a portion of the Universe in which thou livest, for thou art a part of that Universe. Therefore no one has the right and no one can have the power to deprive thee of thine own. Celebrate thyself often, and the victory is thine.

If the people of earth would have happy homes in the hereafter-if they would reap full harvests of good-then they must live right and do right here. Mortals build their homes in the soul-world by their thoughts and deeds on earth. How many expect to find their soul-home perfect in every respect?

Life is only worth living to those mortals who find greater and worthier objects than the gratification of their own selfish impulses. When self is made the means to the noble end of aiding others, the children of men will be happier and far more civilized than they are at the present time.

Good and Evil are said to be only relative terms used to express the status of the soul of man, in its endeavors to interpret itself unto its fellows. If each mortal would but to be raised, we hope there will be a grand illumine his conscience with the pure light of rally of forces to the end that the entire spirituality, only Good would be the condition

> Man's mistakes are misapplied energies. If his soul were but kept in touch with his higher soul-self, his energies would be rightly applied, and his fell foe, Ignorance, would depart from him forever. Let each mortal, therefore, apply himself to obtain spiritual understanding, and his energies will be directed to the noble purpose of doing good to others.

> Very readable reports from Onset, Lake Pleasant, Cassadaga, Briggs Park, Lake Brady and other Spiritualist camps appear on other pages of this number. If you would escape the stifling weather of the cities these hot summer days, the camps are the resorts toward which you can with profit direct your steps. Spiritual instruction and consolation can there be found by the earnest seekers for truth.

Our esteemed friend, Jay Chaapel, of Palmetto, Fla., was a welcome guest at THE BANNER office on Monday of this week. Life in the sunny South has agreed with Brother Chaapel, for he has renewed his youth in looks and actions. What man would not do the same, under the inspiration of a happy mar-

Would you know of the prosperity of, and the news transpiring at the various Spiritualist camps the present season? If you would, then subscribe for the BANNER OF tunity. Send in your name and induce your friends to do likewise.

Our friends at Onset are requested to take notice that Mr. J. B. Hatch, Jr., is solely the duly accredited agent and official representative of the BANNER OF LIGHT. All orders left with him will receive prompt attention.

Mrs. M. E. Cadwallader has our sincere thanks for a finely-illustrated souvenir of the city of Quebec. May the beautiful scenery and invigorating atmosphere of that historic city become potent aids in her struggle to regain her health.

Injustice can only obtain where partisauship and churchianity are preferred to principle and true religion.

The Kingdom of Heaven is not attained by gift, violence, belief, or searching for occult power, but by growth; just as the plant attains the fragrant blossom and nourishing fruit .-World's Advance Thought.

We never know the true value of friends. While they live, we are too sensitive of their faults; when we have lost them, we only see their virtues .- J. C. and A. W. Hare.

Nothing has such power to broaden the mind as the ability to investigate systematically and truly all that comes under thy observation in life.-Marcus Aurelius.

He that seeks popularity in art closes the door on his own genius; as he must needs paint for other minds, and not for his own.-Mrs. Jameson.

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

Miss Sara Williamson is at Lake Pleasant for the

Mrs. A. E. Cunningham, after July 30, will be at Lake Pleasant, Mass., until Sept. 15.

Edgar W. Emerson is engaged July 27 and 28 at Harwich Camp-meeting, Harwich, Mass. He has the following open dates: Oct. 7, 14, 21, also Sundays after January, 1901.

A. J. Dexter, Healer, who has been spending a part of the summer in New Hampshire, and the last few weeks at Old Orchard, Me., will be in Onset after July 25, ready for work. See ad. in the Banner later. Mrs. Sadie L. Hand is engaged with the Queen City Park Camp, Burlington, Vt., from July 29 thi Aug. 13; Temple Heights Camp, Me., from Aug. 14 till Aug. 20. Would be pleased to correspond with Camps or Maine Societies for last part of August and month of Sep-

721 Tremont street, Boston, Mass. Mattie E. Hull is engaged for the entire session of the Ashley (O.) Camp. Besides her lecture work, she will conduct the Lyceum, and, if desired, form classes in psychic work, also for fastructions and drill in Physical Culture. Sne will resume the Lyceum work in the Spiritual Temple, Buffalo, N. Y., the first Sunday in October. She is at liberty to make engagements, either for lectures or Lyceum work, the Sunday in October.

lays of September. W. DeLoss Wood has been engaged to speak for the Norwich (Ct.) Society the last two Sundays in September. Mr. Wood follows his lectures with phrenotemoer. Mr. wood follows his fectures with phreno-logical life readings, free to all giving a chart to each one examined. These readings make a complete life reading. The readings also fuclude the phase of me-diumship a person possesses and instructions how to develop said phase. Societies desiring the services of Mr. Wood should address all letters to DeLoss Wood, Rux 190 Danielsony lie Cr.

This is Loyalty.

To the President of the N. S. A., Dear Sir: Enclosed please find a small consideration to the N.S. A. Fund. I think people ought to have reached the conclusion that twenty five woman with a bedridded mother ninety years of age, and an income of eleven dollars a month, exclusive of house-rent? Yours truly,

A SPIRITUALIST, for forty-five years, July 21, 1900.

A Letter From Toronto.

To the Editor of the Banner of Light:

It is not very frequently that anything appears in THE BANNER from the Dominion of Canada, so perhaps you will be pleased to learn that during the past few months the Cause of Spiritualism in Toronto, and I might say all over the province has received such an impetus that it will be difficult for those who are opposed to the movement, to stem the rising tide

that has set in its favor.

Continuous meetings which have been fairly well attended throughout, have been kept up in two large balls in different parts of the city; one of these, holding about four hundred peo-ple, has been well filled nearly every Sunday evening with earnest listeners, in whose minds seeds have been planted which will cause them to think, and eventually bear fruit for the

Cause, if it is not apparent now.

The Rev. Dr. Austin has been instrumental in doing good work on that line. I presume the old-time Methodists little thought the good they were doing to the Cause of Spiritualism when by their action in conference about a year ago, they expelled from that body one of their ablest professors and teachers for preaching what ought to be considered one of the most sublime truths that can be uttered, but which they deemed to be heresy. Those creed-bound sectarians probably had no idea, that by expelling Dr. Austin, they were aiding the cause of Spiritualism by adding to its ranks such a scholarly and earnest worker as he has proved to be, and the supporters of the movement must feel highly gratified with the result of his labors during the short time he has been spreading the truth abroad among the people. Neither will the frantic efforts of the Editor of the Christian Guardian, the organ of Methadian Canada and the property of the Christian Guardian, the organ of Methadian in Canada and the property of the Christian Guardian and the christian and the christian Guardian and the christian and the christia

of the Christian Guardian, the organ of Methodism in Canada, avail to prevent a spread of the knowledge of a life beyond the grave, such as Spiritualism affords, by allowing the columns of The Guardian to be used by a fakir medium to expose Spiritualism with his "experiences," which was done recently in two issues of that journal, and paid for at the rate of two dollars and a half per column, wherein the writer attempted to prove by implication the writer attempted to prove by implication, if not explicitly stated, that all mediums were frauds; for he asserted that after ten years of investigation he has yet "to meet with a gen-uine medium."

Had the editor of The Guardian taken the precaution he ought to find out who this correspondent was, that had such ready access to his columns, he might have saved himself the humiliation of being the accomplice and the dupe of one of those fakirs, he was so anxious, apparently, to warn his readers against. Had he done this, he might have discovered that this same Mr. Scott, whose portrait The Guardian published, was the same man who, three years ago, was advertising himself under an assumed name as a spiritual medium, and professing to do what he says in *The Guardian* was only "fraud and trickery," and because he practised it, wants the people to take his word, and believe that

all mediums do the same thing.

I mention this to show the fairness, or rather unfairness of the attitude of the editor of the Guardian to this subject in accepting the "Experiences" of this man, whom, in justice to the editor, we must think he could not have known, though he preferred to pay for his communications and reject the experiences of one who presents another side of the subject; though this writer has had continuous business relations with the Methodist publishing book room, where the Guardian is issued, for at least ten pears past. Still these experiences, which were the simple truth, offered without money and without price, are refused with the explanation that they were not available for their columns; it was always thus:

"Truth forever on the scaffold, wrong forever on the throne. Yet that scaffold sways the future, and behind the

dim unknown

Standeth God within the shadow, keeping watch above his own."

W. H. EVANS.

Camp Progress.

The largest audience of the season was at our grove Sunday. It was a most delightful day, and the services were interesting. At the morning meeting Miss Laura Metzger was organist and led the singing. Mr. Graham, Mr. D. C. Thompson, and Mrs. Sadie L. Hand of Boston, Mr. Smith of Cliftondale, Mr. Banks of Salem were the speakers. At the afternoon services Pres. Millikin gave a fine invocation and spoke briefly. Mrs. Sadie L. Hand spoke on "The Importance of the Hour." Mrs. A. Burn-ham and Mrs. H. A. Baker made interesting remarks; Mrs. H. Mason of Boston and Mrs. L. D. Butler of Lynn gave quite a number of well received messages. Good singing by the quartet, with organ selection by Mrs. B. M. Merrill interspersed the exercises and made the services very pleasant.

Next Sunday, among the other good mediums, Mrs. Effic I. Webster will be present for the last time this season, as she goes to Lake Sunapee and the Maine camp meetings for their seasons.

MRS. H. O. MERRILL. their seasons.
53 Lowell St., Lynn.

Wedding Anniversary.

Saturday evening Mr. and Mrs. Simeon Butterfield celebrated the anniversary of their wedding in their cottage at Onset, and it was wedding in their cottage at Onset, and it was the event of the season. Those present were Mr. and Mrs. K. C. Gillette and son, Mr. and Mrs. W. B. Hollowell and daughters, Miss Bessie Strom, Mrs. T. C. St. John, Mr. and Mrs. J. B. Hatch, jr., Mr. E. Warren Hatch, C. L. C. Hatch, Herbert H. White and John Roth. During the evening Messrs. E. W. and C. L. C. Hatch and Mr. White furnished many musical selections; Mr. E. W. Hatch sang several songs much to the pleasure of the company. A bounmuch to the pleasure of the company. A bountiful collation was provided by the host and hostess. The party broke up about midnight, all going to their homes well pleased, wishing Mr. and Mrs. Butterfield many returns of the

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Requiescat in Pace.

Only another thinker has laid down the bur den of physical limitation; but it seems to us, her class, accustomed as we were to breathe give according to their means, and after a re- her inspiration, that there's a difference in view of my income and necessary expenses, I | this case; for do we not know that she loved it? It was to her the mark that "good will to cents is all I can afford. I see you take small all men" stamps upon the heart that's full of sums; but what can be expected from an elderly | altruism; the thorn in the side, that, prick it ever so deeply, would only cause to glow the exultation, that having "done all things well" brings to the cheek of willingness to work in the vineyard of love!

Out of the "night of Death" has come for her the morning of Freedom—to think, to feel, to love, to work as never before. Ayel that she will be with us always is a consolation which will inspire us to imitate her loving example, and further promote her benevolent work. And this, Mr. Editor, is what will best please our demised eleter and teacher. please our demised sister and teacher, Mrs. Hilligoss of Anderson, Ind. "Rest not, weary not; there's work to be done, do it now" was

her motto. We have adopted it.

For the class, by W. W. HAWKINS.

940 W. Wayne St., Lima, O.

Notes by the Way.

Dear Banner: Here we are at our old Camping Ground, Niantic, once more, and as we gaze out upon the face of Nature, with the grand old Pines waving their arms in the strong breeze, the waves singing and dancing along under our feet, as it were, we only wish that all life was equally as harmless. But here the thought comes in, who knows, who can tell but out of these warring elements, engendered by thought-waves, all these seeming wars and strife, will come the dawn of a better civilization. We hope so.

We miss so many of the old familiar faces, and as I write I hear that another is nearing the atenual shore Frank R Wright.

the eternal shore, Frank B. Wright. He has made his home here the last few years in his pretty cottage. Most of the cottages are open for the season. Mr. Belknap of Bridgeport is for the season. Mr. Belknap of Bridgeport is in his; he is very lame from a recent fall. Mr. and Mrs. E. M. Lyman were here, but started for Block Island. In New London, Mrs. Lyman was injured by a fall; is now stopping at the Crocker House. Mrs. Brace of Springfield, Mass., is as usual at the Fogg Cottage; Mrs. Mills is in her bower; Mrs. West has opened her house; Mr. E. R. Whiting of New Haven, Conn., is expected soon; Mr. Puffer of Willimantic, and Mr. Baily are in the D. A. Lyman Cottage. Cant. Vars and wife of Norwich are Cottage. Capt. Vars and wife of Norwich are here, and as we look over the Camp we see nearly all the numerous cottages open, though in some we see changes which the Reaper has made since a year ago.

Miss Lizzie Harlow was our first speaker. She spoke words good to hear and to think of. Mrs. Effic Webster of Lynn, Mass., was our next speaker and test medium. She left a good impression as a true medium and co-worker with the spirit world. It was her first visit here.

Dr. Towne, of Boston, with his pets has just arrived; later his wife and daughter will come. Mr. Harrington has the tower store and Mrs. Ryder is at the restaurant, where excellent service is rendered.

Mr. Jesse Clark, of New London, had to close his cottage and return home, as his health would not admit of his staying longer.

F. B. Wright, formerly of Merlden, Conn., was buried at Leesville, near Haddam, Conn., the 20th instant, he had been in ill health for several years. He was a veteran of the Civil war, and made his home here on this camp ground. His mother was a staunch Spiritual-

ist and passed on a few years ago.
Sunday, July 27. A lovely day, and Mr. H.
D. Barrett has come and gone, leaving his burning words of inspiration to stir the luke warm hearts of Spiritualists to realize, if possible, their drowsy condition. After the lec ture we went out with our son in his large sailpost, and how restful i lovely river as the swift-running tide comes rushing in from the sound. The little spirits engine is used in many small boats on the river, and the way they skim along shows the inventive genius of man is something wonderful. I will close these rambling thoughts and maybe find more to tell next time.

M. A. Fogg.

Spiritualist Camps and Camp Work.

be such as to show progress all along the line of Spiritualism.

With the accumulated lustre of past centuries shadowing the intellect of the present, this should be an epoch in the growth of the human mind. Too much stress cannot be put upon the scientific investigation of the principles underlying and overlapping spiritual phenomena, their philosophy and their relation to the soul.

Too long has the world been held in the A B C class of this great work. Too long have phenomena alone stood for Spiritualism. It is time the senior class should move on and leave

the way clear for the new investigators. When such schools and teachers of the spiritual philosophy are given to the public as Lily Dale Camp has presented this year of 1900, there is no excuse for ignorance or superstition to find room in the ranks of Spiritualism.

I am not inveighing against mediums—mind, I say mediums; I have respect for every phase of mediumship, and have ever held it to be the stepping stone to that which science builds upon. But, of what avail is scientific proof and demonstration if we forever look at the candlestick instead of the light which rises

Honest mediums deserve all honor; but when the materialized form of a loved wife is presented at a materializing seance, and the husband puts a caressing hand upon her face and discovers the bearded face of a man, we have no respect for such pretended medium-ship; and so we say it is time for the senior class to move on and make the way so bright that the juniors cannot be subjected to such infamous deception.
Lily Dale is aglow with spiritual light, and

never inaugurated a session under more en couraging promises. The attendance more than averages any previous opening, and the rostrum never presented a better array of talent. The schools which have been in session since May, one under the management of Moses Hull and his staff of teachers, and the classes conducted by J. Clegg Wright, which will continue to the close of July, have been of great value. We understand these schools will be held another year here and much may be as held another year here, and much may be expected from such a movement. In addition to the schools and teachers mentioned, we have teachers from the Orient and others on various lines of thought, all useful and uplifting to the thoughtful mind. All in all, Lily Dale leads the van, and the coming years of another century will glow with the light reflected from the

genius of her past and present.

MARY WEBB-BAKER.

The Spiritualist Training School. The fourth annual session of the Spiritualist Training School, conducted on the grounds at Lily Dale, N. Y., closed the 13th inst., after a successful term of eight weeks.

At the annual business meeting, officers were At the annual dualness meeting, omeers were elected as follows: President, Moses Hull; Vice President, Mrs. Sarah Comstock Ellis; Seoretary, Mattie E. Hull; Treasurer, Andrew J. Weaver; Trustees, E. W. Sprague, elected for three years; Mrs. Carrie E. S. Twing for two years; Mrs. Elizabeth Aikingfor one year. It was decided that the next School term should open about May 10, 1901, and continue eight weeks.

Particulars will be published later. Persons desiring information should address,

MATTIE E. HULL, Sec.y. 72 York Street, Buffalo, N. Y.

Ocean Grove.

HARWICH PORT, Mass., July 15: This, as yet, is not a good season for camp-meeting on Cape Cod. It is too hot, too dry and too dusty. No rain here, we are told, since sometime in May. The traveling is difficult through the dry sands, and when a strong breeze comes from the sea, soon we have clouds of sand to greet us. The greeting may not be a welcome one but it is a gritty one. But our philosophy is to make the best of all that comes our way. Our first speaker this year is Miss Lizzie Harlow of Haydenville, Mass. The subject of her opening Haydenville, Mass. The subject of her opening discourse was, "What is Common Sense Spiritualism Teaching us?"

In the afternoon Miss Harlow took for her subject, "Three Great Needs of Humanity— Love, Truth and Justice." "Love is the motive power in all things. It leads us into glades of sorrow and into lofty and level plains. We are creatures of sensation. Man is unconsciously led from clan to clan, from nation to nation. By association we grow in knowledge. Our love of mastership has enabled us to work from the Atlantic to the Pacific. Where our forefathers went with the ox cart, we go with the automobile. Where they waited months for a written message, we talk at once with telephone. Every reasoner, every thinker, every doer recognizes truth in each man's ideal. Civil and legal rights do not touch our moral and natural rights. We are tired of a profit and loss religion. We are in a state of discontant. tent. People are discontented with their gods. We are demanding a larger heaven. Think of Spiritualists who talk of going to Summerland, where there is no sorrow, no prisons, no almshouses-sitting down here in quietness and doing nothing to relieve the poor in our land. We are all enslaved. There is chough in America to supply the natural demands of every in-

loa to supply the natural demands of every inhabitant. We require an intelligent motherhood. An intelligent motherhood demands an intelligent fatherhood."

Wednesday, 18.—To-day we had another fine lecture by Miss Harlow; her subject was "How Can We Spiritualize the World?" "The object of the different religions has been how to make the world better. Old terms are passing away and new ones are coming into use ing away and new ones are coming into use. The present methods of spiritualizing the world are not competent to do the work. The corridors of time are filled with dead religions. We do not discard anything that is of use. We can move upward in capacity and not simply in altitude. There is no wrong per se. All is good, and what we want is intelligence to know how to use it. We are in a way to spiritualize the world. The most spiritualized man or woman is the one who is the nearest

poised.

Nature is the greatest economist. There are no slop pails at her back doors. Everything is utilized. A man with bad digestion is not the man to reason. What signify village spires when tramps are marching by with emptystomachs?

Miss Harlow has more than pleased the people here, and we are sure they will want to hear from her another season. We have had several good conference meetings during the few days we have been in camp, and we find them profitable. We often wonder why more are not interested in them. They are surely quite educational.

Our music is conducted this season by Mrs. N. M. Kneeland of Boston, and she is pleasing the people very much. She is a willing, active and an earnest worker.

Briggs Park.

Sunday, July 15, fourteen hundred persons turned out to hear Mr. Tisdale and Mrs. Carpenter. It concluded Mr. Tisdale's series of lectures with us, and was the beginning of Mrs. Carpenter's engagement. The day was fine and the people were well repaid for coming out. Mr. Tisdale delivered an excellent address in the forenoon. At the afternoon meeting Mrs. Carpenter lectured and followed her lecture with spirit messages.

Our visitors still continue to come. Several new arrivals yesterday. On account of so many campers being present it has been decided to hold our "Conference" meetings in the forenoon and have lectures in the afternoon by some of the many workers who are

Mr. and Mrs. Claman were on the grounds Sunday. Arrangements have been made to have them give us their stereoptican lecture on the book of "Ben Hur," on next Friday evening. Mrs. Blake was ordained last Sun day by Mr. Ripley. We all wish her well. Mr. Walker is fast making himself popular and load Mr. Edgesty will be our next. The camp work of the closing century should be such as to show progress all along the line of Spiritualism.

All Taker is a satisfied in the control of the closing century should speaker after Mrs. Carpenter. Every one seems happy, and we are all having a good time. Mrs. Merrill was present last Sunday and favored us with some of her beautiful songs, accompanying herself with her autoharp.

T. J. HAYNES, Secretary. Grand Rapids, Mich.

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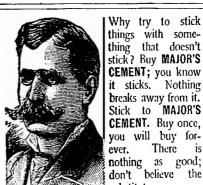
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These Circles are not public.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the BANNER OF LIGHT as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-MER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Séance held July 5, 1900, S.E. 53. MESSAGES.

The following messages are given through one of Mrs Soule's guides. Sunbeam.

James Wilson.

The first spirit that comes is a gentleman. He is tall and thin and has gray hair, very heavy and bushy. He has blue eyes, with heavy lashes, and beard all round his face. He stoops a little, and his voice quavers as he says: "Please help me to get to my own, because I am so anxious to tell them that my in terests are theirs. I could not see very well before I went away, and I want to tell them that I am very much better; that now I can see all things, and that it is like living over again. I could not feel sad when I came, only feel great joy that liberty had come and once more I could look on the faces of those I loved. My name is James Wilson, and I come from Danvers, Mass. I want to get to Lizzie, and she will know and understand that every thought I can send her will be one of interest and comfort. Tell her father comes with me and bids her be of good cheer; the same trust and hope are his to day, and so he goes forward brightened with that thought."

Emeline Strout.

Then there comes a lady, above medium height and rather stout. She has a fair skin and brown hair that is combed back rather tightly. She has a pretty little way about her as though full of happiness and yet a little bit of fear that she would not say everything just right. She says: "This is no new thing, I understood much of it before I came over, but did not understand as much as now, as of course no one can. I used to wonder why spirits did not come stronger and better, and now I wonder how they ever get back at all. It its rejuvenation, begins late in December, is really very hard to make oneself felt and when Nature in her ceaseless and majestic heard. My name is Emeline Strout and I come | course gives us just a little bit more of day | from the boat to their place of business. They from Bradford, Maine. I want to say that I light and just a little less of the irksome, black am constantly working. I have not the old night. In January the days become perceptiworry that I used to have, but I work, work, work. Seems as though that brings more happiness than anything else. Daniel is with me and says, 'Say to the old friends that it is a May, and then the very high tide of the year good thing you can get back and report once in June with its roses and the long, long days handsome garden flowers are in bloom, and in a while,' and that is why we have come."

Emma Dewey.

Now I see a girl about eighteen years old. She is tall and slight and has such a cough. She cannot keep from coughing. I think before she went away that she was sick a long time, for I | welcome home on Thanksgiving Day, so do I see the bed on which she lay, and it seems such feel like saying to one and all on the 21st day not have initiated this work, are eager to supa struggle to free herself from the conditions of June, "Rejoice, rejoice, for this is the very of earth and enter with calmness into the other life. She gives her name as Emma Dewey and she comes from Montpelier, Vt. She says: chord that thrills the heart, for we know that "I have so often wished I might say a word or bring some evidence of my consciousness to the element of permanency, for now the world those about me. It is very hard. Every time I enters upon the down grade, though she first attempt it, I practically take on my old earth poises long on the gilded summit; and the conditions and am too weak to say a thing. But here I am and I want to get to father and thinking to fancy that the long summer days mother and say to Louise that she must not cry are longer than ever. Then comes August with so much and feel so bad over what has happened to her. She is not so deep in the sorrows of life that the sun will never shine again, and solar heat to make it cool. I can already see the breaking of a brighter day for her. I shall do everything I can to help

Charles Perkins.

And there comes right after her a large, stout man, fair skin and red cheeks. He has brown the circle runs." hair and looks so strong and well. He did not of earth quickly, and when he opened his eyes in the spirit he was a most surprised person. with every variety of this floral green. I almost He says: "Well, well! I have been gone | wished that I had tried to have reses. But about ten years, and I went away from Alle. their glory is short-lived, and I am glad to regheny City. I thought when I first dropped out that it must be I would keep on dropping until bloom the whole season through. There is, I would be bound to reach my friends; but all however, an evanescent flower that one would at once turned round and saw my father. He not spare, and that is the honey-suckle. While took my hand and said: 'Well, well, my boy, let's take hold of hands and gather strength week or two, the vine itself is so graceful, so together.' My name is Charles Perkins, and full of leaves, and withal so dainty, that it is although I never did anything that would beautiful long after its flowers have fallen to make me remembered for years after I was the ground. gone, I enjoyed life and tried to have everybody else do the same. My wife's name is put in the bouquets, so this year I devoted one Fannie, and she will be glad to know that I know how she is and what a struggle she has benas, and the border is candytuft, which has had. Somehow these people in earth life seem | more "body" than the delicate sweet alyssum? to be stronger to bear their burdens, when By tying the verbenas to stakes, and cutting some one else knows of them, and so they off their clusters when they begin to fade, each make an effort to bear them bravely. She plant looks like a large white bouquet. will be stronger and braver to know that someone understands her struggles. Little Charlie | two practices that make my flowers bloom is pretty well and will soon be able to take my abundantly the whole season through. These place."

Edith Fair.

Now I see a woman forty years old. She is about medium height, medium weight. She him looking at my picture and wondering why just as soon as they look beautiful, your plant the kingdom of between within himself. - The s ark is always there and in most instances, that he cannot be content to have the mat- is not discouraged, but immediately goes to World's Advance Thought.

ter as it is. I had every hope that I would get work to produce new ones. But if you should Professor Alexander on the Paybetter, but suddenly grew worse, and came out off its just opened flowers, and give it no to the spirit world from Detroit, Mich. I like water to drink, you would be doing a cruel of flowers as I used to be. Tell Jack that I saw so pitilessly, it feels so weak, and its thirst is those flowers that he placed on my coffin."

Jonnie Ridpath.

Now comes a lady, tall, slim and quite old. ller hair is almost white and her eyes are a soft blue and dim with age. She wears glasses and has a sensitive mouth and a pleasant smile. She clasps her hands in front and says: "Well, well! I am glad to say that Jennie Ridpath is still alive and still looking out into the world | climbing plants do not cling to the strings you to see if there is something she can do. I have Susan with me and we both want to get to string, being careful to turn it round in the send him a message it would stir him up a lit- have already twined. Each climbing plant has tle about this thought and he would do better work. Give him our love and tell him we see him studying and writing, and that often when it is late and seems as though everyone else is in bed, he is doing his best work, because we it would turn the other way. can give him our best influence."

Rosa Kent.

Now comes a woman whose name is Rosa Kent. She is about fifty-five years old, and has rather an aggressive way. She is tall, not very stout, has blue eyes and gray hair; seems to be a hard working woman, one who was doing something all the time for some one and crime and woe! else. She went out from New Bedford. She says: "My, my! but if I could only come back as strong as I want to. I was born in England, but came over to this country a long time be fore I came to the spirit. I called it my home here, and that is why I give the place where I lived."

Martha Goodrich.

The next is a woman sixty years old, fair dressed plainly and carefully, and gives her name as Martha Goodrich. She says: "Oh, how I want to get back! I want to go to Salt Lake City. I was familiar with the place, and have friends there, but the one I want to go to is Henry A. Davis. He seems to feel that it is possible for people to return, and 1 feel such an anxiety to make it clear to him, because his life will be brightened by this line, after it is known to him. Tell him that I will come again and do something else that will make this thought plain to him.'

Lucy Ross.

A woman comes now whose name is Lucy Ross. She is a middle-aged woman, with dark eyes and hair, and has a pretty way about her. She lived in Lewiston, Me., and says: "It has been a long time since any one has come from Lewiston. I am so glad I am able to say that I am still alive. I want to get to Julia Patterson, who lives in Lewiston."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THIRTY TWO.

To the Editor of the Banner of Light: It always seems to me that for six months in the year we are on the up grade of physical life. This comforting of the world, and then bly longer, and this life-awakening process gives us the thaws of March, tender grass flowers are craved by the poor little city chilblades of April, the precious wild flowers of dren. The bouquets made by our young of the 20th and the 21st, sandwiched between are faithfully and industriously carried and one tiny night, when the very birds forget to distributed by our good members, who have sleep in their eagerness to greet the sun as it begins to gild the hill-tops at four o'clock in the morning. As on some other days in the year one wishes all a Merry Christmas, or a longest day in the year."

And yet, there is a note of sadness in the we have only reached an acme, which has not wealth of the July flowers might lead the units heats, for though the nights have begun to be quite long, the earth has drunk in too much

In August the golden-rod appears, and first one, for it is the herald of autumn, and

My little flower garden is a source of great tain those plants that proper care enables to criminals, and the paupers of the country, I do the delicious perfume of its blooms lasts only a

I have always needed more white flowers to bed to only white ones. It has geraniums, ver-

While not a skilled florist, I have discovered are watering twice a day, and plucking the | the Universe-men call by different names, in | number of human wrecks is not infinitely | attractive and repelling power of every eleflowers freely, never allowing them to go to different languages-may thy pearly "gates

A plant lives and moves and has its being left on earth, and may we be worthy to pass with one definite aim-the raising of seeds that has dark brown hair and blue eyes. She is may propagate its kind. So if you let it go to dressed prettily and stylishly and seems to be seed, it feels that its work is done, that it may | Idea of the ages, the centuries-"Son of Man fond of looking rice. She says: "I feel the now rest on its laurels, and it grows leaves with and Son of God," as are all humanity! same interest to get back to my people as that great indifference until the frost comes. Why gentleman who has just spoken did to get back not? It has fulfilled the purpose of its exto his. My name is Edith Fair. I have seen | istence, and the seeds that it has matured are Jack, and have seen him sit down and try to safely deposited in the ground to make new imagine where I might be and what I am doing, | floral creations the coming season. But if you | kindly deed its own reward. The throne of and yet he is so utterly unconscious that I am out the flowers with a lavish hand, to beautify justice is within 'man, and the only judge he appeal to the better nature which is never beside him and looking at him. I have seen sick rooms and the homes of your city friends will ever have to face is the one enthroned in utterly extinct in any human breast. The

color just as well as before, and am just as fond | thing. Its flowers are gone, the sun beats on it so great that every leaf droops, and it nearly

In the early morning, before the sun is hot upon the grass, I give a generous watering all round. A mere sprinkling is not enough. Give water sufficient to wet the roots. Then when the sun is setting, water them again, and out off the fading flowers. If any shoots seem weak, aid them with slender stakes, and if the have provided, put them gently around the John in Washington. We thought if we could same way as the other plants of its kind that its own way to rise. If you should try to make a morning-glory twine like a honeysuckle, it would be useless. Even if you should tie it that way, as soon as the shoot got long enough

"In duty To the law of its own beauty."

Ah! little plant, you turn in the way heaven meant you should. But human flowers, that Heaven meant should ever rise, spirally it is true, and yet ever upward, toward the Life Eternal, violate the law of their own being, singly or in masses, bend down to darkness

Sometimes these little shoots do not find the string you have provided. They can feel, but they cannot see. But if a gentle hand lays the shoot against the string, with a " This way, little dear," the next morning you will find it twined firmly about it. Then it will grow rapidly, but if its strength is expended in reaching out and trying to find a support, its growth is impeded. When I find a tiny morning glory twined around a blade of grass, and then way. face, dark eyes, and smooth white hair. She is | ing forlornly in the air, I blame myself for my neglect.

This is July in the country, Mr. Editor, but alas! for those who are pent up in the hot city, and especially the poor there, in close rooms by day and by night, and no money to pay for an occasional outing! So many fields, so many trees, such thick woods, such cool brooks with flowers at their brink, and these poor souls cannot get to them! The little child holds the starving kitten to its thin chest, and suffers, it does not know how or why. "Ah me! The dreadful why!"

A few weeks ago the chairman of our Socialist Club said that three officers of another society were present, and would like to present their object to us through their secretary. As some stranger ladies were in the room, I looked to see one of them come forward, and was surprised when the little daughter of Frederic Scrimshaw, a modest and silent child, came out under the light, and with great composure and dignity read a report of a newly formed society, entitled "The Junior Branch of the Arlington Social Science Club." She presented its inception, its modes of working, and its aims. The principal aim of these young girls is to bring some light and sweetness into the homes of poor children, pent up in the neighboring city of New York. In pursuance of this end, they carry many beautiful bouquets every morning to certain members of our Club, who go daily to the city, which they distribute to the children as they walk are most eagerly received. These bouquets are not little ones of the ordinary field daisies and buttercups, though these more common friends are large, and have roses and whatever themselves a day of hard work before them.

At our meeting on June 26, it was announced that during the previous week, one hundred and fifty-eight of these bouquets had been carried to New York. Many outsiders, who would ply flowers from their gardens to aid these little girls. They have to be up early, for these workers start for New York by very early trains. They are "wage-slaves," you know. Another part of the work of this "Junior

Branch," is to bring some of these children for an outing in our country homes bye and-by. The Socialists of Arlington do not have their regular weekly meetings during July and August, though there may be an occasional conference for social purposes. The regular

business will be resumed in September.

Besides the Republicans and the Democrats, The Outlook enumerates seven other minor parties that will be factors in the coming presithough it is beautiful with its feathery plume | dential campaign. These are the Socialist Laof gold, my very heart shrinks when I see the bor party, the Social Democratic party, the De-Leon Socialists, the United Christian party, the precursor of the midnight chill of the | the Prohibition party, the Populist party, and death of the year. "Thus round and round the Silver Republican party. Possibly there may be an anti-Imperialist party, and a Gold Democratic party. The real issues are between go after a long sickness, but just dropped out delight. When I saw so many porches decked the Republicans and the Democrats, but The with the rambling rose, and so many yards rich Outlook will soon give the personnel and the principles of all these parties.

For myself, being still disfranchised, along with the minors, the idiots, the insane, the not expect to have a voice in the election of our Chief Executive.

Yours for humanity and for spirituality, ABBY A. JUDSON. Arlington, N. J., July 14, 1900.

In Memoriam.

Mrs. Vine Winship Osgood Coburn

Very lately one has passed through the pearly gates whose life was one of unusual brightness in her pathway to the higher realms, and mourning hearts to those who cannot feel clouds of her ascent to the heights and beauties of the spirit world,

Oh, thou great "Power and Glory," Life of ajar" stand wide open for us whom she has remembrance of the great examplers, the great

HELEN NEIL HOWARD.

It is because man is his own judge that each wrong brings its own punishment and each

ment of Mediums.

In asking you to publish the following letter, a few words of explanation are necessary. I had heard from my son in Brazil that the mediums there refuse to take money for the exercise of what they call "the gift of God." Feeling, as many of us de, that the payment of mediums lowers the ideal of Spiritualism, and is a temptation to fraud, I was much interested, and wrote to an eminent Spiritualist in Rio begging him to tell me how Brazilian mediums generally maintain themselves. I now send you his reply, as some of your readers may be glad to hear that their theory is actual fact in E. M. one part of the world.

Rio de Janeiro, March 16, 1900. "Your son is quite right in informing you that, as a rule, mediums in Brazil receive no payment for their services. The only exceptions are some two or three healing mediums, who invade the province of regular medical practitioners and give consultations. They are liable to prosecution for so doing.

"In general, Brazilian mediums do not keep open house for all callers. They are employed during the day in some kind of business, and attend friendly circles in the evening once or twice a week, when they write automatically or fall into trance. As our Spiritualists are nearly all of a religious cast, it is supposed amongst them that traffic in, or abuse of, mediumship will lead to its loss or end in obsession.

"Nevertheless there is rarely any difficulty in being admitted to such circles, or in obtaining a private sitting with a medium. The Brazilian Spiritists earnestly desire to make converts, and receive the inquirers with open arms.

"Do not conclude that our sensitives are all superior persons. In spite of their disinterestedness, many of them have given lamentable proof of moral weakness and want of mental balance. Society in Rio is very corrupt, and they seem to be less able than others to resist temptation. It is only in an atmosphere of repulsion to surrounding evil that medial gifts may be exercised with comparative safety. High aspirations must be cultivated that there may be a guarding influence from the higher spheres. That connection interrupted, the earth-bound spirits crowd in and too often crush down the sensitive under the superadded weight of alien wickedness. In this lies the real danger of Spiritualism.

"In Spiritualism one finds what one brings. There is a wide range of response for all the modulations of our own minds. From things I have witnessed or heard of, I think I can assure you that phenomena occur indicative of | It is the pioneers who have done the hardest a wickedness and misery too awful to be mentioned. On the other hand, there are communications that come with a brightness and happiness inconceivable to those who have not yet his light was darkness, but he walked steadexperienced them personally. In general, we | fastly in his path, and the goal which he sought stand on the middle rungs of this Jacob's ladder, but the lowest part dips into hell; the highest reaches to heaven.

"Premising that I am far from practising what I preach, I will add that it is evidently Spiritualism has been brought home to live is all for the common good. -Edwin Markham. according to the light that has been youchsafed to him. Whatever aptitudes he may possess must, at his own peril, be used for the attainment of noble ends that the mind may be sweetened by purity, the love of God and man grow greater, the trust in the Universal Father be more absolute. Not even angels interfere in our choice between good and evil. That is our own, and this individual responsibility is necessary to our growth as spiritual beings.

"Evidently gratuitous service on the part of mediums fits in best with this high ideal. I know but little of the class of professional paid mediums of Europe and the States, but I can conjecture that their situation is a very precarious one and subject to temptations from which they ought to be exempt. People who happen to have five or ten shillings to spend, but whose money might as well perish with them, go to them to be amused, to have their fortunes told, and to find out how it is done, so that they may boast of their hardheartedness to friends, or write a few sneering paragraphs to a daily paper.

"It would be well if Spiritualists of influence would interest themselves in finding some for fancy needlework, typewriting, corresponunfitted for its present environment. The to communication with spirit friends. That case of the Rev. Stainton Moses.—London Light.

Humanity.

Sometimes as we read of the wickedness which is published in the columns of some of the daily papers, which make a specialty of show ing all the cases of crime and wrong doin; which nimble reporters can get hold of, we are led to believe that the world is going backward and that the great cause of humanity is tending also in that direction.

But a second sober thought reveals the fact that out of the large population in the deeds of evil public, the percentage of wrong doers is comparatively small, although large enough to be sufficiently startling. When we remember the lack of parental care and love in | vinest melodies. many cases, which is so essential to start the opportunities. She has left trailing clouds of boy or girl in the right direction, and the effect of evil companionship upon the plastic minds of the young, the great curse of strong drink and the ecstasy and exaltation from the opening | kindred vices, and of the many who are so | full and completed action of the attractive and early led astray, many of whom, if they only had a little more stamina, would be a credit to themselves and families, the wonder is that the and restraint. Individuals do not regard the greater than the records show.

The efforts put forth in behalf of the erring are a great blessing to humanity at the present | and repelling power does not have its full, unthrough when our turn comes. We ask it in | day, and the power for good lights up the otherwise dismal picture. They comprise not only societies of devoted men and women but private individuals also, whose aim in life is to seek out the erring, and by words of kindness win them back to virtue. Such men and women fully understand poor human nature, and they have no bitter words with which to reproach those whom they seek to save. They can be fanned into a flame sufficient to lead a ! Enterprise.

poor erring mortal out of darkness into the marvelous light, if those interested only pur-

sue the right course. First of all, one must get the confidence of the erring. Let them relate in their own way their story and then you can judge the best course to pursue to save them. Strive to convince them that the path of duty and honesty is the only safe one to follow, and above all, get them some honest work to do. Very many of the cases of dereliction today are occasioned by lack of something to do. Idleness is the well-known parent of orime, and a truer adage was never penned than that which declares that "An idle brain is the devil's workshop,"

There is no person in this community today, howsoever humble may be their sphere in life. but can do something in reclaiming the fallen and brighten up some life and render it useful. We are well aware that there are some unpleasant duties connected with such work, but the harder the contest, the greater the victory. Society today, for the most part, is too apt to bear down hard on those who are astray, and take it for granted that because one has wandered from the path, there is no use to endeavor to get him back again. This is entirely wrong, and utterly devoid of the spirit which bids us to never be weary in well doing.—Ex.

Timely Topics.

BY ALEXANDER WILDER.

The late William Corbett a century ago insisted that the year 1800 was the first year of the nineteenth century. For this he was called to account, and accused of contumacy by Mr. Fenno, who had been his partner in Philadelphia. He responded in "porcupine" terms: Does Mr. Fenno look upon himself as a judge and view the editor as an offender brought to his bar? Contumacy with a vengeance! Why. the very air of Philadelphia seems to be impregnated with tyranny - literary, legal and medical. Contumacy or not, the editor does still persist in asserting that the year 1800 is the first of the nineteenth century, and that to believe the contrary is to betray a degree of ignorance excusable in no one but a Philadel-

Let us treat the memory of Thomas Paine without prejudice. This insurgent Democrat was not an attractive person, as we look at him from the ranks of respectable society; but among the real revolutionists of the world, even among the greatest of them, how many would we have cared to meet as friends? We might as reasonably seek courtesy in Luther er urbanity in Cromwell as moderation in Paine. work the world has ever given men to do. Thus it was with Paine. His tasks were not all done wisely, but they were done bravely. For often was the happiness of his fellowmen. - Ellery Sedawick.

Summing up all in a very few words, I find that all great poetry is a help to the human incumbent on everyone to whom the truth of race in its search for enlightenment, and that it

> Another bank officer has come to grief. The President of the Dime Savings Institution in Newark, N. J., has caused the arrest of the Treasurer for embezzling money. The recreant official is said to be without vices, to have lived frugally, to be an excellent family man; and no signs of having hid the money have been found, He had grown up in the bank, having been in its employ twenty seven years, and was Secretary, Treasurer and managing man generally. He covered his defalcations by increasing the figures on the books when individuals drew out money. It seems from this occurrence and others that are getting numerous, that banks and savings institutions in particular are not carefully managed, and that the current modes of doing business do not develop honest proclivities. But too generally money is the criterion of social favor, while the means of getting it are winked at if only a large enough amount is obtained. The Newark man seems to have taken too small a sum to be excused. The officers who did not watch him now set up the cry of "Thief!"

THE REALM BEYOND.-We have neglected regular employment for such mediums as are | our dead, and in so doing have weakened one willing to accept it. Let them be well paid | of the most intimate of our links with the unseen. In our minds we have put up barriers ence, teaching, etc., but not directly for sit- | that do not correspond with the reality, and so tings. The mind engaged too exclusively with have obstructed the flow of some of the grandother-world subjects, may become morbidly | est of the human inspirations. The mind revolts against these limitations. Its prophetic occupations of everyday life would therefore instinct recognizes them as a mistake. The be useful in maintaining a healthy mental vagaries of Spiritualism are a rough protest tone, which would surely not be unfavorable | against the policy of cutting the cable between Here and the Beyond. And that other side even arduous daily work is not incompatible | protests also. Mystic hints and monitions, with great sensitiveness was shown in the such as Kant records of Swedenborg, and Madame Guyon of her departed friend Foucuet, remind us, on the best authority, that Lend a Hand for the Sake of near to us, on the outer side of a very thin veil, lies a great Realm of Life which has the closest connection with our own .- The Christian World (London.)

Toward the Real of Things.

Toward the real is upward; toward the apparent is downward. Man is real and apparent. The apparent decomposes, dies; the real form lives.

The completed man is the summit of formation; as a whole he is a harp with unnumbered world to day, and the facilities for making strings. The purpose of his life is to get in tune. When in perfect tune, he is the completed man. But it is a great thing to be in perfect accord with self, only from which can come the di-

The study of man as a whole, is the work of eternity. The successive steps being the higher and finer vibratory action of more and more strings bearing harmonic relations.

The ultimate of each successive degree is the repelling power of every string in the human form.

Life's troubles all seem to come from fear

ment entering into the composition of men.

Nothing grows without food that nourishes.

Nothing is in best health that the attractive

obstructive liberty of action.

The crown of all authority, which should be recognized and observed, is in the attractive

and repelling power.

The crown of all slavery is in the authority that curtails and obstructs the recognition and observance of this power which opens to the leeper consciousness and capacities for greater

What comes through another adds but little

to an individual's attractive and repelling forces. Nothing can crown the individual but the power in the individual which gives him complete self-control.

Study the individual as a whole! - The Marion

Insulting the Creator's Goodness.

BY W R HEARST.

Mr. Hills, a clergyman of Brooklyn, announced not very long ago his retirement from the Presbyterian Uhurch.

At first this occasioned surprise. Since it is proper for a Christian to be labelled with some one of the little denominations which wax manwind, why not one denominations which vex man-kind, why not one denomination as soon as another? Of course, every attempt by man to write a creed expressing the detailed will of God Almighty is childish impertinence. A kind Creator made us all, put us here, with laws all tending to our improvement.

Men, in the effort to make religion profitable

and interesting, have invented various creeds to threaten and coerce mankind. They are based primarily on a desire to contradict and annoy other religious sects, and partly on the necessity of achieving corporate union and de-

nominational liberality.

They date from a period when men were densely ignorant. Men, well-meaning, intensely pious, but unable to conceive of unitensely pious, but unable to conceive of unitensely pious, but unable to conceive of unitensely pious, but unable to conceive deal out versal benevolence, got together to deal out eternal rewards or eternal damnation accord ing to their own personal views of righteous-

It is strange at this late date to see men disputing questions of dogma. But the Hillis in-

It will not be believed in a few centuries that a clergyman was compelled to give up his faith—as Hillis has done—or accept doctrines absolutely revolting to human nature.

What manner of man, what ape of the higher class, could possibly accept the dogma that God would public innocent children? No being outside the vicious ward of a mad-house really believes that which Hillis has re-

jected. The technical theory is this:
That God, creating endless millions of beings,
has in advance sentenced vast multitudes to eternal hell fire. Nothing they may do after birth, no goodness, no supplications, can save

This horrible punishment He has inflicted on creatures unborn, on victims that have not even had a chance to earn such punishment-

were it possible ever to earn it.

The mother is told to look at her five little children and believe that three of them, before their birth, may have been sentenced by God to eternal torment.

What mother believes such horror? Most hideous of all is the suggestion that God thus punishes without cause "for His own

Of course no man could believe this Of course none does believe it. If any did, it would perhaps be wise to hold such a one under On emerging he would say: "How can you treat me so merely for believing certain things?" The reply would be: "You believe that God punishes with streams of eternal fire for pething of all. God healt under the numer." for nothing at all. Go back under the pump.'

A great and deeply religious writer—religious in the true sense—has tersely and adequately dealt with this horrible Calvinistic doctrine of "reprobation." We suggest to Dr. Hillis that he read aloud to his congregation this extract from the works of Lecky—a man truly conscientious:

"Of this doctrine it is not too much to say that in the form in which it has often been stated it sur-passes in atrocity any tenets that have ever been admitted into any pagan creed, and would, if it formed an essential part of Christianity, justify the term 'per-nicious,' which Tacitus applied to the laith. ... That an all-righteous and all-merciful Creator, in the full exercise of those attributes, deliberately

callsiinto existence sentient beings whom he has from eternity irrevocably destined to endless, unspeakable. unmitigated torture, is a proposition at once so extravagantly absurd and so ineffably atroclous that its adoption might well lead men to doubt the univer-

adoption might well lead men to doubt the universality of moral perceptions.
"Such teaching is, in fact, simply demonism, and demonism in its most extreme form. It attributes to the Creator acts of injustice and of barbarity which it would be absolutely impossible for the imagination to surpass, acts before which the most monstrous excesses of human cruelty dwindle into insignificance, acts which are in fact considerably worse than any that theologians have attributed to the devil."

Here is a consoling thought:

"Those who embrace these doctrines do so only because they believe that some inspired writer has taught them, and because they are still in that stage in which men consider it more irreligious to question the infallibility of an apostle than to disfigure by any conceivable imputation the character of the Delty." -History of European Morals, Volume 1, pages 96

It is generally supposed, dear readers, that a newspaper must not touch upon religious ques-tions. It is believed by newspaper editors and owners, and especially by newspaper failures, that men are incapable of sane reflection when religious questions are involved.

Undoubtedly it is wise, as a rule, for newspaper writers to let religious questions alone. In realms where argument plays no part there is little use in arguing.
Discussions on religious matters convince no

one; therefore, in general, they simply hurt some one's feelings while doing no one any

But this Hillis matter is out of the usual run. It drags into the light of publicity a theory that should have died out with the ducking of witches and the burning of heretics. It insults the wisdom and goodness of God.

Therefore, we are willing to risk the anger of an occasional well-meaning theologian if we may receive in exchange the approbation of Him who made that theologian, and who did not pre-destine him to eternal hell fire.—The New York Evening Journal.

Why This Fearful Indifference?

To the Editor of the Banner of Light:

Every great movement in its first state of development has to battle with difficulties of all sorts, and the cause of Spiritualism makes no exception to the rule. All appeals in behalf of the Mayer Fund seem to find little response, even by those whom it most concerns, and from outsiders nothing can be expected. Why is this? Because men of science generally stand aloof from all that in the least relates to the psychic, and the public at large, not able to think for themselves, follow like sheep the dic-tum from the college desk or the pulpit. And why do men of science continue to ignore that which ought to be as clear as sunshine after only a little reasoning? Simply because Spiritualism lacks, in their opinion, the scientific basis—for they could not afford to stoop down to investigate what is pool pooled in their textbooks, as all search for an after-life in corpses

has been futile, despite scalpel and crucible.

Now there comes a man claiming to possess revelations, 5,000 kilometer from beyond the north pole! What does this imply? Naturally these revelations or whatever they are, could only proceed from the psychic and through a psychic, and he even reinforces his startling partial judge again from the psychic. Yet, so valuable as this may seem, it could and would not impress the scientist: He insists, like Shylock, upon his pound of flesh, and lo! he can have if for the presenting. It mould be been have it for the mere asking. It would be sheer folly for any man to come forward with revelations and claims in public if he were not individually sure of their truth by self-reasoning and induction, and to slight this rare opportunity, never offered before, namely to put Spiritualism upon a scientific basis, thereby satisfy-

ity, never offered before, namely to put Spiritualism upon a scientific basis, thereby satisfying the most scrupulous man of learning and giving an unheard of impulse for further investigation and elaboration, would be a criminal indifference indeed.

Who dares to doubt the wisdom and foresight of our Creator? Cannot he reveal his beautiful handiwork as the spheres must be to the gaze of man whenever it pleases him? Cannot he find means to impart the details of life and prevailing sentiments on those spheres whenever he deems it opportune to enlighten mankind which is evolved now to full manhood and prepared to face stern and yet so pleasant realities in the beyond?' Never before in history was the need of light thrown upon the spiritual side of life so pressing as just now, and if that one fact of ethereal yet visible spheres proves correctly

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stated, then it would be purrile to doubt what those revelations from the same source may yet disclose to the astonished world. À TRUTHSERKER.

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Banner of Bight.

BOSTON, SATURDAY, JULY 28, 1900.

Onset Camp.

Monday, July 16, 1000: Nothing of importance occurred about the camp this morning. Most of the time was taken up in bathing, the tide being high at 10 o'clock.

At 2.80 P M. a conterence was held in the auditorium, Dr. Fuller being the chairman. Prof. Maxham opened the meeting with singing, after which the following speakers took part:
Dr. Raylin took the subject "What is Spiritualism?" and spoke fifteen minutes, saying:
"Anybody that knows Spiritualism is true and does not acknowledge it, belongs to a dishonest class. Your social standing is an unknown quantity after you become a Spiritualist. A Spiritualism that isn't worth suffering for isn't worth much. I want no crown that I do not earn. A Spiritualism that doesn't spiritualize is like a church that doesn't christianize. The result of what you read in the papers every day about China, is caused by the church trying to put something there that is not wanted."

Prof. Peck said true Spiritualism is the Sav-four of the world. Dr. Lyons, Prof. Pleggin, Mr. Bradford and Mr. Nickerson followed. Mrs. Richey of Philadelphie, gave messages, and Mrs. Albright gave psychometric readings. The conference was enjoyed by all.

Tuesday, July 17, the weather was all that could be desired, and a good audience was present to listen to the lecture of Prof. W. F. Peck. The meeting opened with singing by Prof. A. J. Maxbam, after which Prof. Peck opened the service by reading a poem by Sam Walter Fose, "The Bloodless Sportsman." His subject for the lecture was from Shake-speare: "Tongues in Trees, Books in Running Brooks, Sermons in Stones, and Good in Every-

thing." In his discourse ne said, in part.
"No two Bibles agree with each other. Every one of them contains so many contradictions that they hardly agree with them-selves. Yet the devotees of these Bibles con-sider these books infallible; but the very fact that the books contradict themselves is proof that they are not of God. Still we do not mean there are no revelations of God. There is a book that expresses the true word of God. This is the book of Nature. The student of this book finds a serm in every word. The unobservant man may live a lifetime and never hear a voice from this wonderful book, but the student hears myriads of voices: 'Tongues in trees'—yes, all trees have a history, and all nature teaches us a lesson, 'As the twig is bent so is the tree inclined.' Youth can be easily molded. Train up your children in the paths of truth and honesty, and do not allow their natures to be dwarfed by the vices of the world. It is just as easy to fix good health in a world. It is just as easy to fix good habits in a child as bad. You often notice, when in the forest, dark places upon one side of the treemost always upon the north. These excrescences only flourish in the dark and damp. This, oh man, will teach us a lesson: In the darkness of superstition and error excrescences fasten upon the body. Let us, then, turn all sides of our nature toward the sun, and give no opportunity for these things to cling to us. We must seek the light. 'Books in running brooks.' Every stream that flows carries its history in its brooklet. To a person who understands it, it will speak volumes. It tells you how long it has flowed, it tells you of its course to the river; it tells you all these green and verdant fields have been carried through countless ages, grain by grain, and deposited here. Niagara Falls—that wonderful fall of water upon which no one who has a spark of sentiment in his soul can gaze unmovedthis wonderful fall tells you that it was situated at Lewiston, seven miles distant, and that drop by drop it has cut its way through solid rock, and that it took Niagara thirty-five thousand years to cut its bed. The God of Nature has dipped his pen in indelible ink and left its has dipped his pen in indelible ink and left its record all the way along. What grand sertook for his subject, "The All Inclusiveness of mons, what a wonderful history does a pebble Spiritualism," and said in part: contain! Geology is the most useful science of they inspire; what an inspiration for knowledge do they create! 'And good in everything.' If this is true, total depravity is false. Evil is then undeveloped or perverted good. There is good in everything. Every experience is necessary. Let us, then, look for the good in all. When we do this, we will begin to understand that spiritual development which is heaven. Prof. Maxham then sang one of his beautiful songs, after which Dr. Louis Schlesinger gave

sages. His mediumship is peculiar to himself. Wednesday, July 18, we had for our speaker one of the new workers in the field, Mrs. Henrietta D. Kimball of Boston. The meeting opened with a vocal duet by Prof. A. J. Maxham and Prof. W. F. Peck, organ accompaniment by Mrs. Wood of Connecticut. This se-lection was much appreciated by all. Mrs. Kimball then read a few selections from Oahspe, the new Bible, after which Mr. Maxham sang a solo. Mrs. Kimball then said, in part: "It is believed by many that God spoke once, and has been silent all these years; that one God spoke to day, and another one tomorrow. I will try to show you that the God who spoke yesterday speaks to day. We are not here because we desired to be; perhaps we would rather have been born at some other time, but we had no choice, and the most piteous cry of the ages has been 'If a man die, shall he live again?' If the answer should be in the negative, would life be worth the living? Would it have been but a cruel force that placed us here—a purposeless existence builded to a blank wall? Man begins life at zero; he is carried along a few years, and then he is thrown out into the world to battle for himself; he is monarch of all things, and yet a prey to everything. The Spiritualists believe the problem has been satisfactorily solved, and that they are more at rest than any other class of people. In 1848 something happened that startled the whole civilized world through the demonstration of a child. Spiritualists are given a great and high mission to perform; no more is there any doubt of existence beyond the grave. Spiritualists must realize that they must work in this world for the restoration of souls here; they must work with the spirits for the benefit of humanity." Mrs. Kimbail then read at length from Oahspe, explaining the word as she went along. Prof. Maxham closed the meeting with singing.

many of his remarkable and convincing mes-

July 19th, the meeting was opened with sing-ing. Prof. W. F. Peck read a poem, "The Wordless Voice," after which he gave a very eloquent lecture upon, "The Reign of Law in the Spiritual World." Dr. Lewis Schlesinger then gave a demonstration of his wonderful psychic power. He gave remarkable tests to people who had never been to a medium before. Dr. Schlesinger is recognized as one of our best trance mediums. The meeting closed

with singing by Prof. A. J. Maxham.
Friday, July 20th, Mrs. H. D. Kimball of Boston, delivered a lecture in the afternoon before a fair-sized audience. Prof. Maxham opened the meeting with a musical selection, after which Mrs. Kimball gave a brief account of why she had become a worker among the Spiritualists; also how she became interested in Oahspe, using passages from the same, after each passage giving explanations. Another selection by Prof. Maxham. Mrs. Kimball spoke upon "Organization, and Prof. Maxham closed the

Saturday morning, July 21, the Veteran Spiritualist Union had the control of the platform. President C. C. Shaw was present and opened the meeting at 10.30. Singing, A. J. Maxham; invocation, Mrs. Bryant of Worcester. President Shaw welcomed the friends assembled with a few well chosen remarks, stating the purposes of the society. Mr. Blackden, the first speaker, spoke at length of the Home in Waverly, and wished all would send out their best thoughts to the Union, and thus assist to make the project a success. Mrs. M. A. Weston re-cited a beautiful selection, "The Message of the Lily." Mr. J. B. Hatch, Jr., said in substance that we all realized the power of thought, but the mortgage on the Home must be raised; dol-

friends would be generous. Mrs. Allbright urged all the friends to join the Union and lend their aid toward making the Society a success. Mrs. Richey said she would use all her influence to work for the Home, while here, and after she returned to her home. The meeting closed with singing by Miss Elia Robbins. Miss Robbins favored the meeting with two vocal selections.

At 2 30 the meeting was again called to order by President C. C. Shaw. Singing, Prof. Maxham, after which the following speakers and medlums took part: Mrs. Bryant and Dr. Rav-

lin who spoke on the financial question.

The doctor then called for members, and said he wanted to raise ten dollars, but before he got through he raised fifteen dollars for new members, and four dollars and eighty-three cents, collection. Mrs. M. C. Weston read a poem, entitled "Sometime"; Mrs. McDonald of Washington, D. C., said: Everyone ought to become a member of the Association, and offered to give one séance a month for the benefit of the Home.

Dr. G. A. Fuller spoke of the work that can be done by this society; he also spoke grand words of its President, C. C. Shaw, who is working with all his heart for the success of the Veteran's Association. He welcomed the Association to the camp ground in behalf of the Onset Bay Camp-Meeting Co. Mrs. Richey of Philadelphia gave convincing communica tions; Miss Ella Robbins gave two selections; Dr. Louis Schlesinger of California offered to give, for one week, sittings to all who will pay one dollar to the Association or its representatives for the benefit of the Home. Dr. Dutton spoke upon "Organization," and asked all to join the Association. Pres. Shaw closed the meeting by thanking those who had assisted in making the most successful Veterans' day ever held at Onset; he thanked the officers of the Onset Bay Co. for the use of the Auditorium, and Pres. J. Q. A. Whittemore for a check for twenty-five dol-lars which he had handed to him during the day. The meeting was a financial success, as well as social—sixty-six dollars and fifteen cents were raised during the day.

Sunday was a glorious day. A large number

of people arrived here Saturday night and Sunday morning via train and carriages. The New Bedford boat made its first trip to Onset this season and came crowded, returning after a second load. The Middlebury Band gave a a second load. The Middlebury Band gave a fine concert at 9:30 A M. At 10:30 that grand old worker, Mrs. Sarah A. Byrnes of Boston, spoke before a large and enthusiastic audience in the Auditorium, taking for her subject "Progressive Thought." Mrs. Byrnes said:

"I do not intend to voice to you an invocation this morning, as I think that you are touched by the invocation of nature. I miss many old force who one have necessarily appears and the present the second seco

many old faces who one by one have passed away, and I think if we sit in silence for a short time we will realize their presence. I feel that I am complimented to be privileged to once more stand upon the platform of old Onset Bay. We are moving out on a sea of thought, and we are affected by that thought. As we look on this beautiful day, we would not be unmindful of the breadth of this thought. There is no distance so great that we are not

touched by the vibrations of thoughts.
"Evolution means Pfogression. Man thinks more today than fifty years ago upon all lines. We have a right to claim that we are a progressive people. It means that we be on the alert and be investigating alway. You want to know of another life and if man shall live again. Nature thinks man has not all the brains; we must depend upon nature. Today you imply a thought that fifty years ago you denounced; today you wonder why people are so ignorant. Let us be consistent. People laughed at Benjamin Franklin when he chased the lightning, but no one laughs at Edison. You as Spiritualists are much like the Christian who talks of a heaven, for you talk of the spirit world being over there, when it is right here. Let today be one of the grandest products of thought. All days are good days; all days are Sundays." Prof. Maxham closed with singing. At 2 P. M the largest audience of the season was present to greet Dr. N. F. Ravlin of Calif. Prof. Maxham opened the meeting, after which Dr. Fuller introduced Dr. Ravlin, who received

"I did not leave the pulpit for Spiritualism ualism will be respected as Spiritualists make themselves. He who is not true to himself first of all is true to nobody. Happy is the man who has principle that he is not ashamed to avow. When we have true Spiritualists we will have a stronger front. You can make Spiritualism just what you desire. You can live down cellar if you want to. Spiritualism is broad or narrow, according to your capacity. In every mind there is more refuse matter than pure matter. Spirit man was unknown before Spiritualism came. Consequently we had a large number of fools.

'All church worship was in the external before Spiritualism came. God is spirit-man is spirit, and until he recognizes spirit he cannot know God. If you are not spiritual you are not a Spiritualist. What is Spiritualism? I don't suppose there are twenty in the audience that would give the same definition. Some say it is a science, some say it is a re-

The god of modern times is the almighty dollar. The churches have no God to-day except Gold. They are the material of the world Whoever heard of a church that ever refused to accept a Rockefeller into its ranks? The rich men are to the front, and they are not

hristians or Spiritualists.
"Money makes saints. The black man is very white if he has money, No man with wealth is debarred from any church, no matter what his character is. It is estimated that twentyfive hundred men control the wealth of this country. Until you know a man as a spirit you do not know him; until you know the spirit within you, you are a stranger to your-self. Whatever there is true in the Bible is Spiritualism; take the Spiritualism out of the Bible, and you will have no use for it. You can find nothing in the record of the past that is not Spiritual. You can evolute a monkey and put on wings, but you can't make an angel of him. Spiritualism embraces all there is in human destiny. You can find the Garden of Eden within man and not external to him. If you want to see what Spiritualism is you must ascend. The phenomena tell you of a future life, you shall decide what that life is. This report does not and is not given to do ustice to this grand lecture. You must hear the Doctor before he leaves Massachusetts.

Dr. I ouis Schlesinger gave another of his most remarkable séances, at the close of the lecture. He favored your correspondent with a splendid test, reading correctly three names that I had written upon a slip of paper and placed in my pocket. Mr. Maxham closed the meetings at 1 and 4 o'clock. The Band gave concerts. Among the arrivals this week are Pres. J. Q. A. Whittemore, C. C. Shaw, R. D. Robbins and wife of Toronto, Mrs. Pettingill of Malden, H. H. White, Dr. A. A. Kimball and wife, Mrs. Sarah A. Byrnes, Mary E. Mc-Donald of Washington, D. C. HATCH.

Lake Pleasant, Mass.

A very pleasant meeting was held at the hotel Sunday evening last, about one hundred campers being present. Among those who took part were Mrs. A. S. Waterhouse, A. G. Wallis, Miss P. L. Holmes, Mrs. Emma Prendergast, Mrs. Tillie U. Reynolds, Miss J. Rhind, Miss Mollie Blinn and Dr. E. A. Smith. Mrs. Hattie C. Mason and Mr. George Cleaveland

furnished the vocal music. Prof. Oldrieves, of Chelsea, has been giving exhibitions of walking upon the water and the Battle of Manila Harbor, and is engaged to give three exhibitions on Green Pond, July 26,

27 and 28. Every train is loaded with new arrivals and during the past week our already large number of campers has been augmented by Mr. and Mrs. J. B. Hatch, Sr., Hon. A. H. Dailey and wife, Mrs. T. U. Reynolds, Miss Lizzie Harlow, Mr. Silas Mason, H. A. Budington and wife, Mr. James Crozier and family, Mr. Geo. Bacon and a party of friends, Mr. and Mrs. Samuel Graham, Mrs. Knight and daughter, Mrs. French and daughter, Mrs. Kelton and Miss

THE HEALTH OF YOUNG WOMEN

Two of Them Helped by Mrs. Pinkham -Read their Letters.

"Dran Mrs. Pinkham:—I am sixteen years old and am troubled with my monthly sickness. It is very irregular, occurring only once in two or three months, and also very painful. I also suffer with cramps and once in a while pain strikes me in the heart and I have drowsy headaches. If there is anything you can do for me, I will gladly follow your advice." -MISS MARY

Cal., July 31, 1898. "DEAR MRS. PINKHAM: -After receiving your letter I began the use of your remedies, taking both Lydia E. Pink-

GOMES, Aptos,

ham's Vegetable Compound and Blood Purifier. I am now regular every month and suffer no pain. Your medicine is the best that any suffering girl' can take."-MISS MARY GOMES, Aptos, Cal., July 6, 1899.

Nervous and Dizzy

"DEAR MRS. PINKHAM:-I wish to express my thanks to you for the great benefit I have received from the use of Lydia E. Pinkham's Vegetable Compound. I suffered constantly from terrible sideache, had chills, was nervous and dizzy. I had tried different kinds of medicine but they all failed entirely. After taking three bottles of Vegetable Compound and three of Blood Purifier I amall right. I cannot thank you enough for what your remedies have done for me."-MISS MATILDA JENSEN. Box 18, Ogdensburg, Wis., June 10, 1899.

A. P. Bixby, Miss Eva Allen and Mrs. E. W.

The Neal cottage has been purchased by Mrs. Lambert and entirely renovated. The sound of hammer and saw is heard in all sections of the grounds, and all are busy beautifying their places before the convocation commences July 29.

Next week the dances will be held every afternoon and evening, the Schubert Quartette will sing at all the meetings, and with the Turners Falls Band to give concerts on Sundays, our music lovers will be well pleased and excellently supplied.

Our speakers for next week are Hon. A. H. Dalley, Miss Lizzie Harlow and Carrie E. S. Twing. In addition to the usual lectures advertised upon our circulars we have arranged to have Miss Harlow, J. Clegg Wright, and Prof. Lockwood give a special course of lectures during the time they are with us. Miss Harlow's subject is "Morals and Ethics"; Mr. Wright's "Mediumship," and Prof. Lockwood's "Mythology."

These lectures will be given in the Temple in the former of the former of

the forenoon at 10.30 o'clock, as follows, for the first week.

Tuesday, July 31, "The Relation of Morals and Ethics to Spiritualism." Wednesday, Aug. 1, "Social Customs versus So-Called Crime."

Thursday, Aug. 2, "Spiritualism a Factor Toward a Higher Civilization." Friday, Aug. 3, "Spiritualism Considered as

System of Philosophy.' This is a new departure of an educational

nature, and we anticipate grand results.

A year ago, one of our oldest campers, but one who was little known on account of l herent modesty, Mrs. Julia A. Sherwin of North Adams, passed to the higher life. She made no parade of her love for Lake Pleasant while alive in mortal form, but left a substantial token by bequeathing the Camp Meeting Association the sum of \$500. The executor, Mr. Dwight White, has during the past week sent us his check for the amount, and half of it was used at once toward a partial liquidation of our indebtedness. In fact, a year ago, at the time of our good friend's passing away, the amount of our indebtedness made our bur-den almost heavier than we could bear, being nearly \$11,000, but during the past ten months, with the cooperation of our two arisen friends, Mrs. Sherwin and Mrs. Annie E. Reed and others who were influenced by their example, we have decreased the amount to \$9,600, making a total gain of \$1,300. Who can doubt that the work of such Spiritualists, with the results

for good attending, is its own reward?
All hall to such workers. "It is what we have done, not what we have, that counts over A. P. BLINN, Clerk. Lake Pleasant, Mass.

For Nervous Exhaustion

Use Horsfords's Acid Phosphate.

Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

Local Briefs. BOSTON.

Odd Ladies' Hall, 446 Tremont street, Sunday, July 22. Meetings through the day. Those assisting, Messrs. Pye, Hall, Wood, Hersy, Cohen, Sir John, Mesdames Chapman, Little, Gutierrez and many others. Meetings all summer. Mrs. Gutierrez, president.

Sunday, July 22. Commercial Hall, Mrs. Nut ter, President. Morning circle opened with singing, reading and invocation by Miss Brehm. A goodly number were present, and a beautiful harmonious condition prevailed. Mediums taking part throughout the day, Mesdames Woods, Nutter, Reed, Cunningham, Mayne, Miss Willcomb (the child medium) and Mr. Graham. Good singing all day; Miss Dora Chap-

man, planist. Massachusetts. The First Spiritualist Society of Lowell held

its regular meeting Sunday, at Earnoliffe grove. Mrs. Annie L. Jones occupied the platform, and assisted by Mr. Levern, of Greenwich, gave a satisfactory lecture to the large congregations which now gather regularly. Her mes-Next Sunday we expect to have Mrs. Burnham, of Malden, with us. The society would like to correspond with mediums desiring fall and winter engagements. Address communications to the Secretary, John J. Devine, 128 Gorham street, Lowell, Mass.

New York.

The Church of the Fraternity of Soul Communion will hold one more service this season next Sunday evening at the Aurora Grata Cathedral. The year has been more than we could have expected, and the Society wishes to thank all friends and members also the Ladies' Auxiliary and the Young People's League for the support they have given. The service on Sunday evening. July 22, was very satisfactory to both the investigator and friends, on account of the good work done by Mr. Courlis' guides and the many messages given. The Verdi Quartette sang two numbers, and Miss Ray H. Stillman and Mr. James R. Cocroft sang a duet most admirably. Next Sunday being the last this season, an extra musical programme will be given by the Quartette. Mr. Courlis will give another Ballot Seance, to give all an opportunity to hear from loved ones in spirit life. We thank THE BANNER for the space so often granted in its columns. The paper is always highly spoken of at all meetings. We remain, iars were necessary to do this, and he hoped the Nolan, Misses Wassenburgh and Dunn, Mrs. | respectfully, W. H. Adams, Sec.

Lake Brady, Ohio,

Good speakers and medlums still continue to hold up the banner here at Lake Brady.

Lyman C. Howe, now on his forty-second annual tour, has just bade good-bye to the camp. In his closing address he declared he wished he had forty more years in which to work, for the need never was greater. There is little doubt that Mr. Howe receives his inspiration from a more direct source than many platform trance speakers. He claims no individual control, but covers such a wide range of thought that some of his hearers are, as it were, dropped by the wayside, unable to follow him. He proves, however, that the relation of things is practically infinite, and that one power reigns over all and one substance forms the universe; that mortals in this veil of sense are living at what seems to be the bottom of a vast sea, with only an occasional glimpse through its turbid vaters at the mighty world surrounding them. His arguments go to show that much as mortals think they control the affairs of earth, everything is in the hands of a higher power. He called attention to the fact that though the Czar of Russia had sued for an international peace congress, international wars had immediately followed, and would continue to do so while the lower animal activities continued to assert themselves, while the higher, more spiritual senses, are unawakened.

A severe electric storm has just passed over Lake Brady, destroying a number of beautiful shade trees, among them a stately poplar stand-ing close to the Woman's building, in which during this storm, the meeting was being held. Chairman D. A. Herrick chanced to be the speaker, and no one could doubt he was under control from the fact that while this beautiful tree was twisted from its trunk and hurled repeatedly flapping against the building, he continued right along without a single break of thought or word construction. Such sentences as these dropped from his lips: "Some people are so ready to tell God how to control the universe, and yet they cannot control a single ele-ment of such a storm as this raging around us. This war of the elements, like other wars, and the present one in China, will clear up discordant conditions and bring greater good later on. Prayer cannot stem the tide against nature. People need to learn more of life and less of religion, more of love and thus get rid of the disease of selfishness.

Lake Brady is graced with the presence of two inspirational music composers—Professors Hans Mettke and Frederick Fabricand. The former (German) pianist, and the latter (Russian), violinist.

"Music is a holy language,
Every one can understand,
Heart can speak to heart in music,
Even in a foreign land."

These gentlemen fully exemplify this beautiful sentiment, for in their original duets and solos, every emotion is played upon, in fact the human heart seems to be a stringed instrument manipulated by their skilful fingers. Such music must be heard to be appreciated, it cannot be described.

Mr. and Mrs. Sprague's Psychic classes are growing in interest and numbers, and promise to be the foundation for an educational movement in the line of spiritual science, much needed at Lake Brady. MRS M. McCaslin.

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

As THE BANNER is always ready and willing to give all 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 arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 12 to Aug. 26. Onset Bay, Mass.-July 15 to Aug. 26.

Lake Pleasant, Mass.—July 29 to Aug. 28.

Yilinois State Camp Meeting, Deep Lake.—
July 10 to Sept. 1.

Camp Progress, Mowerland Park, Upper Swampscot .- June 3 to Sept. 30. Island Park, Winfield, Kan.-July 7 to July 16. New Era, Ore.-June 23 to July 16. Island Lake, Mich .- July 15 to Aug. 30. Mt. Pleasant Park, Clinton, In., July 29 to Aug. 28. Vicksburg, Mich.-Aug. 3 to 26.

Ashley, O .- July 29 to Aug. 19. Maple Dell, O .- June 22 to Sept. Columbus, O .- July 1 to Aug. 27. Pon-she-wa-ing, Mich.-June 15 to July 9. Delphos, Kan.-Aug. 10 to 26. Lake Brady, Ohio.-July 1 to Sept. 1. Grand Ledge, Mich.-July 29 to Aug. 26.

Briggs Park, Grand Rapids, Mich .- July 1 to

Verona Park, Verona, Me.-Aug. 3 to 27. Niantic, Conn.—June 25 to Sept. 8. Cape Cod Comp-Meeting.—July 15 to 29. Queen City Park, Vt.-July 29 to Sept. 3.

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methods are all contained in this little book, which will be sent to any one for lie silver, enabling you to be as good an operator as anyone living. Mind you, this can be successfully accomplished by the study of this little book, without further charge.

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