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A QUERY.

BY NED NETTING.

O, is it then a vagrant world?
And are we through the darkness hurled,
With never reck nor ruth?
Throbs there no fond, illumined heart,
That loving, dares the nobler part,
Sweet Charity and Truth?

Must Merit doff her chastest grace,
And smirch with Politics for place—
For leave to view the sky?
And they, the Sacred Muses' thralls,
Must they cringe lowly in the halls
Where Mammon towers high?

Ah, Earth is such a little tot!
Mayhap she wanders, or forgot,
A straying of the Vast.
Oh, yet awhile we'll longer hold,
The Faithful Shepherd safe doth hold
Within His keep at last.

Common Sense vs. Bombast.

BY PAUL F. DE GOURNAY.

There exists, in some quarters, a mistaken idea that Spiritualists are so interested in the spirit-world, they lose interest in this mundane one and neglect its duties. As this world is in point of fact a school wherein we are to learn to fit ourselves for a higher order of things, it is clear that neglect of our school duties will not help our advancement. Let us look at both the school and its duties from the standpoint of common sense, and see how intertwined are our civic and spiritual conditions. But common sense—a very modest virtue—speaks plainly; it is apt to call a spade "a spade," and ignores the art of disguising a truth under glowing descriptions suggested by fancy.

It may be pleasant to entertain optimistic views, to trust in our laws and institutions as the most perfect in the world, and to write or speak exultingly of the great American nation and its still greater future; blind is the patriotism which fails, or refuses to see the social and political dangers that threaten disaster unless we change our methods. We have left the safe path which had led to unparalleled prosperity, to enter one of adventure which brings this country in contact with the unstable nations of the Old World and may involve it in their quarrels and unrighteous schemes for mutual spoliation. This Republic was founded on the principle of RIGHT; woe be the day when it succumbs to the glamour of MIGHT!

We are too prone to boast of our strength, to brag that the invincible American nation can whip the whole world—possibly with England as an ally, some modestly admit, for "blood is thicker than water"—though from so many different national arteries the blood has flowed which causes the great American heart to throb, invidious distinctions might as well be avoided.

But suppose we do whip the world, what then? What possible consequences might follow? History repeats itself, and ambitious nations should not forget the lessons of history. The Roman Republic conquered the then known world; it subjected barbarian nations and taught them the blessings of Roman civilization. Its great men live in history, its sages and philosophers' thoughts were an imperishable heirloom that enriched posterity. Then, at the zenith of its greatness, surfeited with glory and riches, it turned the altar of Republican virtue into an imperial throne. The Roman Empire rose in splendor and fell in shame. It left but a name, little honored by posterity; the wild tribes conquered by Roman valor are to-day mighty nations possessors in a higher civilization.

France, under Napoleon Bonaparte, forsook her dearly bought liberty for the phantasmagoria. Her victorious armies overran Europe, overthrowing dynasties, placing the Emperor's relatives and favorite generals on secular thrones. Fate decreed, "Thus far thou shalt go and no farther"; the invincible *grande armée* succumbed to the rigor of a Russian winter; the star of Napoleon no longer twinkled brightly; it sank into everlasting darkness at Waterloo. France, driven back to her old limits, bowed her neck to the yoke of those Bourbons, to get rid of whom she had made a bloody revolution. But the erstwhile conquered countries retained the political liberties granted them by the conquerors. So true it is that there is no evil so great but some good will come of it.

Thirty-six years have gone by; another Bonaparte sits on his uncloven imperial throne, not the reward of glorious victories, but won by trickery, perjury and violence; freedom crushed, a young republic throttled, France cowed and submissive. Eighteen years of miscalculating, the public conscience corrupted, pleasure the only aim of society. "To day, let us enjoy, we know not if there be a to-morrow." And, verily, there was to be no to-morrow for the third Empire, no to-morrow to that night of shame which saw the armies of France melt before the German invasion. The Empire fell miserably, without an arm being raised in its defence. A few Republican Frenchmen went to the City Hall, they proclaimed the downfall of the Bonaparte dynasty, in half an hour it was all over and the Empress-Regent fled, protected by the American dentist, Evans.

France suffered bitter humiliation; she lost two provinces, but she gained her freedom. Under Republican institutions she has reached a stage of enviable prosperity; she has recovered her wonted prestige among the nations. Despite her internal dissensions, her mistakes

and follies, due to the mercurial temperament of her people, there is no fear the Republic can be overthrown.

England has reached the acme of national prosperity and greatness, but national greed, expansion at any cost, have led her to undertake an unjust war of conquest—not the first she has waged. Imperialism has brought forth all its power to crush a small Republic. Even the pretext of "the interests of civilization and Christianity," is wanting; the Boers, whatever be their faults, are a profoundly religious people; civilized, though of primitive simplicity. Such a war is a crime against liberty. England stands on the brink of a chasm which has swallowed up other potent nations. Paradoxical though it sounds, her weakness lies in her very greatness. She has reached the limit fixed by fate. Who can read the future? Without posing as a prophet of evil, we need but study the world's history to learn that MIGHT may triumph for a time—long enough, perhaps, to be tacitly accepted—God's justice is patient—but a day surely comes when RIGHT, like Truth, crushed to earth, must rise again.

The danger to our institutions, to our national greatness, arising from a false policy, is remote; it is at home we must look for others, more pressing, which affect the social fabric ere they are felt in the national life. That corrupt rulers make a corrupt people may be true when the ruler has autocratic power; in a republic the people choose their rulers, and these rulers are but the servants of the people and may be dismissed if they prove unfaithful to their trust. Hence, with a virtuous people, corruption in high places cannot endure, provided the people know their rights and exercise them fearlessly and faithfully. An independent press, recording the *vox populi* should be a check during maladministration, the ballot box should furnish the remedy against the renewal of the mandate in dishonest hands.

The family makes the people, and the people make the laws, is an axiom which has the form of a truism. Two obvious principles result from its application: Individual responsibility; solidarity of interests. Do we understand these principles and make them our rule of conduct? We speak virtuously, we cry out against abuses—when the abuse does not benefit us—we misuse that greatest of the freeman's privileges, the ballot. We fight for spoils rather than for principle, or, if we are attached to principle, it is with platonic regard, we keep out of the political fray for fear of soiling our skirts, and whichever of these two courses we follow, we are, in fact, helping to rob the people (of which we are a part) of their liberties. We do so unconsciously; a flagrant violation of importance would rouse the masses. But, to-day it may be some inoffensive-looking law, some restriction demanded by the (supposed) majority; next month, or next year, another link is added to the invisible chain whose weight we will know only when it holds us helpless. The *honest* will of the majority is a delusion; respect for the minority's rights an obsolete joke.

There is no drastic remedy for political or social evils of long standing; an acute attack of disease can be speedily checked, a chronic complaint requires patient treatment, the cure is slow and gradual for it is the whole system that is undermined and must be cleansed and fortified. This very difficulty, this impossibility to bring about an immediate change is what discourages the law-abiding citizen and drives the anarchist to insane deeds. The reformer should be guided by an altruistic spirit, for he seldom can enjoy the fruit of his labors; he works not for himself but for others, he defends the generations to come. An Arab planted some date seeds by the desert roadside. "Do you expect to sit in the shade and eat dates?" his companion asked. "No, but in years to come some panting traveler will be glad of the rest and refreshment denied me."

No man should be more jealous of his civic rights, more faithful in the discharge of his civic duties, than the Spiritualist: Spiritual unfoldment is conditional on self-reform, and self-reform extends to all that is wrong, in our political and social as well as private life. The latter, however, is a field of which we have undisputed possession; it is there we may shape not only our personal future life, but prepare the remedy for public evils we cannot cure at once. It is in the home the civic virtues should be inculcated which will determine the conduct of the future citizen and his influence in the legislation of his country. This should be the complement of our children's spiritual education. Our boys and girls (for the girls also are the citizens of the future) should not be left to their untrained instincts, or to the influence, often injurious, of their young companions. They should learn—never too early—that right, justice and truth, combining in love, should guide us in every act of our lives; that before we think of the advantages to accrue to us from any scheme, we should ask ourselves if corresponding damage will not be suffered by others. "Do unto others as you would be done by," and "Do not unto others as you would not have others do unto you," "Love ye one another," are maxims the young mind will not fail to grasp and assimilate, especially if they be illustrated—an object lesson in the daily lives of the parents.

An isolated altruist is, unavoidably, a victim to his principles in a society where selfishness and greed rule supreme; a generation of altruists will stamp those principles on a society in which it is the important, vitalizing factor. Then the laws shall represent the will and character of the people—a character formed under family influence, a will always enlightened because judgment was not clouded by

egotism. If laws cannot be retroactive, neither can they anticipate and provide against unborn conditions. They cannot be made elastic; it is the elasticity given the interpretation of legal verbiage that increases litigation and so often defeats the ends of justice. The language of the law should be so clear and intelligible that any citizen can understand it and know his rights and the rights of all.

What is true of civil law should apply just as truly to national and international policies. There can be but one Truth, one Right, one Justice. The day this idea is understood everywhere the millennium will have come for the sufferings caused by deceit; wrong-doing and injustice shall have ceased to make the problem of life a mystifying puzzle. These three essential facts govern the relations of the most wretched human being with the highest angel from the spiritual spheres; why should they not govern the relations of man with man?

These principles which will make true men and women honest and enlightened citizens, in whose hands the destinies of the republic shall be safe, are the identical principles which give value to Spiritualism as a reforming agent. The true Spiritualist who has learned from the spirit world that, while individually responsible for his acts, he is bound by the moral solidarity resulting from the brotherhood of man, cannot be otherwise than a good citizen, interested in the betterment of the community as much as in his own.

In Spiritualism, therefore, if all Spiritualists will be faithful to their trust, lies the hope of the future—the political and social as well as spiritual hope.

The Spiritual Outlook.

"Watchman! What of the Night?"

BY A. B. SPINNEY, M. D.

Mr. President, Ladies and Gentlemen:

It is proper at this important time and place to take a careful view of the spiritual outlook. As we look over our fair land to-day, we behold suffering, want, wretchedness and vice on every hand. Today there is as much money expended in our country for alcoholic liquors as is expended for food, and not a drop of the accursed stuff is demanded by or aids the human body in sickness or in health. It satisfies no natural or legitimate want, either mentally, physically, socially or morally. As much expended for tobacco as for clothing, a poison that injures the health, dwarfs the mental powers and perverts the moral sense. The records of our police courts show that intemperance is the chief cause of criminals and paupers. Our streets are filled with women, social outcasts, that once were pure as untrodden snow, but they listened to some man's vows of eternal constancy, and fell, only realizing their lost treasure of priceless purity when they saw themselves scorned, condemned, despised by their sister women, while the author of their ruin was welcomed into homes whose doors were closed upon them forever—his offence condoned and quickly forgotten, but no pardon for them. Fellow-men, how long must our civilization be disgraced by this double standard of morality?

In New York alone the evictions from tenement houses have been more each year than those of all Ireland, threefold.

In New York one-third of all the population must seek free dispensaries when sick, and fill paupers' graves when dead. Where is the hope of redress, of salvation, for these helpless, suffering millions, with want and disease on every hand? Is there no balm in Gilead, no physician there?

For nineteen hundred years the Catholic Church, with its priests, confessional, infallible Pope, monasteries, convents and schools, has been seeking to lead mankind out of darkness into light, out of helplessness into strength. No doubt many individuals have been helped, blessed, and lifted to a higher plane of living, yet the ignorance, crime, poverty and disease still exist. With all its impressive ritual, its many forms and its ironclad dogmas, it fails to meet the needs of mankind.

It is opposed to personal liberty, to the unlimited culture of reason, and to the common school system. So only through fear and slavery of mind and soul have they held the masses.

The Protestant faith, so called orthodox, has for nineteen hundred years depended upon the death of Christ to save the world, and has been teaching through belief in his death man could free himself from merited punishment and suffering. Through its moral influence and social power it has helped millions, yet the whole theory is false and insufficient to meet man's needs, to reach and touch the cause of this morbid condition, this cancer at the heart of our social system.

I do not and never shall ignore the teachings of Christ, for the golden rule is the salvation of the world. The life he lived should be lived by all, though its cost be martyrdom to us as it was martyrdom to him.

Then what is the faith, the ideal, the religion that shall save the world, uplift mankind, and adapt itself to men's needs?

Strange as it may seem, I fully believe it lies in a right knowledge and use of the phenomena, science, and religion of Spiritualism. Many there are in our ranks that are very much concerned over the phenomenal phase of Spiritualism, more especially that which occurs and is called for upon the public rostrum.

Personally, I have always been opposed to the same, and would much prefer to see it regulated to the home circle, and private instead of public; yet I see the demand has come from

the people for public tests, and manifestations and mediums are being developed to meet that demand.

It is the old story, the "Survival of the Strongest," in this as in all things else, and speakers should meet the issue with no envy, jealousy, or opposition. We cannot go back to the days of the pony mail carrier or the stage coach, neither can we confine mediumship, with its varied phenomena, to the conditions of the past. The sooner our speakers and the press meet the issue with this idea, the better.

The same power that enables the mediums to thus manifest, will enable the press and the speakers to meet them side by side, with science, philosophy and religion, thus making phenomena the foundation, the rest the building. Neither should mediums who are capable of great tests and wonderful phenomena ignore the teacher, scientist and speaker. All should work together in the building of this new and beautiful temple.

Many of our workers and the press are much exercised over fakes, frauds and disreputable mediums. No one regrets these more than I, yet I find the Master's words on this subject full of meaning. When the disciples came to him and said: "Master, there are false prophets and teachers casting out devils, working miracles and doing many things in thy name." The disciples, no doubt, expected he would expose, persecute and follow after these persons; but note his reply: "The wheat and the tares must needs grow together. The harvest is my heavenly Father's." So it should be with us. Each one faithfully labor in his own field, each one uphold the truth as it is revealed unto him, stand by the right, and so let his light shine, that all may know, feel and understand the beauty, the light and the truth. It will never pay to spend our time in exposing, persecuting and crying out "fraud" to all that does not seem to us satisfactory or genuine, or in examining the lives, acts and tests of others.

If any person is so lost to true manhood or pure womanhood as to practise fraud or deceit in such sacred things, when dealing with the problem of life and death with the proofs of immortal life, and with the existence of God, that person is to be pitied and needs our prayers. Believing as we do in the largest personal liberty in no high priests or board of censors among physicians, lawyers or priests, we should be exceedingly cautious that we make or tolerate none in our ranks. Let the critical public and the common law of our land take care of all impostors or frauds, while we, one and all, exercise the greatest charity and each seek to make his own life, example, mediumship and teachings an ornament to the Cause and a blessing to humanity. The salvation of the world lies in *spirituality*. What do I mean by that? Paul fully explains this in twelfth and thirteenth Corinthians. In the twelfth chapter he says: "Now concerning spiritual gifts, brethren, I would not have you ignorant." And then he depicts many of those which we have among our mediums and teachers, but in closing that chapter he says: "But covet earnestly the best gifts; and yet show I unto you a more excellent way."

What is that more excellent way? Though you have all the gifts in the world and have not charity, it profiteth you nothing; then follows a description of charity in that most wonderful chapter of thirteenth Corinthians. He who reads it and lives it has entered into the fulness of a spiritual life, has learned to live true to his soul and is making a divine use of all his spiritual gifts, making his mediumship, his brain and his body the instruments of the God within him. It is the unfoldment of the soul, the development of the God in us that shall and does uplift the world. When that light shall shine in all men there will be no intemperance, no more dishonesty, envy, jealousy, hate, lying and lust ruling the world and mankind. Then it will be at-onement with God and with the world called beautiful. Man is a physical being with all his physical needs and laws. He is also possessed of a spiritual body with its spiritual laws, but above all these is the ego, the conscious soul, the divine part. The physical can only be controlled and made to live in harmony, peace and health and happiness as the divine life controls all. The spiritual senses and the spiritual gifts that arise therefrom can only be under the influence of wise intelligence and controlled by the same. As we make through soul growth, prayer and sacrifice of self and selfishness, our beings true to the soul, true to the God manifest in the flesh, then will the world have not one Saviour but many, lifting mankind up and out of darkness into light, from the power of sense, passion, life, into a spiritual use of all things and all their beings. Then will charity like a mantle cover all humanity, and pity, not condemnation reach out to help each and all.

Would you as Spiritualists excel those whose dogmas and methods you reject and cry out against? Then let your teachings, your lives, be more full of charity, forbearance, helpfulness and sacrifice for all humanity, than theirs. Protect yourself and the Cause you represent from all who endanger you or the Cause you are engaged in, but persecute none. Be so lifted up with spiritual light, life, love, charity and good deeds that you, like one of old, shall draw all men unto you. Hold no jealousy, hate or enmity in your heart toward anyone. Speak ill of no one, but if your brother err, go to him in the spirit of kindness, love, and gentle reproof, and try to turn him from his waywardness, from the injury he is doing himself and others. This spirit of love will do more to protect our mediums from the temptation of deceit or unholiness of mediumship than all the exposure in the world. It will help them to

help themselves, and to bring into and around their lives a higher class of forces. This same spirit will lift up the fallen and teach men and women a higher happiness than intemperance or lust can bring to them.

Law may and does restrict crime, intemperance and social evils, but the cure alone comes through unfolding man's soul life and making him to know and feel that his happiness and salvation for this life and the next, consists in living true to his soul, to the light that lights every man that cometh into the world. This beautiful Masonic Temple in your city of Chicago, I believe the first sky-scraper that ever went so much heavenward, has a deep, firm solid foundation. Long and well did the workmen toil to make it firm and secure. All would have been a failure had it been less so. So it is with the Temple of Spiritualism and its beautiful philosophy and religion. The phenomena are the foundation upon which rests all the upper structure. Through the phenomena we have confirmed the Scripture proof of individual entity after death. Through mediumship, with all its impositions, mistakes, and temptations to fraud and deceit, do we have the only proof of spirit communion and continued existence beyond the grave. Through these means is Scripture made plain, and inductive, scientific philosophy made true.

Yet this beautiful temple could not alone exist and tower hundreds of feet toward the blue heavens, simply because it had a good foundation. Upon this foundation must rest the many hundreds of iron girders and all their connections. These we will compare to reason in man. Above these come the tile and the coarser finishings. These we will compare to education and all the many sciences that unfold, beautify, adorn and perfect man's reasoning powers. Then comes the finer, the more beautiful interior finishings, even to the marble inner walls. These are the finer touches of spirituality which makes even the foundations, the walls and the rough, solid skeletons beautiful.

In the building of this temple there were many workmen. Some to dig deep and drive the piles, to lay the stone, to fashion the iron, the tile, the marble blocks; others to mix and lay upon the walls the mortar—cunning artisans each in his place, each to perfect his part. One could not say to another, "I have no need of thee." Each filled his own niche, performed his own allotted task. Each was equally important to the building of this wonderful temple.

One master mind alone was above all the rest in this structure—the mind of the architect. He alone planned the temple and controlled all the many workmen. So it must be in the building of our spiritual temple, in redeeming mankind, and lifting the world to a higher mental, moral and spiritual standard. The master architect must be the obeying the voice of the divine in us—being true to the soul's highest conception of right and justice. Then, and then only, will all spiritual gifts be illumined by angelic light; then, and then only, will all mediumship become sacred. We must meet the verdict, "By their fruits ye shall know them." Then, and then only, shall the world be uplifted and upheld by us instead of suffering from the impostures, dogmas, forms and church slavery that now hold mankind in bondage.

May the love of truth, the light of heaven, and the God within you, guide you all as mediums, speakers and workers in this National Convention assembled, in your deliberations here, in your work at your homes, and in your relations with each other and with all who may come within your reach. If you thus live then shall the world know that we have the living waters within us and the truth that makes all men free—the power, the truth, that makes this life a success and full of joy, and death but a transition to the plains of Elysium!

Aim High.

One cannot afford to stop. In action, in effort, strength is gained. Every obstacle overcome, every victory won, deepens the power of self-control.

Blessings come to the person who looks up, not to one who looks down. One must see the sunshine, even though the clouds are thick and dark. One must see the good in a fellow being if he would be undisturbed and uninjuriously moved by the perturbances of the weak and undeveloped. Sight must extend beyond the surface when and where anger sinks the real man. One can hardly travel well in the present without the sight that extends beyond the material. One must be grown to look beyond the gross and vacillating if he would live an undisturbed life.

Aiming high and looking upwards make a person positive to the lower and weaker. Every thought, every action, every emotion, is either positive or negative to every other thought, action or emotion. The truly positive man is the superior man; the truly negative man is the inferior man.

The man who is superior to anger, hate, revenge, slander, is the only man to whom should be delegated authority. Such only should be placed in positions of trust and honor. When such men are placed in positions to deal with and for others, authority will not be exercised to darken the life and obstruct progress. When the truly positive man leads, bars will be less, obstructions to natural growth will be fewer; and the general aim higher. When the universal aim is on the bright side, evolving of the better man will be hastened and the shackles of common slavery will bless more and might will curse less.—Exchange.

Written for the Banner of Light.
BY LATHA L. HANDOLPH.

Oh, weary hearts of earth, be still!
Voices not your sorrow, pain nor care;
Conditions similar to yours
Exist about us, everywhere.

Each heart hath troubles of its own;
The life of life is hard to bear.
Be not a coward in the strife,
But willing to accept your share.

See! Justice holds aloft the scales,
While we our burdens heavily deem.
Life's pleasures weighed against its ills,
But make the latter lighter seem.

Were this not true, but few, methinks,
Would wish, in woe to labor here;
But cast aside their earthly garb
To enter on a higher sphere.

The law of compensation rules
Throughout all nature's broad domain;
And that which seems a total loss
May prove, at last, our greatest gain.

Our sorrows and our trials, all,
Are lessons which we should not spurn.
They serve to teach us truths sublime
Which, while ascending, man must learn.

Oh, blessed souls! together bound,
Through wisdom, by fraternal ties,
Embracing all of life on earth,
And all that dwell beyond the skies;

Know we are one with all that is—
Nor deem my words an idle dream—
Eternal progress is our fate,
Forever nearer the Supreme.

So we shall yet evolve—unfold
Our being's part we call divine.
Look up! rejoice! that life is one
With God. All may in time be thine.
St. Louis, Mo.

The Soul a Source of Knowledge.

BY IDA L. SPAULDING.

Age does not circumscribe, limit or dim man's prospects, all accepted theories to the contrary notwithstanding. There is just as much to live for, just as much to be gained, just as great promise of success as in the golden days of youth. In fact, age has the advantage. Judgment and experience have taken the place of untutored powers and the often too high hopes and enthusiasms of earlier years. The individual has gathered to himself forces of inestimable value to him in the pursuance of any desired course or line of thought and action that he could never have commanded in his crude, visionary youth.

O, why do mortals mourn over the crowning years that bring only strength, increased power and maturity, and esteem the precious moments that remain to them after attaining to middle age as the least important of their lives when they are the acme of earthly existence? Every coming moment in the mortal form is of greater value than any that has preceded it, and every year here but strengthens, glorifies and perfects the spirit for the life beyond, which, in accordance with divine law, cannot be begun with advantage to the individual until the life on earth has been fully rounded out.

With the unfolding and growth of spirit comes strength of body when man learns to obey the higher laws of his physical and spiritual being. The form of the aged may not be as robust, but it is better fitted for the advanced work of the spirit than is the vitally stocked form of the youth with its material demands. Perhaps you may not understand me. I do not speak of sensuality, but of seriousness—a vast difference. The youthful body, however finely organized, vigorous and overflowing with animal spirits, must naturally subordinate the spirit to itself for a time and dominate it to a certain extent.

The man whose life has been a constant succession of progressive achievements finds his greatest usefulness to himself and mankind in his ripener years, often to his last days. And he is not necessarily one who has retained his physical youth, but rather one who has cultivated and developed his spiritual being. The vigor of spirit animates his frame, making it subservient thereto. He has outgrown his youth with its crudities and irresponsibilities, its illusions and vain fancies, while his highest hopes, his loftiest ambitions and most beautiful ideals remain and are augmented with advancing years. His developed spirit dominates his physical, and this is the secret of honored and honorable old age and a well rounded-out life.

Therefore, let not your hearts be troubled at the approach of age, knowing that life's possibilities even here on earth increase with each experience, whether pleasant or otherwise; that the very sweetness of life you have not tasted until you drain the last drop, and that the great future holds for you nothing grander and more satisfying than the results of a long and well-spent life on earth, whether or not successful from the point of view of those who gauge their judgment by outward appearances.

Contrary to general belief the strength, health and physical abilities of a normal old age are sufficient for accomplishing the greatest brain work the human mind can conceive of on this plane of being, provided the individual allows the spirit to dominate his everyday thoughts and deeds. And this brings us to a consideration of the importance of submission to the dictates of the spirit—our own individual spirit.

When man makes his body and intellect the willing servants of the spirit, he will not only receive knowledge transcending the judgment of mortal life, but he will find opened up to him, through his intuitive faculties, new fields of beauty and grandeur hitherto undreamed of. What we call intuition is the knowledge of the soul, and those who listen earnestly and attentively to that inner voice will never be led astray. Not that any one is advised to lay aside his judgment and reason by any means, but there is a knowledge transcending that of earth, which, illuminating our understanding in the hour of peril or at the instant of some crisis, we generally designate inspiration.

The soul is not encased in the body as in some prison cell, cut off from all ken of the realm of soul and all opportunity to gain greater and more valuable experiences. Unconsciously to ourselves it not merely exists but lives above and beyond the confines and limitations of materiality. It is our privilege and should be our supreme desire to become more intimately acquainted with this higher or real self, in order to make our life here more profitable to ourselves and our kind, and to fulfill our mission on earth, which is to allow the soul to express itself as perfectly as may be through materiality. It has knowledge of immense value to us in our outer life—all, in fact, that we need to make of existence on earth the grand success with large and rare achievements that it is designed to be by the infinite law that governs our beings.

A very small percentage of those who pass from the material form into the spirit-world are prepared to understand and live a truly spiritual life, while a very few on earth live a spiritual life, which is the only truly profitable earth-life. When, therefore, we speak of one world at a time being sufficient for our needs and development as intelligent, immortal beings, we do not realize the crowding, dwarfing effect of such a view upon the spirit. I do not mean that we should live in the next sphere of existence while future life is in the sphere of clay, or anticipate the future at the expense of the present, but what I desire to emphasize is the fact that the most satisfactory and therefore the ideal life realized, is an interblending of the material and spiritual, a development of body and spirit.

This reservoir of knowledge which the soul possesses may be ours to draw upon in the outer life by simply establishing and maintain-

ing a line of communication between our two selves, for, understand, we are dual by nature. As Spiritualists we have learned, if we would keep in constant and perfect communion with the denizens of the spirit world, the absolute necessity of providing them with the proper conditions whereby they may be enabled to approach us. If we are wise we devote a certain hour each day to our "sittings," and we keep our appointments with our spirit guides with the conscientiousness and punctuality that mark our dealings with our fellow mortals. In gaining an intimate acquaintance with our higher self, it is of equal importance that we should withdraw ourselves at stated intervals from the outside world and all thoughts connected therewith, listen to the still small voice that speaks to us from within, and permit ourselves to be dominated by the power of soul that shall sweep from our hearts the petty cares and trials that assail us. In the grander view of greater objects we shall lose sight of the irritations, the animosities, the strifes that have absorbed our energies to our detriment. Restored to equanimity and strengthened by the influx of higher thoughts, loftier aims and nobler ambitions, we shall turn to the outside world after our brief period of seclusion the conqueror of ourselves and of our environments.

Certain East Indian occultists go to the extreme by withdrawing themselves from all participation in material affairs and association with their kind. The result is an abnormal development in one direction and a corresponding dwarfing in the other, and, were their positions tenable, they needs must acknowledge life on the material plane not only a failure, but an egregious mistake on the part of the Creator or Over-ruling Intelligence of the universe, whereas the need of the soul is a full and perfect expression as may be in materiality, else we would not find ourselves inhabitants of this planet.

Individuality should be the keynote of our lives, and self-reliance our watchword. We are more dependent upon ourselves for the proper fulfillment of our earthly mission than upon any individual or power. We as Spiritualists have deprecated the slavish following of the world in the footsteps of certain leaders high in authority, particularly in matters pertaining to religion, but we in turn have made the mistake of listening to and accepting unquestioningly whatever has come to us from the spirit-world, evidently failing to remember that disembodied spirits do not differ essentially in thought, feeling and judgment from those embodied. To them we have looked, very properly, for guidance and protection, for advice and knowledge as well as for comfort, hope and cheer in the hour of trial and affliction, and never, be it said to their everlasting honor and glory, have we, when asking for bread, been given a stone, however ill we have repaid their loving kindness and devotion.

But we have turned to our spirit friends for guidance in those matters which our own soul alone comprehends and has knowledge of. The secrets of the heart, the inner experiences of life are not revealed to any finite being, spirit or mortal, in their entirety. They observe us from their point of view outside the inner workings of the spirit, and draw their conclusions more or less correctly according to their facility in reading the real self of a fellow-creature, but our own soul knows, and in our dependence upon others we dwarf instead of cultivating and developing our own powers. We submit the door to knowledge within us, which is stored therein for our benefit. We alone hold the key to that vast storehouse, but we refuse to unlock our own treasury and foolishly go about begging from this one and that one that which we already possess. While I accord to spirits—none more gladly—the right to dictate to mortals in all matters pertaining to their great and beneficent work of disseminating the truths of Spiritualism, and would act in harmony with their every wish in this direction; while I quite agree that their new experiences and new point of view fit them to become our wise counsellors in a greater degree than was possible while encumbered with materiality, I do assert that in those affairs relating to the spiritual unfoldment and growth of the individual, our best adviser is our own soul, that, when we listen earnestly and prayerfully, speaks with no uncertain voice, and to whose admonitions it is to our lasting advantage to pay heed.

Blood! Blood!! Blood!!!

A few months ago a writer of doggerel verses compiled a vulgar jingle on the question of the South African war, urging the public to relieve the government of their responsibilities and Pay, Pay, Pay! Various newspapers collected money, presumably for the private soldier, although it now appears that the pensioned widows and orphans of officers are also to be relieved from Tommy Atkins's Fund. How this Fund is administered we know not, but we are aware that at least one soldier wounded at the front and invalided home has since been obliged to seek the friendly hospitality of a London Pauperhouse. Recruits, please note!

And meanwhile under this infamous Government of company promoters and directors, the carnage goes on. The sons of the poor are dying on veldt or in hospital, for the sake of the mine owners, capitalists, and thimble riggers on the Stock Exchange. The blood of these soldiers is on the head of Chamberlain and his crew. Them the bereaved mother may curse, the sweetheart hate, the children execrate. "It is sweet and honorable to die for one's country," said the Latin poet. We agree. But for whom are these men dying? For a hybrid breed of English adventurers, Jews, Germans, Americans and other nationalities, whose one object is gold. The earnest man thinking of this great crime going unpunished, may well doubt of the existence of a just God. The world has never witnessed more impudent and cruel piece of robbery and murder than this war in South Africa. Yet a large section of the public conscience remains unawakened to our crime. The teachings of our Scriptures have produced a generation of hoodlums. "Butchery done here," says John Bull, in a white surplice.

ASHANTEE.

As if the ex Republican's blunders in South Africa were not enough, here we have another of his muddled jobs on our hands in West Africa. We remember his tricky treatment of the Princes Anang, the envoys of King Frenshuh. In his insolent way, instead of recognizing their authority, he had them tried at the Gold Coast, where, to his mortification, they were acquitted. Like all superficial men, he thought a little fuss in Ashantee had settled a serious situation. The public have now to pay a fresh tribute of blood and money to relieve us of the effects of Chamberlain's blunders. Vultures follow this man's footsteps—a political mountebank with a nation for his performing puppets.

CHINA.

The smell of the blood of the unhappy inhabitants of the Soudan whom we recently slaughtered to the number of 12,000 in order to steal their lands, still smokes in the air of Egypt. Rumors of fresh troubles in that quarter are rife in connection with these people whom we hypocritically pretended to come and protect. From what? From themselves. Ridiculous pretence! But our gory Government will allow no Pressman to penetrate the Soudan, just as they have allowed no journalist to telegraph the truth from South Africa. Eye witnesses to murder are inconvenient, whether it be the case of individuals, or of nations. As on England now worships Mammon, it has no longer the eye of a God to look about.

And now the Government has involved us in a fresh horror in China. England's fangs fairly drip with gore. She is having a blood-bath after her own heart. As a consequence, great is the joy among the swarthy, ignorant, and misshapen spawn who, to the eternal disgrace of our country, our foul governors have allowed to grow up in our midst. They have enslaved the males and refused to educate the females, who are the mothers of the race. What wonder at the attitude of the items who live and die in their slum, when the hearts of the sanguinary priests of Baal dance with glee. Yet to these latter there is a drop of gall in the overflowing cup of enjoyment. To the

multitude war is our Bala-dant—a much more horrible contest than those we sanctionably condone abroad. And you are the priests of our Paran country in the first row, frantically applauding the reckless arena! Lord Salisbury, the Pro-Gore Prime Minister, must now be numbered among our supporters on the missionary nuisance question. He has told the members of an imbecile body entitled the Society for the Propagation of the Gospel in Foreign parts—a gospel which they have by no means succeeded in propagating at home—that "the Chinese and other nations had the idea that missionary work is the mere instrument of a secular Government in order to achieve the objects it had in view.... It was a high duty with them to temper their enthusiasm with Christian prudence, so as to avoid the shedding of the blood of their own countrymen—the soldiers and sailors." This from the mouth of a Prime Minister means that the missionaries are arant pests; that they do more harm than good; and that if they do not leave off their mischievous interference with other people, they will be left to their own, well merited fate. A gentleman just returned from China, where he has been many times, and knows the country well, has told us that the "missionary" work is all moonshine; that these half-educated clerics become men traders; that their efforts are absolutely fruitless, except in the direction of making men hypocrites, thieves, drunkards, and liars. Is this wonderful? Which of us at the estate of manhood on being told the Hebrew Greek legends which are the base of the Christian religion would believe them? The clergy at home—at least those of them who are well enough instructed—cannot accept them, although these doctrines have been instilled into them with their mother's milk. More than half the clergy in this country are Agnostics; but then they have to make a living, and they are not able to succeed at any other trade.

The morality of these gentry who proceed on mission work is marvelously shown by Bishop Lugwell, one of these holy envoys who, writing to the Times on February 22, 1897, praises the "vigorous action" of the Royal Niger Company with its guns and its forts keeping the "poor heathen" in order. The missionaries of Christianity, in the distorted form in which these spiritual bagmen conceive that religion, are like the missionaries of Mohammedanism in the earlier centuries. They "spread the gospel" with the maxim gun, and behind them are shoddy goods and adulterated gin. The Government—a Tory and Established Church Government, too—at last waking up to the evil of these clerical pests who have drenched the world with so much innocent blood. The insolence of the upstart missionaries of so new a religion as Christianity, venturing to "reform" the Chinese, whose religion—ancestor worship—a form of the Combit, or Positivist Religion of Humanity—was in existence many centuries before Christ, and at a time when the forebears of our squab, dull, black-coated gentry, were running about painted savages and cannibals. Rather do we need Chinese missionaries in this country, which has surprised the world by showing it contains the elements of perhaps the most brutal, ignorant and undeveloped population in Europe. Christianity riding on a maxim ought to be met with its own weapons. Not one penny of our money ought to be spent in the protection of these men. Let them take the risk, if they like. The history of missionary work has been one of demoralization. The missionaries have made real converts and where. The system is a ghastly fraud. It is supported by people suffering from softening of the brain. When one looks around and sees the need of missionaries at home, foreign missions can only be regarded as a device of the devil. The cult is supported by those teeming fictions, and most awful begging letters known as missionary tracts.

INDIA.

In this connection our colossal insolence and want of shame is again exhibited by our callous indifference to the sufferings of the famine-stricken population of India. As a nation, we have made everything we have a fancy for. The native Australian, Tasmanians, Maories and Red Indians have withered by contact with us. We have ruined Ireland, and are doing the same in India. We do not know now how the Hindustani are going to tolerate our self-seeking rule. We should not be surprised if our Imperialists were to drive India into rebellion. The very troops which we have sent to help us to fight the farmers in South Africa, and now to China, are paid for out of the revenues of a country suffering the horrible throes of one of the worst famines on record, while we, the conquerors and squeezer, look on and laugh. The world has seen nothing equal to this cold and calculating brutality. If the Indians do not help themselves, they may depend on it no help will come from England. She has her hands full suppressing the Independence of Free States. She is preparing larger coffers to store the plunder gained by rapine. At this moment the Devil is England's Deity, and the multitude hail their new Divinity with a rapture which they never displayed towards the old.

OUR ELECTORAL FUND.

Well, for those who believe that our Imperialists are driving the ship of State upon the rocks of ruin, there is one plain duty—to purify Parliament from the company-promoters and money-mongers who disgrace that assembly. Can we not send into the House of Commons fifty men of ability, courage and honesty? We can, if all the scattered forces of Democracy are prepared to work in harmony, and if the people are willing to put down their pence to save men from being muzzled by the acceptance of the official bribe for election expenses, etc. Will the people do so? We have undertaken the responsibility of carrying a fund toward this end. Will they respond? If they do not, we confess to viewing the future with the most gloomy forebodings, as it will prove that the spirit and manhood have gone out of the nation.

If every man were to contribute a penny a week, we could rouse the country. Here is no question of theory, but a deliberate proposal to establish a new Democratic Party, which shall ignore the old party differences, no longer existing except in name. All new movements have been made by the few. It is for the people to say whether their long servitude has engrained slavery in their bones; or whether there still remains enough of the fire of freedom to animate them to conspire to throw off their political and social masters. The few govern and possess; the many labor and dodge the workhouse. The multitude are fooled with "glorious lies." The select look upon them as so many performing animals in a circus. The donkey that turns the wheel of the well of Caribroke Castle by unendingly turning a circle of wood represents the condition of the majority. The minority sit aloft at their ease, look on, and laugh at the labors of the patient beast below.—W. M. T., in Reynolds's Newspaper, London, June 24, 1900.

Persons think too much about what is to be instead of what is. There is too much thought about another world. The world of to-day is the one to consider. The innumerable forces and processes of to-day are quite sure to evolve another world to-morrow. There are means by which every individual can evolve a higher world. Every person is in the world he builds. There are a succession of worlds from the period of conscious openings to the unlimited beyond. Beginnings are nowhere, openings are everywhere. All worlds are as individuals make them.—Ez.

To understand any man, we must have sympathy for him, even affection. No intellectual soundness, no amount even of mere pity for him, will enable us to see the man from within, and put our souls into the place of his soul. To do that, one must feel and confess within one's self the seeds of the very same errors which one reproves in him; one must have passed more or less through his temptations, doubts, hungers of heart and brain.—Charles Kingsley.

Every man is a dialectician, he is scholar or boor, in as far as he tries to use no words which he does not understand, and to sift his own thoughts and his expression of them, by that reason which is at once common to men and independent of them.—Charles Kingsley.

Concerning Prophecy.

BY GEORGE A. BACON.

In dealing publicly with great controversial questions, whether historical, ethical, religious or political, especially when any one of them is sure to be either of general interest or special concern to many readers, it is always wise to remember the sage advice of Shakespeare:

"In cases of defence, 'tis best to weigh
The enemy more weightily than he seems."

Mr. T. Darley Allen, in a late number of Ideas, has a defence of the Bible which is as singular as it is unsatisfactory. It is fluent in behalf of its popular acceptance, but weak as a means of support. In his contention for the truth of the Bible, he calls attention to a plain prediction of the Scriptures concerning the Jews, etc., as evidence of their infallibility. But supposing that it is shown that many of the Biblical predictions have failed to be fulfilled, while others are impossible of fulfillment—what then?

The particular prophecy alluded to is not given. The predictions mentioned in the Old Testament, those by the lesser prophets as well as by the greater Prophets, are more numerous than ordinary readers are accustomed to realize. I Kings xxii. speaks of four hundred prophets as being together at one time. From the Scriptures we learn that there were true prophets, prophetesses, professional prophets and false prophets. The true prophet did not speak in his own name, but in the name of Jehovah.

Encyclopædia Britannica says: "When one was approved as a prophet, no one was permitted to put him to the test or to criticize him," yet the criterion of all true prophecy is the fulfillment of the prediction. The same excellent authority also says: "The work of the Hebrew prophets has been habitually approved, not in a purely historical spirit, but under the influence of preconceived ideas."

The office and function of a prophet were not directly so much to foretell the future, as to predict in religious instruction—to reveal the will of God. In his "Right and Wrong Uses of the Bible," Rev. Haber Newton says: "I know of no one passage of the prophets which can be certainly said to point to any event beyond the near future." And Rev. Washington Gladden, in "Who Wrote the Bible," says: "The predictive function of the prophet was not the prominent feature of his work. By far the larger portions of the prophetic utterances were concerned with the present, and made no reference to the future.... Samuel was a great prophet, but Samuel was not employed in foretelling future events.... Elijah and Elisha were great prophets, but they were not prognosticators; they were preachers of righteousness to kings and people."

Moses says (Deut. xviii, 22): "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet has spoken it presumptuously."

Tried by that just rule, how few of the prophets but spoke presumptuously? Thus spoke even Isaiah; as did Jeremiah (33, 17, 22), who prophesied for the restoration of David's throne and all the Jewish polity, even the ceremonial law, all of which was to last as long as there was sea or ocean.

The prophet Isaiah, 49, 3-4, was likewise presumptuous as was Ezekiel, 12, 13, and 14, 9. Daniel's prophecies, on the other hand, were fulfilled long before the date given when they were written. Joel's prophecy that the children of Judah should sell the inhabitants of Tyre and Sidon to the Sabines, was never fulfilled; nor that other prediction of his, that while Egypt and Edom should be a desolation, Judah should dwell in the land forever and Jerusalem from generation to generation.

Obadiah with his one chapter, (see verse 15 to end of chapter), promises that which has never been fulfilled. Amos, who lived between seven and eight hundred years, B. C., thus truthfully testifies of himself: "I am no prophet, neither the son of a prophet." Certainly his predictions, 14, 11-15, still await fulfillment. Jonah and Micah were like unto the others. Hagai's two predictions (2, 6, 9, and 2, 20, 23) have not yet come to pass.

Zachariah promised many things concerning Jerusalem which never came true. The burden of these many prophecies is directed against the enemies of Jehovah, with terrible threatnings on one hand, and promises of wonderful favor to the faithful on the other. They further relate to the restoration of David's throne and the return, not only of the Jews, but of all Israel, Israel, however, has never returned; on the contrary it has lost its identity.

Speaking of Prophecy, Paul says (I. Cor. xii, 28): "God has set some in the Church, first as apostles, second as prophets, third as teachers." Thus we see that he gives to prophets only a secondary place in point of dignity. But Paul's view of the matter was of a much later date, and possibly he was not wholly disinterested. Enough, however, has been said to show that, while a highly prized book may contain certain predictions which are subsequently verified, it is also shown that it contains many others that have not been fulfilled; that it is not wise to ignore the latter and claim infallibility for the whole.—From Boston Ideas.

Salisbury's Solemn Warning.

BIBLE AND GUNBOAT.

The Chances of Converting the "Heathen Chinese."

Lord Salisbury, speaking at a recent meeting of the S. P. G. at Exeter Hall, said this was a great occasion in the history of the Church and of the nation. He felt himself somewhat a stranger, as missionaries were not at all popular at the Foreign Office, and he would be regarded there today as a deserter. It was often said that appeals to savage peoples were sometimes made in the shape of a gunboat, and this method diminished the spiritual aspect of Christian teaching. It laid it open to grave and unjust suspicions. They had a proverb in the East, "First the missionary, then the Consul, then the General." It was evident that those countries most active in missionary work were also most active in expanding their frontiers. This could not be helped, although it was to be regretted.

THE CASE OF CHINA.

They observed that in China at the present moment all the people slaughtered were Christians; not because the Chinese disliked their religion, but because they had the idea that missionary work was a mere instrument of the secular Government. This was very unjust, but the fact did not diminish the reality of the danger that arose from the suspicion. The result they saw in the terrible spectacle of bloodshed now going on in China. Caution and prudence were the duties of missionaries in a foreign land. It was a high duty with them to temper their enthusiasm with Christian prudence. They should always remember that, perhaps, owing to their indiscretions, events would happen which would cause the loss of many lives to avenge what had been done to them or to obviate such occurrences in the future. They ran the risk of bringing about contingencies of a terrible nature.

A WARNING TO MISSIONARIES.

He impressed upon them the importance of their relations with the Mohammedan peoples. The carelessness of British missionaries among these peoples would light a flame which it would be hard for them to suppress. The chances of converting these peoples were infinitely small, and the danger of producing serious and permanent convulsions was a danger they had to bear in mind. He urged this upon them as an eminent Christian duty to abstain from all appearances of attempted violence on the religions of these subject peoples whom they sought to Christianize.—Exchange.

If you are not now a subscriber to the BANNER OF LIGHT you should become one at once. Terms \$2.00 per year in advance.

Goebel Medical Statutes.

At the last session of the Legislature of Massachusetts the attempt was made to fold into the medical statute a section placing the practitioners of Christian Science, Mind Cure, Faith Cure, Clairvoyant Practice, Mesmerism, etc., under the supervision of the State Board of Registration. The supporters of these methods besieged the committee having the matter in charge in such numbers as to compel a confession that the School of Christian Science in Massachusetts had more members and practitioners than either the Eclectic or the Homoeopathic. If a Board of Registration was to be appointed with reference to numbers, Christian Science would have its representatives there to the exclusion of some of its adversaries.

The attempt to suppress minorities by arbitrary legislation and legal persecution has been several times tried all over the world. The Roman Inquisition was created on that line. The Massacre of St. Bartholomew was of the same character. It has not succeeded in religion; time will show whether it is to prosper in relation to the healing art.

We have witnessed a conflict in Kentucky almost a civil war, growing out of an act of legislation. On July 17 a political convention met at Louisville and nominated a candidate for Governor. The sole issue was the "Goebel Election Law." That measure is criticised on the ground that it places the machinery of elections in the hands of one political party exclusively, giving it power to operate it to the disadvantage if not the virtual disfranchisement of its opponents.

The presiding officer in his opening address denounced the Goebel law, saying that the issue before them was not a question whether the Constitution of the United States follows the Flag, but whether the Constitution is worth anything under the Flag.

The medical legislation in many of the States of this Union has already forced that very issue. It is acknowledged that there are in direct disregard of the safeguards of the Federal Constitution. The only pretext for their validity is "Police Power." That pretext is just as valid, just as righteous, for a Goebel election law as for a statute to regulate the practice of medicine. The Legislature of Kentucky has just as good a right under police power, and just as valid an excuse to enact a law to protect the people of Kentucky from unworthy and incompetent rulers. That is all the enormity there is in the Goebel law. Sauce for the medical goose is just as good for the political gander.

Goebel Medical Statutes exist in the following States: Illinois, Iowa, Louisiana, Minnesota, Montana, Nebraska, New Mexico, North Dakota, Ohio, Oregon. In some of them there is a chance for liberal construction, and the restriction in Iowa has been set aside by the Court.

Lawyers of the superior class, both in New York and Pennsylvania, have declared that a case well prepared and carried to the Supreme Court at Washington, would result in a decision that would sweep the whole rubbish out of existence. It is notorious that not one of the obnoxious measures was ever devised by any body of the people, and a referendum would show it. They were worked through Legislature by hugganuggan, professional harlotry, and other means of immorality. And if they are just and proper, by the same logic, the Goebel election law is an upright and justifiable enactment. A. WILDER.

Banner Veterans.

BY WILLIAM FOSTER, JR.

Mrs. Martha W. Bonney, of Mattapoisett, Mass., and Mrs. E. Mowrey, of Grand Rapids, Mich., are truly BANNER OF LIGHT veterans—veritably mothers in "Israel" of Spiritualism—by reason of their many years' support of THE BANNER. They are to be congratulated for their good sense and staunch love of Truth. They have had a feast of reason, a sweeter of life, a solace from week to week, as they have plodded along toward the sunset. I am less of a veteran, as my connection with the paper was later. I first saw THE BANNER in 1887, on my removing to Providence. I had become interested in Spiritualism, although an Agnostic, through friends who had witnessed the phenomena, having become convinced there was a something worth investigating. I attended lectures which arrested my attention and provoked much thinking. I purchased THE BANNER occasionally, finally becoming so much interested that I must have it each week. Finally I began fling the paper, and now have sixty bound volumes and thirteen unbound. The latter I hope to have put in permanent form sometime. Scattered along the volumes a few numbers are missing, it being a marvel that I have been able to keep the file so nearly perfect. My file commences with October 3, 1861, and, having begun with the paper in 1887, I must have taken it some years before I commenced the filing. I therefore must have commenced with volume V, or VI., taking me back to the infancy of the paper.

I value these volumes beyond any measure of money, for they are a record of the rise and progress of Spiritualism, a treasury of thought and philosophy of inestimable value abounding in a wealth of facts, incident to the phenomena, which constitute a solid, granite foundation on which rests the superstructure of the New Dispensation. Sometimes as I run through the pages I wish I had the means to publish a compilation of the good things there found, that they might be preserved for future generations to know the wars and menings whereby the simple raps at Hydesville in 1848, became a great factor of progress, a revolutionary power, emancipating individuals and people from the yoke of a theological bondage which for centuries had been the means of a senseless faith, a blind superstition, a shackled intellect. Would that such a compilation might be made, for it would perpetuate the thoughts and labors of a body of men and women deserving the immortality of the ages. Warwick, R. I.

Texas Singing Mouse.

Warbles Like a Canary and Attracts Much Notice in the Lone Star State.

Mrs. M. E. Marshall, of Brownwood, Texas, has in her possession a singing mouse. This wonderful little animal was captured in a trap in Mrs. Marshall's home several months ago. Previous to its capture the inmates of the house frequently heard loud and most beautiful singing which seemed to come from the walls of the building. The notes of the music were almost identical with those of the canary bird, except the volume of music was much louder. Many long and fruitless searches were made for the supposed hidden canary, and finally, some of the people who knew of the remarkable musical phenomenon had their superstition aroused and the report was circulated that the house was haunted. Mrs. Marshall, however, was willing to live with such a musical ghost.

One morning a beautiful dove colored mouse was found in a trap in the pantry. The color and general appearance of the little animal attracted immediate attention, and while the household were gathered about the trap inspecting the captive, it began to sing like a canary. The notes were strong and clear. The news that a musical mouse had been captured at Mrs. Marshall's house soon spread throughout the town, and hundreds of people called at the place and saw the little animal and heard it sing. A handsome cage was provided for it, and it soon became completely domesticated. It sings hour after hour and seems to enjoy the distinction which it has attained. The mouse has been visited by people from far and near, and no one is able to explain the remarkable gift which it possesses.—Exchange.

For Over Fifty Years.

Mrs. WINGLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, relieves pain, always all pain, cures wild colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Children's Spiritualism.

A BOY.

A boy I once knew—
A rogue he was, too—
Had hair of gold
In curls that rolled
Adown his back,
Making a track
Straight toward his feet
His toes to greet.

His eyes were blue,
His soul looked through
The windows, placed
Where sunshine traced,
Beside his nose,
Tints of the rose
Whose wondrous hue
Brings health to view.

This boy loved play,
And many a day
He could be found
Upon the ground
Making mud pies,
Or in surprise
Watching a toad
Asleep by the road.

He loved to swim,
And ventured in
Each summer day
The river's way,
To remove the heat
From off his feet,
And make his head
Feel far less dead.

When winter came
It was the same;
This boy I knew—
(A rogue he was, too)—
Would try to swim
The wash-tub in.
He'd find it small,
And then he'd squall!

He tried the sink,
But I really think
He'll never repeat
This swimming feat
In an iron tank,
But will seek the bank
Of river or lake
His bath to take.

In looking round,
A barrel he found,
'Twas filled with down;
This boy in brown
Just doffed his clothes,
Took off his hose,
Then jumped right in
And tried to swim!

The kitchen floor
Was covered o'er
With snowy white—
A fearful sight,
So I am told,
'Twas to behold,
He swam in flour
A full half hour!

He chanced to look,
And fairly shook;
His mother he saw
(Her word was law),
Quite near him stand
With work in hand.
He laid about
And "dusted out!"

Up to his head
As if in dread,
His hands he threw.
His eyes of blue
Just swam in tears,
As if his fears
Were in control
Of this boy's soul.

Then low he spoke,
His words did choke,
As he sobbing said,
With drooping head,
"Ma, don't be mad
If I am bad,
For don't you know
God made me so?"

UNCLE PHIL.

"A Dear Little Messenger of Love."

Dear Banner Children: I am not given very many opportunities to talk to you because the people with whom I work are so very busy, either in the spirit world or on earth, and they have not yet quite learned how to adjust the spiritual and earth life so that one will not interfere with the other. When they understand one will be a help to the other, they will so blend that the spirit mother will always guide wherever we are.

My spirit mamma teaches me to have something to do every hour of the day, and to so arrange my work that it will be like play all day long, and when I do exactly what she says, I am as happy as the birds and trees and flowers that I visit every day.

My work on the earth plane is to visit those whom I can help to realize that there are spirit children as well as earth children. Every earth child needs a spirit child, and there are many more beside.

I tell mamma that my family on earth is growing so large that I am like the old woman who lived in a shoe, who had so many children she didn't know what to do—only I do not spank my children and put them to bed, but I love them and sing to them, and bring other sweet little angel children who never lived on earth to them to comfort them and soothe pain in their bodies so their own sweet spirit mamma can talk to them.

My youngest child is a dear, sweet little lady with snowy white hair, who lives all alone. I mean she has no family on earth to love her. It does n't matter how many there are around you if they do not love and sympathize with you, you are really all alone.

She can't hear any of the sounds of earth because there is something the matter with her earth ears; but there is n't anything the matter with her spirit-ears except that she is not accustomed to listening with them, and I am trying to make her hear and feel me when I visit her. She is not conscious that she does yet, but she will be by-and-by because my mamma says so, and I mean to visit her every day until she does. She has lived most of her earth life, and when she comes over here she will be ready to be very happy because we are teaching her every day, and we love her so dearly that she can't help being glad to see us.

Another one of my family is a dear little baby who lived, and lived and lived before she entered the earth-body she has now. I really think she is older in spirit than her mamma and papa, and I guess they think so too—she has such a knowing little way of looking out of her bright, bright eyes.

Then there is a sturdy little boy and a wise little girl whom I visit, besides the mamma and papa, aunts and uncles, grandmas, and grandpas who belong to them. I do the same for them as I do for the little lady with white hair and a sweet face.

Mamma says, you children of earth can do as

I do, you can be real little comforters wherever you are. Your little hands can soothe pain better than older people's, and you can be like everything that is beautiful.

You can be like the sunshine when you smile, like the birds and brooks when you sing, and if you smile and sing and try to be little sunbeams, you will look like the lovely flowers.

Now that I know how to find the beautiful things in life I am so happy that I am called by those around me "A dear little messenger of love," and everybody seems to be glad to see me. Good bye for this time.

Yours lovingly, SWEET BRIER.

P. S.—Mamma helped me write this letter, so if the words seem too big you will understand that I am learning to use big words.

SWEET BRIER.

"Old Carnations," the Broadway Flower Seller.

On Broadway, just below Twenty-third street, an old man on a low stool sat, meagre of face and huddled down in a faded, heavy overcoat buttoned to his throat, though it was nearly June. Before him, on a box, were a few bunches of carnations, his stock in trade. A single blossom he wore on his coat. Through winter and summer—in storm and sun—he had sat thus as long as Trevening could remember. Never, even in midsummer, had he been without the heavy overcoat with its single spot of crimson on the colorless lapel. His little stock in trade had never changed, and he was called "Old Carnations."

He was looking back through many seasons of snow and blossom. The hurrying crowds passed unseen. The clatter and roar of the cobbled windmill back into silence. In the place of these there came woods and green fields, with birds singing. There was a house, too, a little house, and a garden—a tiny garden where carnations grew. And out of the house there came a girl as fresh and sweet as the morning.

There was a youth there, too, a tall, strong lad, and he leaned over the gate. He was saying good by to the girl, for he was going away to win fortune for them both. Then presently the girl ran into the little garden and came back with her hands filled with carnations. "Wear this till we meet again," she laughed, and pinned one of them on his coat. He had gone away then with her kiss sweet upon his lips and the golden morning on the woods and meadows. He had waved adieu to her from the hilltop and passed down behind it with her image in his heart. And always it had remained there, though he had seen her in life no more.

He had been faithful through all the years. When age and feebleness had come on, he had drifted to the city, and at last offered to others that which of all the world had become most dear to him. From "Old Carnations," by Albert Bigelow Paine, in the Fiction Number of Scribner's, Charles Scribner's Sons, N. Y.

Spiritualism.

What is the statement of Spiritualism? That man has a continued life and that life is without end.

What does his spiritual nature include? His reasoning powers, his intelligence, and his soul.

What do these constitute? An entity, a personality and individuality. Are these spiritual? Yes, they exist and are governed by the laws of that spiritual existence.

What does this spiritual existence include? It may include all space in the vast universe of the everlasting first cause.

How is Spiritualism proved to be a fact? The spirits who have shed the mortal and have entered the world of spirit may, can, and do return to earth and truthfully manifest themselves to their fellow-beings yet in the mortal, by and through laws which we in the mortal may or may not understand.

How is pure science defined? To be a knowledge of causes, power and laws. How is applied science defined? To be a knowledge of facts, events, or phenomena, as explained, accounted for, or produced by means of causes, powers or laws.

In the truths of Spiritualism what should scientists do? Should accept the proven fact and follow the phenomena until the law of the fact or the phenomena has been disclosed, formulated and forever settled.

What are scientists bound by every sense and faculty of manhood and honor to do? Accept every fact, all phenomena, and to trace the law of such fact, phenomenon and claim, to its ultimate, and if they are dealing with matter and its laws, fairly seeking their source, they will find themselves face to face with the great mysterious creative unknown of material worlds.

What will the progressive scientist do? He will trace qualities in nature, harmonies of adjustment, purposes in the movements of forces, all moving upward or forward by a law, and he will discover that God is none other than this unknown, creative first cause, that it is all powerful, all wise, and all supreme.

What will the true scientist do? Will not stop at the close of his investigations of matter and its laws, for there are laws and phenomena of spirit, there are laws of life, mysterious life, phenomenal life, and he must follow them as in pure matter to their known ultimate, or the great mystery from whence all life proceeds.

What are parts of our physical life? Facts, phenomena, force. Explain.

One wills to raise his arm, and matter rises obedient to that will-power; one wills to speak, and all the subtle and delicate machinery of the vocal organs is, in an instant, adjusted and at work, pouring forth words, the embodiment of thoughts, reasonings, appeal, denunciations or entreaty.

What is sure to come to our material bodies? The body becomes tenanted, the arm cold, stiff, unresponsive, the vocal organs silent for evermore, decay manifests itself, and the body is buried; thus a finely modeled structure returns to its original parts.

What have we seen in the previous answers? A succession of facts, pertaining to a human organism.

What will Spiritualism disclose? The laws of a spiritual life, it opens the avenues of harmony, unity, beauty and glory in the universe of the creating God; the house in which the spirit has existed on the earth plane has returned to dust, but the immortal still lives, and those who have entered and are still entering are filled with wonder at the glory of a spiritual existence, and of the infinite possibilities which lie beyond.

What have we acquired from the superior light, knowledge, and revelations of Spiritualism? It shows a continued life to be a fact, not a faith, that spirit is superior to matter, that pure intelligence survives the grave, and is undisturbed by the death of the body, the spirit of man continues to live, grow, acquire and expand; has learned the law of spirit return, and has voiced its own immortality.

What is true religion in sympathy with? The moral right or wrong of thoughts, purposes and actions, as determined by a pure moral standard, and which glows in the emotions when the nature is devout and loyal.

ALONZO DANFORTH.

Editor Children's Column: My answer to the enigma in the BANNER OF LIGHT for July 7, 1900, is the name of a well-known and respected contributor to your valuable paper, Abby A. Judson.

Yours truly,

E. BURDEN.

123 Tavistock street, Bedford, England.

Children are promises of something better. Their immortal spirits are the fountains from which the principle of love and charity should flow, in the faith that all things shall work together for their good.

John Hooker's "Reminiscences."

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The Ancient Egyptian Doctrine of Immortality.

REVIEW BY A. C. SMITH.

In a neatly gotten-up work, bearing the Key of Life as decoration, this house offers a valuable essay from the pen of a recognized authority on one of the most entertaining subjects pertaining to the belief of the early Egyptians. For things of ancient Egypt we have this respect, they teach us why we are largely, what we are in character, in belief and in expression even.

Max Muller says: "In every letter we use to day there lies entombed the mummy of an Egyptian hieroglyph," and we see how, for instance, that common expression referring to the heart, owe their inception to the belief of the Egyptian that feelings mental as well as sentient had their abode in that organ. None other has so concisely and clearly set forth the whole doctrine of the Immortality of the soul, as believed by this early people, as our author, Herr R. Weidmann, professor of Oriental languages at Bonn, has done in the essay at hand.

As clearly as may be to a modern, to one accustomed to regard as worthless or dwarfing, that theory that is contradicted by established fact and is consequently renounced and dropped, the author shows how the growth of Egyptian monumental myth was from aggression; much of the matter seemingly foreign to the nucleus around which it clung. We are told of the relation of the body to the Osiris, to Ka, to Ba, the Kha and Sahu and companion parts that go to make the whole of immortal man as conceived by this people; and of the meeting of these parts in the halls of judgment. Consequent of their belief of the relation of the body and soul, certain peculiar funerary practices are shown to be logical and sequential. We are told that while the relation of man to God or the gods is not clearly recognized, man's relation to the souls of the departed and the embodied soul, himself, is plain; and the "Book of the Dead" gives the prayers that are to be pronounced at different stages of the post mortem journey.

Illustrations are frequent and well depicted scenes of Egyptian life and aid the reader greatly in his understanding of immortality as believed by the dwellers of the Nile in the days of its ancient greatness.

From the practices that grew out of the eschatology of this people, we come to admire more and more a nation largely agricultural and natural enough in their concepts to provide for themselves, in belief, a heaven of green fields, flowing waters and wholesome soil, rather than a metallic heaven, eternally filled with harping in one strain, a place of enforced idleness, such as the Jews later conceived and preachers have tried for centuries to administer to a nauseated world.

Egypt was possessed of a belief natural in many parts and stripped of some absurdities approaching what we presume may be the probable result of "higher criticism," "Keligions Congresses," "Psychical Research," and "Ethical Culture," a system whose major position shall be given to the study of the competition and benefit of humanity with the result that earth will be a lovely habitation and that man may walk with angels.

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To a Friend.

You ask me to help you to my belief to reveal the "source of power that seems always to attend and comfort you."

My dear friend, your letter is full of that anguish and deep sorrow that is born only of a mother's love, of which bitter cup I have drank deeply, and yet I have found comfort in the thought that they are still present with me and know my heart.

Why will you persist in disbelieving, as hundreds of others do, the first principle of your nature, that life is eternal? Of course you believe in immortality, you "are sure of it," but you seem to think of some evidence of the soul remote and vague, into which we shall all enter sometime, without distinction and characterless, losing self-identity, the knowledge of friends and affection, becoming in that an uninteresting part of a vast company, with no higher mission than to be happy forevermore.

If, then, life is eternal, what think you is the object of our being? This "I" or "self" possessed of talents immortal, whose nature is growth, expression, progression, if not in response to a great purpose original with the Creator?

I think we all believe that, to be great in the sight of God is to love and serve one another. Can we imagine then, that those who advance to the spirit world lose their essential qualities of the Godlike nature, love their friends and humanity less, are less obedient to the Divine Will? Manifestly not.

"Have you never felt them litting, When the task was hard for you?"

I have felt these influences of which the poet speaks, at times in my life, but having been born and bred in the Calvinistic faith, I, of course, called it Divine Providence. This hypothesis, however, is no longer tenable, science having forced us to accept the conclusion that all things operate according to a fixed law. Surely then, the Love of heaven and earth, God and humanity is Love; the rivers and brooks,

birds and flowers as well as the sun and stars proclaim it.

It is true as I have just said, that we have outgrown the old Calvinistic idea of Special Providence, but, nevertheless, there remains firmly rooted in our conviction the belief that "something shapes our lives rough how them how we may," by virtue of the fact that it is innate in our nature just as the thought of a Great Ruler is natural to all races and people.

It must, therefore, have been planted there to lie dormant until such time as the rain and sunshine of fitness should fall upon it, when it should bud and blossom and bring forth fruit in its season.

We have trodden the path of evolution and progression slowly and laboriously for thousands of years—from the thought of greater and lesser gods to the one God; from the wrathful, revengeful Being to a loving Father, whose nature is wisdom and whose will is harmony and ultimate perfection. Thus from glory to glory, has he brought us all the way, even down to the present, when lo! a new light is breaking and we are to share his mission.

You will now understand me when I say the times are ripe for the next step in our Spiritual growth. For instance, the churches have failed to command morally after hundreds of years of honest and sincere effort, and who has not paused in awe to contemplate the laxity along the line of truthfulness and honesty and felt in their troubled souls that something was radically wrong. But, my friend, things are not so much wrong, as not yet understood. We must learn the law by which we can receive this help through his willing servants or agencies, or whatever you are pleased to call it, but our friends and his angels, none the less, who will help us when we can or will learn to accept it.

What more blessed work could he give his angels? What more could we desire were we there, think you, than to help those left behind to overcome mistakes, rise above ignorance, and finally conquer through wisdom?

After all, it is your own faith enlarged—the theory of Love that will not surrender its own, the very intensity of which demands, when these earthly separations come, the comfort and sustaining power this new light or spirit faith can give. May it comfort you as it has comforted me!

E. H.

How to Talk Interestingly.

Sincerity, Simplicity and Sympathy are the Three Graces of Conversation.

"Entertaining conversation is not alone dependent upon a well-stored mind, a ready wit or broad culture. It lays under contribution qualities of heart as well as head, and should reveal sincerity, sympathy and simplicity. We must feel an interest in our subject before we can inspire it, and enthusiasm is contagious when it is sincere. It gives animation to the face, vivacity to the manner, and has a thought-compelling power that aids fluency of expression. Sympathy and adaptability are created in a measure by the desire to please, but one must be sensitive to the mood of one's audience and quick to perceive when some one else wishes to speak. There are talkers who metaphorically take the bit between their teeth and run away with a subject. When they finally cease, no one has anything to say, despairing of opportunity. Without simplicity no conversation has charm. The moment we perceive that it is labored, or that the speaker seems to calculate the effect of his words, if unnecessary mention is made of desirable acquaintances or those of a dubious character, or mock innocent vaunting of advantages—that moment do we feel only contempt for the affectation and pretence. Truth has a marvelous power of making itself felt, in spite of what is said. Self-consciousness is but egotism under a less severe name, and self must be forgotten before we can add to our speech the grace and dignity of simplicity."—Mrs. Burton Kingsland, in August Ladies' Home Journal.

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"He Giveth His Beloved Sleep."

These words speak volumes to every human being whose soul is awakened to a knowledge of his own powers. Mrs. Browning's immortal poem breathes into words the essence of the religious thought underlying the above precept. In fact, all true poetry is religion expressed in words. The power that each mortal possesses, either actively or latently, enables him to realize that fact, when he has rightly comprehended the meaning of life. Every thinking being is capable of ruling himself in the fullest sense of the term. He can command health for his body, peace for his soul, and enlightenment for his intellect. The man who keeps the cable that connects him with his Soul Self in constant use, grows in power in all directions, and invariably realizes that that Soul-Self does give to its beloved the sleep needed.

The term sleep is inadequate to express our meaning. It is that condition in which the subordinate portion of one's being is placed at the command of its superior officer. In other words, it is the obeying of the edicts of the Soul-Self of each individual in all relations of life. That higher Self desires repose for its child, and seeks to so instruct that child as to lead it to gain that repose through harmonious adjustment to the universe of which it is a part. That Self may wish for instruction for its earthly child; it then attempts to open the windows of its child's understanding that the wisdom light of all the ages may shine in. That Self is ever desirous of being consciously known to its own, and when it is thus known, it never fails to give all things to its beloved. Frequently mortals refuse to listen to its voice, and go through earth-life vainly seeking that sleep to which the words at the head of this article refer. It is supposed by many that God is the party who giveth sleep to his beloved in the meaning of the poet. Not so; no mortal can ever receive in soul power that which he has not earned, hence nothing can be imparted to a soul unless that soul has prepared a place in its own being for its reception. The rest, the sleep, the repose, the instruction, the illumination for which mortals are ever striving are only obtainable when these finite beings have related themselves consciously to the souls that impelled them into their present existences.

The longing for rest for the body, even though it be in a grave, the desire for serenity of mind and a cheerful disposition, is only met by the real Self of the individual expressing it. Unless a mortal is at peace, at one with his own Soul Self, he can roam through the universe and never find rest. When he goes to his own, to his higher self, that self giveth its beloved the sleep he needs. The dreary noises of earth, the weeping and wailing, the sighs and groans, the sorrows and tears of suffering mortals, can only be removed by each individual for himself. The inharmonious of earth exists only in man's failure to keep in touch with his own Soul-Self in the home "just around the turn of the road." The heartaches, the sabbings, the worries, the falsehoods, the deceits, the bitterness, and other untoward conditions of life, are the consequences of man's neglect to keep

intact the chord that binds him to his own. His beloved can never give him the peace that passeth understanding, the rest he craves, nor the guidance he desires, until he lives the life of the Soul, and rises, step by step, upon the things of the senses, until he stands upon the heights of spirituality, consciously at one with his own Soul. That Soul is ever ready to give to its beloved sleep—the sleep that removes from one's vision the clouds of earthly sorrow, and takes from one's heart the cruel sting of the arrow of despair.

The Eighth National Convention.

In another column we publish the official call for the assembling of this most important gathering of the Spiritualists of America for the year 1900, S. E. 53. From all sections of the nation we are pleased to report an increase of interest in the welfare of the National Spiritualists' Association and its future success. The most prominent workers in our ranks are planning to attend the Convention, either as delegates on the floor, or as interested listeners to the proceedings of the same. Organization is in the air, and there is every prospect that it will materialize in many practical ways at the great Convention in Cleveland.

One of the proposed changes in the Constitution of the N. S. A. will make the Conventions biennial, instead of annual, as heretofore. This is an important step, and certainly has some strong arguments in its favor. The opposition to it rests largely upon the danger of getting non-representative persons into office for an indefinite period. This danger can be obviated by exercising great care in the election of officers, and by an amendment that will provide for the removal of any seditious person who deliberately sought to violate the Constitution and rules of the Association. On the other hand, if the change is made, it will certainly save the expense of one Convention in every two years. Each annual meeting, including rent of hall, music, railroad fares and hotel expenses, costs from seven thousand five hundred to ten thousand dollars. This estimate is based upon an average expense of fifty dollars each to every delegate in attendance. This sum is worth saving, and can be utilized in other directions for the good of the Cause.

The dedication of the N. S. A. Home is a matter that will, in all probability, come before the Cleveland Convention. Of course this suggestion is based upon the thought that the Mayer Fund is filled by Oct. 1. If every Spiritualist does his duty, there is no doubt but what it will be filled long before that date. There is every reason to believe that such will be the case. The awakening is becoming more general as the days go on, and the Spiritualists begin to realize that they have important duties that they must discharge while on earth, and that they cannot escape from the consequences, if they fail to do their part. If all were moved by the same spirit that animated the widow whose letter was published in a recent BANNER, and give according to their means, the Mayer Fund would be filled within four and twenty hours. It is a matter that should be promptly attended to, and then the work of the Cleveland Convention will assume a widely different character in the minds of the general public. If people have grievances against the N. S. A., they should go to Cleveland and settle them first hand. It is far better to enter the fold and work for needed reforms from within, than it is to stay outside and find fault at long range. Let all local and State Associations join the N. S. A., and send a full quota of delegates to Cleveland. There is work to be done there, and a portion of it should be performed by each and every Spiritualist in America.

The Maine Spiritualists.

The Spiritualists of Maine sustain four live Camps, averaging about two weeks each in duration. They are known as Temple Heights, Verona, Etta and Madison. Each of these Camps is liberally patronized by both Spiritualists and investigators, who usually find the mental and spiritual food for which they are in search. These Camps have become powers for good in the Pine Tree State in the liberalizing influence they exert upon the minds of the people. They would be patronized to a much greater extent if they were held on different dates, and it is to be hoped that their progressive managers will make arrangements to that effect another year. All of these Camps are well established, and quite venerable with age. Etta holds its twenty-fourth annual meeting this year, while Madison follows closely with its twenty-first or second season. Temple Heights and Verona are both in their eighteenth year. Spiritualism has taken a firm hold upon the minds of its followers in Maine, and they are all loyal to their religion. We hope that the present season will be the most successful one in the history of Spiritualism in Maine.

The Spiritualist Congress in Paris.

The opening of the Spiritualist International Congress is definitely fixed for Sept. 15. It will last for twelve days and will be held in the rooms of the Société Nationale d'Agriculture, 8 rue d'Atenees, près la Gare St. Lazare, Paris.

A brief announcement has been issued, insisting on the importance of studying the subject of mediumship, and giving due attention to the increased knowledge which has been gained since the Congress held in 1889, of the forces which produce effects physical, chemical and physiological; of latent memory, clairvoyance, telepathy, etc. The distinction between automatic and mediumship requires attention in order to discern between real and pseudo-spiritistic phenomena. The solution of such questions as these may help towards the consideration of the two greater subjects: 1. Belief in successive states of existence. 2. Belief in the existence of God—London Light.

The Spiritualists of America will be represented at this important Congress through the N. S. A. The delegates appointed were Dr. Dean Clarke, Mrs. Addie L. Ballou, and M. Carlos Libert. Dr. Clarke was obliged to return to America before the assembling of the Congress, but Mrs. Ballou and M. Libert will both be in attendance. They will, without doubt, present Dr. Clarke's paper and report, in connection with their own, and see that American Spiritualism receives due credit in the report of the Congress. It is expected that delegates from many lands will take part in the proceedings, and we trust that much light will be thrown upon all psychic questions through the efforts of the servants at this International Congress.

No. 1 of Vol. X. of The Wildwood Messenger is just at hand. It is an exceptionally good number, and its wide-awake editor and proprietor, J. Milton Young, deserves great credit for his enterprise. Visitors at Lake Pleasant should give this camp journal loyal support. It is worthy of it in every respect.

W. H. Bach.

It will be seen from the letter of Lyman O. Howe, on our sixth page, that our esteemed friend and co-worker, W. H. Bach, the wide-awake editor of The Sunflower, is seriously ill at his home in Lily Dale, N. Y. Mr. Bach has been an indefatigable worker for Spiritualism ever since the knowledge of spirit communion was vouchsafed to him. Whenever the call came he was always ready to respond; wind and rain could not stop him, and he never failed to appear at the post of duty according to promise. He has ever been keenly alive to the needs of our beloved Cause, and has freely given of his best to make Spiritualism represent the best and truest thought of the age. He has worked with might and main to sustain the idea of practical cooperation, and has very turned night into day to accomplish the purposes for which he labored. As a natural result, he has overworked, and is now suffering from the consequences of the same. He seemed a tireless worker, but nature has at last rebelled, and demanded a respite. W. H. Bach cannot be spared at the present time; his services to the Cause, and his worth as a man, are too valuable to be dispensed with now. He must get well; therefore, we second Brother Howe's suggestion that the thoughts freighted with the balm of healing be wafted to him on his sick bed, coupled with the invigorating mental suggestion that he must at once begin to get well. Brother Bach, the best wishes of thousands are with you in your hour of suffering, as well as their sincere sympathy. All say with us, "You must get well!"

King Humbert of Italy.

The assassination of this ruler has thrilled the whole world with horror. It is a sad reflection upon the civilization of the present age, that the most amiable, just and conscientious of the monarchs of continental Europe should meet with such a sad fate at an assassin's hand. The evidence thus far taken shows that the plot to remove the King originated among some Italian anarchists in America. Humbert has been a good ruler, and has exerted himself in behalf of his subjects in every possible way. He has sought to lighten their grievous burdens of poverty and taxation, and has been a willing contributor to every worthy charity. Such a monarch deserved a better fate than to be so suddenly removed from his sphere of usefulness. His son and successor, Victor Emmanuel III., will find many difficult problems presented to him for solution at the very opening of his reign. It is to be hoped that he will be given sufficient strength and wisdom to deal with them all aright, for the good of humanity. Affairs in Italy will be anxiously watched by all of the nations of earth. The crisis is a grave one, and may lead to an attempt to establish a republic in the land of the Caesars, on the part of the opponents of the monarchy.

Congratulations.

We learn from our esteemed contemporary The Philosophical Journal, that our valued friends, Mrs. Elizabeth Lowe Watson and daughter, Mrs. Grant Taylor, of Santa Clara, Cal., and Mrs. H. E. Robinson of San Francisco, have fallen heirs to goodly sums of money under the will of a San Francisco philanthropist, Mr. Francis H. Woods. Mrs. Watson is to receive ten thousand dollars, Mrs. Taylor two thousand, and Mrs. Robinson eight thousand, and fifty dollars per month so long as she remains a widow. We congratulate our friends upon the good fortune that has come to them, and trust that they may long dwell upon earth to enjoy it. There are few more worthy to receive such benefices, and none who can make better use of them for themselves and the world at large. We rejoice that Mr. Woods was impressed to bestow his bounties upon such noble representatives of our Cause, for we know that his gifts will redound to his own good through the wise use his friends will make of them for the sake of suffering humanity.

The Gospel of Spirit Return Society.

will hold its next meeting Sunday Eve, Sept. 2, in Legion of Honor Hall, 200 Huntington Ave., having adjourned for one month's vacation. This society has done a most excellent work in Boston and vicinity for the past four years, and is entitled to the thanks of the public for its non-sectarian spirit in affording relief to the afflicted. There are few societies among the Spiritualists of this land that have done more real service for the Cause than has the one whose name heads this article. Its popular pastor is Mrs. Minnie M. Soule, the gifted psychic, and she is sustained by a coterie of truly sympathetic friends, who view Spiritualism in its relation to practical life, and earnestly seek to correctly apply it.

John Lamont.

In the transition of this faithful worker, our English brethren have met with a great loss. Mr. Lamont was a Spiritualist in the fullest sense of the word, and conscientiously endeavored to advance the interests of his religion each day of his life. From private letters from friends in England, as well as through the columns of the Spiritualist press, we have received many high testimonials to the nobility of his life and his worth as a true man. He has gone to his reward, and is now privileged to view the results of his labors on earth.

A Correction.

Bro. Janus Crossett, Treasurer of the Vermont State Spiritualist Association, writes us that it was he who sent twelve dollars to the N. S. A. Home Fund, in the name of his Association, and not another party to whom the same was apparently credited.

We are in receipt of a little song book, published by O. G. Hursen, of Chicago, entitled "Six Red Hot Songs." The songs are just what the title indicates, and are especially adapted to the political campaign of the present year, for which they were designed. This work cannot fail to please the public, and will be much in demand as the campaign progresses. The words of all the songs were written by our good friend, Dr. T. Wilkins, who is everywhere well and favorably known among Spiritualists. The music was composed by B. J. Bechtel, of Chicago, whose abilities as a musician are generally recognized throughout the West. Bro. Wilkins, Bechtel and Hursen have our sincere thanks for their kindly remembrance.

Don't fail to read the press references to and THE BANNER's comments upon the work of Hon. John Hooker, "Reminiscences," published on the third page of this issue. It is a book that all should read. Orders are received at this office.

We were much pleased to receive a pleasant call from Mr. Jerry Robinson, of Swan Lake, Mississippi, the popular President of Lookout Mountain, Tennessee Camp meeting, on Monday of this week. Mr. Robinson has been visiting New England on business and pleasure, having recently spent a few days at Onset, and is now en route for his Southern home. He is a Spiritualist in the highest and best sense of the word, and always seeks to exemplify his religion in his everyday life. Such men as he are an honor to the Cause.

Mrs. Jennie B. Hagan-Brown of Fort Worth, Tex., was a welcome guest at THE BANNER sanctorum the first of the week. She reports the Cause in a flourishing condition in her home city, and is as full of zeal as ever. She is now visiting the summer camps, filling her lecture engagements, but will return to her home in Texas early in September. She will attend the National Convention of Spiritualists in Cleveland, in October, as a delegate from the "Lone Star State."

Our esteemed contemporary, Light (London, Eng., in its issue of July 21, gives an interesting account of a séance with Mrs. Lydia Manks, of Philadelphia, who is now on an extended visit to England. The account confirms the numerous reports we have received of the excellence of this gifted lady's mediumship. Mrs. Manks is a lady of high character, and her psychic powers are utilized for the noblest of purposes, i. e., comforting those who are in need of spiritual light.

Our sincere sympathy goes out to Bro. J. Milton Young in his recent affliction through the transition of his beloved mother. She has but gone home to a better land, as our good friend knows, but the loss of her physical form means much to her loved ones, who are left to pursue their earth journey without her cheering presence. Peace to the memory of a noble woman!

Bro. Henry Schaffter of Baltimore, Md., has our sincere thanks for a copy of his excellent article, "The Impending Crisis." It is replete with facts that should be made known to every American citizen.

A Kindly Criticism.

To the Editor of the Banner of Light:
Last year when reading the issue of THE BANNER for May 27, I noticed an error in one of Miss Judson's letters which needed correction, but was unable to give the matter attention at the time. Again the paper is brought to my notice, and the same impressions are made upon my mind, stronger than before, and I obey. In Miss Judson's explanation of the vortex theory, she makes this statement (after quoting Oahspe as the source of her information on the subject): "The work has great value though it is impossible for one book to contain all truth as its advocates claim and devoutly believe."

This statement shows that Miss Judson is not very familiar with the work referred to, and has not much acquaintance with Faithists; for in the first place the inspirers of Oahspe state: "Not intangible is this book Oahspe, but to teach mortals how to attain to hear the Creator's voice and to see His heavens in full consciousness while still on the earth; and to know of a truth the place and condition awaiting them after death." "Neither are or were these revelations within this Oahspe new to mortals."

The same things have been revealed at the same time to many that live at remote distances from one another, but who were not in correspondence till afterward.

The book contains great wisdom it is true, but the Faithist who believes it contains all truth is as narrow as the Christian who believes that the Bible contains all revelation.

I personally knew a man who discovered (while traveling in Central America) a book very similar to Oahspe, written by a man from India.

It has not been my experience that Faithists consider Oahspe in the light presented by Miss Judson; on the contrary, I find they usually resent too close adherence to its teachings, as they desire freedom to appropriate truth from any and all sources.

I have been acquainted with Faithists some five or six years and know whereof I speak. I write not to criticize unkindly, for I enjoy Miss Judson's letters very much, but simply to correct her misstatement, which I am sure is due to her slight knowledge of Oahspe. I wish she might obtain and read a copy thoroughly, as it contains much that would be of great value to a mind like hers. Copies of Oahspe may be found in the libraries of nearly every large city in the United States. By the way, it is a book every Spiritualist ought to read. It advocates spirit communion, and describes the different kinds of manifestations, namely, those from the organic and inorganic heavens. It throws much light on the perplexing questions that are agitating Spiritualists today, and especially, the principle one, "How to Become Organic."

Fruitland, Cal. MARY A. HUNT.

From Foreign Lands.

Dear Banner of Light: Will you please have the kindness to note down in your journal that since the first of April the summer courses in the scientific, exact, practical healing magnetism, free from hypnotism, have begun in Striegelmühle near Zabten, by the mountain near Breslau, the instructions being given by Prof. Dr. Lucian V. Pusch?

The seclusion and the good, pure mountain air in this place are particularly adapted to in the scholar to perceive the voice of the innermost master and hereby understand the instructions of the Professor.

For this reason the Professor sacrifices two or three hours daily for giving lessons to his scholars separately, for hereby they learn and understand more thoroughly than by common instruction, which would have more or less been conducted pattern-like model-like.

In order to prepare the scholars for the highest vocation, that of a practical magnetopath, which shall be a blessing to all humanity without exception, the Professor dictates to them only what he conceives intuitively, of which he is divinely conscious in order to awaken and develop the qualification of the scholar, so that after the close of a whole course he have a firm support (comfort) for his future vocation, which shall keep him from mistaking the true healing magnetism for the imaginary, which latter might also be termed suggestion in waking, which, similar to allopathy, simply suppresses diseases instead of exterminating them.

The duration of the course depends on the qualification of the scholar and also on his earnestness and diligence. The average duration of the whole course is from four to six weeks; but our institution has brought forth some who splendidly passed their examinations after two weeks' instruction.

Taking into consideration that only very few can be accepted, and also considering how much material for instruction there is, five hundred marks (one hundred twenty-five dollars) fee, including books, board and lodging, is not too much, since only such scholars are accepted who willingly give this fee, knowing that here it serves the awakening of the great gifts (blessings) of humanity.

There are many practical magnetopaths who have studied here in the winter courses (Breslau, Mauritius pl. 3a) as well as in the summer courses. I am one of the scholars myself and speak from my own experience.

With devotion and respect,
Yours, LUDWIG STOLZ.
7 Bahnhof street, Breslau.

A Letter from Paris.

To the Editor of the Banner of Light:

No doubt many of my friends will be surprised to learn of my whereabouts, but I took a sudden start and here I am. I was not seasick on the voyage, but plenty of others were, so I made myself useful in taking care of them.

Paris is a most beautiful and a most wicked city. I have visited all her wonderful buildings and charming parks, and historic places of interest and am filled with wonder.

But the Exposition! It is stupendous, magnificent! Words are cheap when an attempt is made to describe it, and it must be seen in order to be appreciated. A lovely white city situated on both sides the romantic river Seine, the latter spanned by carved bridges, touched with gold; statuary and flowers everywhere; nothing plain, everything decorated, embellished. Fairy boats, in which I float down the Seine, dreaming I am in another realm; floating down the Seine to this new Jerusalem with its white shining towers and mosques; or wandering through the gardens of the gods, asking myself whether I am in heaven or upon earth; content, peaceful, happy!

In a strange land and amid people who speak a strange tongue! I touch skirts with them yet still am not one of them. Sometimes I long to hear my native language. The eternal jabbering in my ears of French voices, with the rising and falling inflections and strong emphasis, tire me at last. I wear continually upon my shoulder a small American flag, and I hear the people say, in French, "Ho—she is American; is it a challenge?" and they look at me half defiantly.

There is no Sunday here, and I wish that those zealous clergymen in Boston, who so fret their souls upon the so-called desecration of the Sabbath, could just be here in Paris. How they would gnash their teeth and call upon the heavens to fall and crush the Parisians! Last Sunday, the city had placed a band of music in every square, a merry-go-round for children also, and the people danced all Sunday on the broad, flagged boulevards. The French just live out of doors, eat, drink and dance there. Some of them were full of abstinence and would seize each other and join in the giddy whirl. They danced all Sunday and at the Exposition everything went on the same as a week day, and the women danced the muscled and abdomen dance, called the hoochee-coochie. Those who did not dance on Sunday, sat all day at little tables on the sidewalks and drank—drank; the French are eternally drinking, and the Boston clergy would tear their hair in despair at such a sight on the Sabbath.

There is a Swedish medium here who has been attracting much attention in her neighborhood. Her dark séances are really wonderful. The names and faces of disembodied spirits appear plainly on the wall of the seance room, and remain in sight several seconds, also the date of their passing away. A spirit hand holds aloft an illuminated globe, which casts a soft light upon the faces and reveals them to the sitters. There is a prosperous Spiritualist society in Paris, I am told, but is now disbanded for the summer.

I shall remain in Paris as long as I can draw inspiration and power from the forces here, but the full month of September will surely see me on my way home.

In December I shall proceed to Washington, D. C., and spend the winter there. With a greeting to all friends,

I am fraternally yours,
EVA A. CASSELL.

Notes from Indianapolis.

THE BANNER is like one of the family and we are all broke up if a copy is missed.

We were not a little surprised to note the publication in a recent BANNER, of the article that we had sent you some time ago. It is all right although, we would likely have made slight changes if it had been written at this time. Some months ago, we wrote an article for THE BANNER touching on the writings of A. J. Davis, but after considering the circumstance of our position at that time, we laid the article aside. But in the next issue of THE BANNER, the Editor treated the same subject in much the same manner that we had outlined. Was this telepathy, accident or direct spirit influence?

We have just received a copy of the Progressive Thinker, No. 544, and note the letter from Mr. Grumbine and Mrs. Longley's reply.

Mrs. Longley is certainly a good woman and a true medium, one who has ministered to us through her mediumship in a most helpful way for several years. We honor and love her for her good works' sake, and Mrs. Irving also.

Abby A. Judson is doing a good work through her letters, and we are pleased to note the tendency on the part of THE BANNER management toward progressive and needed reforms in the material conditions of men.

We are glad that there is an N. S. A. It is through that institution that we are to have a clean Spiritualism, if at all.

We will not refer to any past experiences that we may have had in the work here, but our position as to the movement is unchanged, except that we are fully persuaded that the Great Positive Mind, as revealed through A. J. Davis, covers the God idea fully.

It is impossible for us to make a donation toward the Mayer Home fund at this time, but we hope it will be realized and believe it will be. Mr. Mayer has the right spirit, and we hope he will be blessed in spirit for his goodness. BYRON W. BARGE.

Sunapee Lake Camp-Meeting Notes.

Biodgett's Landing, N. H., July 30, 1900.—The season opened very favorably with a dance Saturday evening. A large crowd enjoyed the occasion.

Sunday the weather was delightful, and the audience good. The singers, Mrs. Elsie Parkes, Mrs. Minnie Emerson and Mr. W. J. Mowry, rendered good music, suitable for the occasion. The President made the opening address, followed by a fine lecture on "Spiritualism" by Mrs. Nettie Holt-Harding. The afternoon lecture on "Power and Strength" was well received, and like the morning address, touched the hearts of the people. Her delineations were very satisfactory. The best of harmony prevails throughout the camp.

The cottages are nearly all occupied, and the Forest House is doing well, caring for its numerous guests. With Mr. John Dudley as a most genial and obliging clerk, with an efficient corps of helpers in the different departments, the hotel promises to be everything desired. A fine bakery is running on the grounds, where good food can be obtained at reasonable rates.

The steamboats are all making regular trips on the lake, giving much enjoyment to the traveling public and the many sojourners around this most enchanting spot.

With cordial good will to all other camps, the BANNER OF LIGHT and all true workers everywhere, we say, "Let the good work go on."
ADDIE M. STEVENS.

Island Lake Camp, Michigan.

To the Editor of the Banner of Light:

One of the best places to spend your vacation, where you can enjoy boating, bathing and fishing, besides spiritual unfoldment, and listen to some of our best talent, such as Rev. Dr. F. Austin, of Toronto, Can., Dr. J. M. Peeples, Lyman C. Howe, Mrs. M. St. Omer Briggs and others, is at beautiful Island Lake. A new medium, Madame Julienne de Leumont, a native of France, developed under W. E. Cole, will be present, and make her debut before a Spiritualist audience. She will give her Historic Poem "One of the Blessed," being a life story of Joan of Arc, and given to her under inspiration.

Everything indicates a successful meeting here. M. ST. OMER BRIGGS.
Brighton, Mich., I. L. Boz.

EIGHTH ANNUAL CONVENTION OF THE National Spiritualists' Association Of the United States of America and Canada.

CLEVELAND, OHIO—CHAMBER OF COMMERCE HALL.

Business sessions Oct. 16, 17, 18, 19, 1900, S. E. 83, at 10 A. M. and 2 P. M.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening, grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. H. Peck, Mrs. Helen Palmer Ruesch, Carrie E. S. Tling, May S. Pepper, Mrs. Zaida Brown-Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the program. Mrs. Z. L. Elie, the talented musician, will have charge of music.

Further announcements will be made in the spiritual papers.

REDUCED RATES

on railroads from large cities. Ask for certificate tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to ONE THIRD FARE FOR RETURN TRIP.

All attending the Convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the Convention. Reception in the parlor of the Forest City House to all will be held on Monday, Oct. 15, at 8 P. M.

Information on Convention can be obtained of the N. S. A. Secretary, at 600 Penna. avenue, S. E., Washington, D. C.

All Spiritualists in the United States and Canada are invited to be present.

HARRISON D. BARRETT, Pres.
MARY T. LONGLEY, Sec'y.

Fourth International Congress of Psychology, Paris, Aug. 20-25, 1900.

In its session of Aug. 7, 1896, the third Congress of Psychology, assembled under the presidency of Prof. Stumpf, commissioned us to organize the approaching reunion of the fourth International Congress of Psychology at Paris.

We have the honor to announce to you that this Congress will take place at Paris, in the Palais de Congrès, situated near the Universal Exposition, from Monday, the 20th, to Saturday, the 25th of August, 1900, and we cordially invite you to take part in its labors.

We believe that the remembrance of our reunions at Paris in 1889, and at London in 1896, will induce the members of the preceding Congresses of Psychology to profit by this opportunity of meeting again. We hope that all others, in any way interested in the study of the human mind, may be pleased to join us.

Professors of philosophy, psychologists, physicians, lawyers, naturalists, studying each from his own point of view, and with different methods, the thought of man, would not they find both profit and pleasure in knowing more of each other? This Congress may, like its predecessors, render a great service to psychology, if it enables all those who, in different countries and in different situations, interest themselves in the same researches, to meet, to become acquainted, and to appreciate each other.

ORGANIZATION.

I. The opening of the Fourth Congress of Psychology will take place on Monday, Aug. 20, 1900. All persons interested in the development of the knowledge of the human mind can take part in this Congress. Ladies will be admitted there with the same privileges as gentlemen.

Persons who wish to join in the Congress are requested to fill out the following bulletin or application, and to send it in a sealed and stamped envelope to M. C. DePierre Janet, 21 rue Barbet-de-Jouy.

II. The assessment of members of the Congress is fixed at twenty francs. Gentlemen subscribing are requested to add to their application a postal order for twenty francs to meet this assessment; they will receive in return a card of membership in the Congress.

Members of the Congress will receive gratuitously the journal of the Congress, the program of the sessions, and a copy of the official reports.

The card of membership in the Congress will give the right of admittance to the different educational establishments, museums, laboratories and hospitals, and all else which may be arranged.

It is probable that a reduction of forty per cent will be made by the railway companies, for journeys to and from during the Exposition.

III. The labors of the Congress will be conducted during the general sessions or in sessions of sections directed by the presidents of sections.

There will be seven sections, bearing the following titles:

1st. "Psychology in its relations with anatomy and physiology." 2d. "Introspective psychology in its relations with philosophy." 3d. "Experimental psychology and psycho-physics." 4th. "Pathological psychology and psychopathology." 5th. "Psychology of hypnosis, of suggestion and kindred questions." 6th. "Social and criminal psychology." 7th. "Animal and comparative psychology, anthropology, ethnology."

Languages allowable in discussion are: German, English, French, Italian.

The length of a communication in the sections is limited to twenty minutes at most.

An exposition of documents and apparatus de précision having relation to psychology will perhaps be annexed to the Congress. Persons who may desire to present documents or apparatus are requested to inform us with regard to them as soon as possible.

The members of the committee will give all supplementary information which may be asked from them. Also a more complete program will shortly be sent to those who wish to join in the Congress.

Over-Exertion of Brain or Body.

Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

Movements of Platform Lecturers.

Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.

Dr. George A. Fuller will make his home the coming winter at Onset, Mass., therefore will be more accessible for societies in the eastern part of the State. For dates, etc., he may be addressed Lock Box 429, Onset, Mass.

Owing to the suspension of Columbus, Ohio, camp-meeting, Frank T. Ripley has open time for August and all of September. Societies, camp or grove meetings wanting his services for lectures and platform messages can address him at Briggs Park Camp-meeting, Grand Rapids, Mich.

J. S. Scarlett is engaged at Portland, Me., Sept. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1900. Would be pleased to correspond with Maine Societies or Camps for the last part of August and September. Has some open dates for 1900-91 which he wishes to fill. Address, 35 Brookline St., Cambridgeport, Mass.

Lyman C. Howe spoke again Friday, the 27th, at Lily Dale, in Detroit, Mich., Aug. 2, and Grand Lodge Camp Aug. 4. He speaks at the same Camp on the 8th, and Island Lake Camp the 11th to 14th, and Grand Rapids, Briggs Park Camp, 17 to 19, then back to Lily Dale for Aug. 25. He is open for engagements for fall and winter.

Hattie C. Webster, inspirational speaker and platform medium, is engaged with the Queen City Park Camp, Burlington, Vt., from Aug. 28 till Sept. 2. Would be pleased to correspond with Vermont and New Hampshire Societies for September, also with any Society for the fall and winter. Address all letters to 86 Chandler street, Boston, Mass.

Written for the Banner of Light.

Opening at Maple Dell Camp, Ohio.

The opening of this Camp took place Sunday, July 22. The speakers present who took part in the exercises were F. D. Dunakin, Mrs. Carrie Firth-Curran and A. J. Weaver. D. M. King, President of the Association, made an address of welcome, and introduced M. C. Danforth as permanent Chairman during the season, who made appropriate remarks.

Mr. Weaver opened the regular addresses of the morning, not by formal prayer to God, but by expressing in fitting words the love and reverence we feel for the living principles of truth and goodness, and the joy and gratitude brought to us by the fact of spirit intercourse.

Mr. Dunakin paid a warm tribute to the valuable revelations which nature is ever making to the receptive spirit of man; and Mrs. Curran gave her testimony to the importance of the truths brought to the front by the great Spiritualist movement of the age.

A good audience was in attendance. Excellent music was furnished by the Troy Cornet Band. The strains of harmony from its instruments, added to the beauties of nature, made the morning one of the most delightful ever known at Maple Dell. I understand that the services of this fine band have been secured for the season.

Maple Dell has been in existence for eleven years, and it never was stronger and better equipped for effective work than it is to day. As its head is the indefatigable worker, D. M. King. It is not a large camp, but in harmony of thought and action, in moral tone and in intellectual aims, I do not know a single camp which surpasses it. I hardly know of one which equals it. The objectionable features which are generally found at larger camps do not obtain here.

On this account it has won the confidence of the people in the neighborhood who are not Spiritualists, and they speak of it and its officers with respect. Those who desire to spend the season at a Spiritualist camp, where both nature and Spiritualism are clean and pure and at their best, can do no better than to come to Maple Dell.

The desire exists here as it does in a certain degree in many camps, to make camp work educational. During the past year, a school building fifty feet by twenty-five in size, and two stories high has been erected, and is being finished off into recitation and lecture rooms. The auditorium has a new coat of paint and the grounds show that the spirit of improvement dominates at Maple Dell.

A. J. WEAVER.

Ocean Grove, Harwich Port, Mass.

Friday, July 20—Today we were favored with a lecture by Prof. Peck of St. Louis.

"We build our future by the shape of our desires. All roads lead to Rome. All religions lead to Spiritualism. The Religious Congress at Chicago forgot aims and ologies and all came together as religion. Every religion has been born through phenomena. The death of creeds signifies the advance of true religion. Max Muller says, 'He who knows but one religion knows none.' The dawn of a universal religion has filled the hearts of many reformers."

"The mistake of reformers has been that they should have the same creed. Not one of the religions represented at the Chicago Congress would fit the whole human family. There are four things requisite in a universal religion. 1. Proof of Future Life; 2. A Rational Idea of God; 3. A Rational System of Morals; 4. A Rational System of Rewards and Punishments. Faith alone will not stand the test. Spiritualism is the only religion that demonstrates a future life."

"Heber Newton says: 'The Ghost is the oldest figure in history.' We must have a rational conception of God, and that religion that leaves out a rational conception of a Supreme power cannot be a universal religion. As to morality, 'thou shalt, in China becomes 'thou shalt not,' in Massachusetts. Sin against the body is sin against the Spirit. Self abnegation is the surest road to happiness. It pays to love and not to hate. He who demands for himself the least will receive the most. We cannot escape the results of our actions. The suffering that follows transgression is a blessing. There is not the slightest hint in nature of eternal punishment. Suffering imparts knowledge, knowledge imparts wisdom, and wisdom teaches not to sin. One truth harmonizes with all other truths."

Saturday, 21. Mrs. Kate R. Stiles. Subject, "Evolution in Spiritualistic Thought." "We cease to suffer when we learn to accept the inevitable. Inspiration is universal. It comes from those in the body as well as from the disembodied. We are inspired by the silent language of a flower. There is something better than being a Comforter; it is better to be an imparter; it is better to give out knowledge. It is better to educate than to give comfort."

"Spiritualism rightly understood individualizes. We are called to suffer because we are so ignorant we do not know how to escape it. The science of the soul will yet be taught in our colleges. We are lost souls and need to be found. We need to find ourselves. There is a distinction between spirit-communication and spirit-communion."

Sunday, July 22, A. M.—Mrs. May S. Pepper, subject, "Import of Modern Spiritualism." "It will not be many years before the churches will accept Spiritualism. Spiritualism is old as humanity. The Irish, the Scotch and other nationalities acknowledge spirit-return. They have their ghosts, their spirit friends and guides. Spiritualism teaches us how to live, how to help others. As we live here, as we act here, so shall our homes be in the future. This world is a place of discipline, of development."

The lecture was supplemented with messages, all of which were recognized.

P. M.—Mrs. Stiles again. Subject, "Spiritual Growth." A fine lecture, and most pleasing to the audience. Mrs. Stiles was followed by Mrs. Pepper with a number of messages, which gave great satisfaction.

Tuesday, 23rd, P. M.—Lecture by Mrs. Pepper. Subject, "No Question is Ever Settled Until It is Settled Right." The lecture was followed with messages, which proved of much interest, and greatly gratified many of the audience.

S. L. REAL.

Lily Dale.

July 29.—Sunday morning breaks clear and lovely over this delightful spot. The sweet music from the orchestra comes stealing in, mingled with the song of birds and rustling of the leaves, the murmur of voices, and all the harmonies of a perfect summer morning.

Thus far the success of this progressive camp has more than exceeded expectations. There are many strangers visiting the camp this season and the verdict is the same from all, "It is the most delightful place I ever saw." The speakers have all been highly appreciated so far. To-day we have Clara Watson of Jamestown, N. Y., and Morgan Wood of Toronto, Ont.

Mrs. Watson is always practical, and her address touched—in a practical manner—all the vital questions of the day. This excellent lady is becoming more and more popular as she becomes more widely known. Mr. Wood is humorous, punctuating his remarks with witty anecdotes, and attracts his audience by his forceful manner. His advice to young men and women was to avoid hobbies—good advice for old as well as young. After the lecture the orchestra gave an open air concert. Mr. MacDonald again favored the audience both in the afternoon and forenoon with his fine solos, which were greatly appreciated and heartily enjoyed.

Miss Gaule is doing good work with her tests, and many are the testimonies to her accuracy. Saturday evening Prof. Lookwood gave an exhibition of the X-ray. Mr. Lookwood proposes to bring us face to face with the spirit on scientific lines—and he may succeed. At all events, he is making his lectures decidedly interesting and stands in the front rank of advanced thinkers. We have had in the past two weeks a strong trio of these fearless advocates of spiritualistic thought and scientific explorers in J. Clegg Wright, Lyman C. Howe and Prof. Lookwood. May their shades never grow less!

August begins with Grand Army Day—that day to be under the auspices of the different G. A. R. posts to be represented here. Hon. A. B. Richmond, Dr. Austin and Mrs. C. L. V. Richmond are among the lights which will adorn the rostrum during this week. Prof. Lookwood follows Mr. Wright with a course of private classes. Mr. Howell, of Chicago, and Miss Trueman, of New York, are also conducting classes. There was never a year when a greater variety of thought was offered for public inspection than this season offers at Lily Dale, showing that the thought waves emanating from the spiritual philosophy have stirred the pulse of the world, sending such vibrations through the brain of man as will never be stilled until every soul has been touched by their unquenchable fire.

Camp Progress.

One of the finest days of the season and a large audience to greet the speakers was our record Sunday. Our Grove is easy of access from all points, and large numbers from towns on all sides who are unable to visit the regular Camp Meetings enjoy our services every Sunday. At the morning service, Mr. and Mrs. James Smith of Cliftondale, Mr. J. L. Coburn of Quincy, Mr. Banks and Mr. Taft of Salem, and Mrs. Mariner of Boston spoke very interestingly. Mrs. Alfaretta Jahnke of Stoneham, a talented elocutionist, recited, "If I Knew You and You Knew Me," in her own inimitable manner. At the afternoon session, after a song by the quartet, "Music of the Angels," the President gave an invocation and a short address. Mrs. Jahnke gave a recitation and on recall gave "Bobbie Shafto." Later in the services she recited "Little Blossom," which is a whole temperance lecture in itself. C. Fannie Allen of Stoneham gave a short address and a poem which were fine, and won warm words of approval on all sides. C. H. LeGrand sang "The Songs We Never Forget." Mrs. Mariner was very pleasing in her remarks and Mrs. Ackerman gave good satisfaction in her work. "Signal Bells" was sung by C. H. LeGrand and the quartet. Remarks and messages by Mrs. E. J. Peak of Charlestown were excellent. Services closed with singing "America," the anthem joining. Next Sunday in addition to well known speakers and mediums, we expect the Excelsior Quartet, of Boston to assist in the singing. Mrs. H. O. M.

Passed to Spirit Life

From his home in Lynn, Mass., on Monday, July 23, 1900, Mr. M. V. B. Stevens. He was born in Poland, Me., sixty-eight years ago, but has resided in Lynn about twenty-five years. He was one of the charter members of the Lynn Spiritualist Association and its Vice-President for this year. He was an honest, upright man, a true, loyal Spiritualist, and a good medium. He was one of the pioneers in the Cause, having embraced the philosophy of Spiritualism many years ago, while a young man, in his native State. Funeral services were held in Cadet Hall on Thursday, May 25, Miss Lizzie Harlow officiating, and none that were present can soon forget the beautiful words of comfort and consolation spoken by the inspired speaker, the songs of hope and promise sung so sweetly by Mrs. Bertha Merrill, or the lovely flowers speaking so forcibly of the regard and esteem in which he was held by friends and associates. There was none of the gloom of the ordinary funeral, but the whole exercise pointed to the hope of the glorious reunion "beyond the mists." Mr. Stevens leaves a widow who (in her sad affliction) is greatly comforted by her belief in Spiritualism, and one daughter, Mrs. Charles Dunham, South Paris, Me.; a dearly beloved son, Dr. Frank D. S. Stevens, having preceded him to the spirit life a few years ago. The members of the Spiritual Association feel that they have met with an almost irreparable loss, although believing that he will still aid them every way in his power. A. A. AVERILL.

From her earth home in Roslindale, Mass., July 24, Mrs. Ryder, aged 67 years. Mrs. Ryder had been an invalid for some months, and her release from physical pain was most welcome to her. She was a kind friend, a good neighbor, and a true mother. For thirty years she has been a devoted Spiritualist, and a regular subscriber to THE BANNER OF LIGHT throughout that long period of time. She had no fear of her transition, but looked to it as only a change to a better and happier world. One sister, two sons and two daughters survive her. They have the record of their mother's noble life as a heritage, whose value is inestimable, and they have also the assurance that their loved one is not dead, but only gone to her home in the life of the soul. The funeral services were held at her late residence, Thursday, July 26, and were conducted by Mr. Harrison D. Barrett.

Memorial Service.

To the Editor of the Banner of Light: Near our quiet country home stands the Elder Peckham meeting-house, an unpretentious structure, supposed to be under the control of a Baptist organization, which seems to have lost much of the old time interest in the work of the Master, and for years no regular pastor has officiated. In April last, Mrs. Mary Ann Stillman, an old and very dear friend of many in this vicinity, passed on to her spirit home, at the age of sixty-four, and the funeral services were conducted in the above mentioned meeting-house on the 22d, a Congregational clergyman officiating. Our ardent sister had been for many years an instrument in the hands of Indian and other spirit guides for healing the sick and for giving light to all ready to receive it. She responded by night and by day to calls to minister at the bedside of the sick, and mostly without compensation. She was ever ready to help those in need.

A few weeks after the above service, a proposition came from Mr. C. W. Spalding that a memorial service be held of a character befitting the religious views of Mrs. Stillman. Permission having been obtained to hold such a meeting at the church herein referred to, on Sunday, June 3, Mr. Spalding, wife and two daughters, all of whom were dear friends of our ardent sister, came out from Norwich, Conn., and Mrs. Fannie H. Spalding, the wife, who is a laborer in the vineyard of Spiritualism, conducted the services. After reading appropriate selections, she spoke of the work of, and her own association with Mrs. Stillman in a feeling manner. Mrs. Spalding also elucidated the fundamental truths in the philosophy of Spiritualism in a way that all could understand. She held the closest attention of her audience from first to last. In unconventional though neat attire, and with a voice clear and sympathetic, she seemed the very embodiment of twentieth century womanhood. The daughters, all of whom were dear friends of our ardent sister, were also present, and the day was not bright, but a good audience greeted our Norwich friends.

The above service was especially gratifying from the fact that the writer in looking backward down the stream of time, nearly two decades ago, recalls the fact that Capt. H. H. Brown was denied the privilege of delivering a lecture in this church. Some years before this when Mary A. Stillman came into the field as a spiritual medium, the pious members of this church, of which she was also a member, threw all the cold water possible, and friendships were broken and many things were done and said to make life unpleasant, but she lived it down and was ready to help and did help many of them.

Still farther backward my recollection goes to the time before Rev. S. H. Peckham passed upward to learn the true philosophy of life. My father and mother were members of this church, and when they and my sister became Spiritualists through the mediumship of my brother, my father was denied a hearing before the church and was summarily dropped from the church record. It was some years before the rebellion that Monticomey Gray first became a medium and attracted attention to the fact that we can communicate with loved ones gone before. Our family gladly gave welcome to the visitors from the other side of the great divide. What a change has come in the world, and even in this little corner of God's domain, since forty years ago. G. W. GRAY.

Ledyard, Conn., June 8, 1900.

A Great Healer.

DR. PEEBLES' WONDERFUL CURES
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THE WORLD OVER!



J. M. Peebles, A.M., M.D., Ph.D.

Read His Generous Offer to the Sick!

THERE is probably no physician or healer living who is curing more cases of Chronic and obstinate disease than is Dr. Peebles. During an experience of over fifty years this TRUE AND GREAT HEALER has cured thousands of those who had been pronounced "incurable" by the best local physicians. Mrs. Alfonso Buok, of Mechanicville, O., says: "It is now about three months since I began your treatment, and I am free from those dreadful pains and have gained fifteen pounds and am still gaining rapidly. My doctor had given me up as 'incurable.' Being sure that I owe my life to your skill, I most cheerfully and heartily recommend you to all those in search of health." Miss Maggie Polson, of Guthrie, Oklahoma, says: "Six months ago I suffered with terrible headaches, heart trouble and female weakness. My friends despaired of my life and I was so weak I could do nothing. Now I am well, strong and hearty. I can never forget the good you have done me." G. D. Young, of Wimer, Ore., who is a Fellow of the Royal College of Physicians, says: "I consider it my sacred duty to extend to you my heartiest thanks for the perfect cure your medicines and advice have effected in my case. I was very skeptical when I began the use of your medicines and treatment, but I am free to say that I now have a confirmed belief in their almost miraculous efficacy. Three months ago I bore about my body the hideous spectacle of my disease. Now I am a mentally and physically robust man." Mrs. Lydia Mason, of Boyd, Ore., who had not walked without crutches for a long time, says, after a few weeks of our treatment: "I can now walk without my crutches for almost half a day. I am gaining rapidly and expect to soon be in perfect health again." Mabel Keyes, of Iron Creek, South Dakota, who had suffered for a long time from eczema, says: "I am very thankful indeed for the great good you have done me. I have talked with our family physician, and he thinks my cure is remarkable. I doctored with him before I called on you, and he said he did not think there was any help for me, and he is the best doctor around here." Remember that Dr. Peebles does not heal by Christian Science, Hypnotism, or any other "ism," but employs MILD AND POTENT medicines, combined with his PSYCHIC POWERS. These Psycho treatments are the greatest power known for relieving pain and suffering and curing disease. One of his patients recently said: "These treatments seem as a breath of higher life. It seems as if they alone would almost raise the dead." Besides being the greatest Psycho Physician living, he is an authority in Europe and America on Psychic Phenomena and the Psycho Science. He has recently written an essay, "The Psycho Science in the Cure of Disease," which he will send free to any sufferer asking for it. The Doctor's diagnoses are equally as astonishing as his cures. His PSYCHIC GIFTS enable him to accurately locate the diseased and weakened tissues, thus he never has to experiment for weeks to discover the real trouble. No disease is really incurable if perfectly understood, for every effect or diseased condition has its cause, and if this is seen and removed by the aid of the natural forces, health will be restored. What is your condition and its cause? It is within your power to know. No two cases are exactly alike, so do not spend precious time in taking patent medicines which are prepared for a "text-book" case, or risk your life in the hands of a physician who does not understand your condition. Write to-day for a FREE DIAGNOSIS and special advice in your case. This will cost you nothing. The Doctor will also send you his essay on this wonderful science and other valuable literature FREE. Thousands of so-called "incurable" cases are cured by this method. So do not despair, if your physician has failed to cure you. Just write the Doctor a plain, truthful letter, giving him your name, age, sex, and leading symptom, in your own handwriting, and receive a complete diagnosis of your case by return mail. Address,

DR. J. M. PEEBLES, Battle Creek, Michigan.

July 7.

SPECIAL NOTICES.

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

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Spiritualists of Maine, Attention!

THE twenty-first annual meeting of the Madison Spiritualists' Camp Meeting Association will be held at LAKEWOOD, MAINE (Hayden Lake), Aug. 30 to Sept. 9 inclusive. Mrs. Cora L. V. Richmond, Miss Lizzie Harlow, F. A. Wiggin, Harrison D. Barrett and Mrs. J. R. D. Conant-Levenson, will occupy the platform. Good vocal and instrumental music will be furnished throughout the meeting. Don't fail to attend. For full particulars write to ROBERT HAYDEN, Pres., Athens, Maine, 4wts Aug. 4.

A. J. DEXTER HEALER
So. Boulevard and 4th street, ONSET, for the season. LOIS M. VIERGE, Teacher in SPIRITUAL SCIENCE, same Cottage. 2wts Aug. 4.

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PARTIAL LIST OF CONTENTS.

Lesson I.—The Types of Hands.
" II.—The Thumb; The Nails; The Mounts.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF
MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER staff.

These Cycles 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 BANNER 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.
Invocation.

Once again in the spirit of love and trust and confidence we come into this little circle, and ask a blessing on what is given or may be given out to the world. May the sweet influences that hallow this place and make dear and strong the message, go out into the world and find an answering echo in the hearts of the stranger ones. May they be lifted by the effort; may they be strengthened by the love; may they be quickened by the impulses and the inspiration of those who have come to nobler and a better life.

Lead us, oh, Spirit of Truth, of Light, of Love, on up the heights into eternity. Amen.

MESSAGES.

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

William Johnson.

The first spirit who comes to me is a little above the medium height, not very stout, square shoulders, blue eyes, and grey hair. He has a broad forehead and strong jaw and nose. He stands here with his hands clasped before him, and says: "Little one, please open the door for me as wide as you can, and say that William Johnson is here, from Harrisburg, Penn., and that he desires so much to get to his own people, and especially to some of his townspeople who are more or less interested in this, and yet do not see their way clear to make more investigations." He passed over quite a long time since, and seemed in his last days to be talking very much about the things in the spirit, and yet he says: "I did not realize that I would be able to speak again after my spirit had left the body, and I cannot tell you how pleasant it is to me. Say to Jenny that I am still conscious of what she is doing, and where she is going, and still anxious to serve her as I was when I was with her."

Amos Tuttle.

The next spirit that comes is a little, short, old man. His eyes are black like buttons; his face is round and smooth like an apple; he has a smooth place on the top of his head, and he has a pleasant little way and a smile as he speaks to me: "I came from quite a long way off to give this message to the BANNER OF LIGHT. I am interested in everything that is being done for the advancement of any cause of truth and therefore I am interested in this, and in the people who gather here at this time. My name is Amos Tuttle, and I come from Springfield, Ohio. I have many friends in that place, although I, myself, traveled a good deal before I came over here, and that is just one of the things I want to say—that my travels in earth life so developed a taste for traveling, that I have seen very many things in the spirit world of interest and of value to me. I have with me Abigail, who came over before I did, and seems as anxious to report as I am. But she says: 'Not today; some other day I will be able to give the words that I desire to send.' We want much to reach Charles, who is still alive and who often wonders why we do not come."

Louise Barnes.

Now there comes a woman, slight, delicate, dark eyes and hair, and dark, clear skin. Her hands are long and thin, and she seems to have been sick a long time before she went to the spirit world, because I find great weakness and emaciation. She puts her hands to her face and says: "Oh, dear! oh, dear! How often I have wished that I could speak out to my father, who does so want to hear from me, and yet who has not the least idea how it can be brought about. I come from Sacramento, California, and my name is Louise Barnes, and my father's name is James A. Barnes. He is getting to be an old man now, and will soon be over with mother and me; but how I wish we were able to give him the comfort that he yearns for, and to take him to us in the end, ready and understanding about the spirit life. I am as fond of music as I was before I came. I cannot make it myself, but I love to hear the singing, and I often go Sunday mornings to church with my father and hear it; and when he is listening to it, he says: 'If Lou were only here she would enjoy it as much as I do.' And he does not know that I am right there by his side. Please tell him for me that he is never alone, that some one of us is ever close to him to give him strength and confidence, and that when the hour of his passing over arrives, he will come swift and straight as an arrow to those whom he loves."

Richard Holmes.

I see now a young man, tall and slim, with blue eyes and brown hair. He is just as full of fun as he can be. He has a light mustache, and when he smiles his eyes and face light up just like a child's. And I find, too, that he has a pleasant little way, always whistling, or humming, or making some noise about the house, so that everybody knows there is some one at home when they come where he is. "My name is Richard Holmes, and I come from Newport News, Virginia. I worked quite hard when I was here on the earth, but I never minded much, because I always sweetened it up with a little song or a little tune, and so the days passed by and night came and I got my rest. But one day I suddenly found myself in the spirit. I don't know how it happened, but I think something fell and hit me, because I know I was standing outside the shop, and suddenly I grew so faint and it seemed so dark, and I found that I was in spirit life. My mother is often thinking of me, and when I go there and see her setting the table for supper, and wishing that Dick would come home, I

know that she misses me, and sometimes she thinks she hears my step; but she doesn't really hear that. I do wish I could put my arms about her and say to her, 'Mammy, here's your boy,' just the way I used to, because she would be very happy over it. My mother's name is Harriet."

Blanche Wadsworth.

Now I see a spirit who walks up to me; a slight, delicate girl. Her eyes are blue, her face is as white as marble. I think she is very glad to come, too, for she walks so slowly and so reverently, as if it were holy ground, and she says: "Oh, bless you for letting me come to speak! I am more glad than I can express and my name is Blanche Wadsworth, and I come from Wilmington, Delaware; and some time when I go back to my home, and see young friends, for they often call on my mother and father, and when I see them there, I just feel that I am really alive and enter into their joys and pleasures; and then, when they speak of me as dead it seems that perhaps I have made a mistake, and so this time I wanted to assure myself that it is all right and that I really can send a message as I desire. They have a new picture of me and it is quite good, and I am glad because it seems to mamma almost as though I were again in the family. I do want to send a word to Charlie; my mother will know whom I mean, and she is to tell him, please, for me that I shall be satisfied with whatever he does. He need make no especial arrangement for me."

Margaret Caswell.

And now comes a woman who is rather stout. I think she is about forty years old. The eyes are grey and the face is round, and the hair is grey and combed with a little bit of a puff in it down over the side. Her brows are quite dark, and she says: "My name is Margaret Caswell, and I want to say that I come from Plymouth, Mass.; that I was a woman who never was afraid to say what she believed, and no one ever accused me of being out of my senses, so that when I return and say that it is really true that I am in spirit, and yet say that my past life stands out a reality to me, that I not only have memory, but get glimpses of what is to come, I expect to be believed, and I expect to be received and welcomed. I find so much that is said in this new life that would help my children of earth if I could only express it, that I have sometimes thought that I would devote some years of this existence to the unfolding of some one person through whom I might express a helpful interest and understanding. I met Daniel, who came over some time before I did. But when I looked out into the spirit his eyes met mine, and I knew I was safe. I had a large element of trust in me, and this makes me strong to reach across the chasm of the thought that I am dead, and speak clearly of my home."

Floyd Carter.

Now there comes a little girl. She is about eight years old. She has light hair, blue eyes and fair skin. She is rather slender and looks like a little doll. She is dressed in white and has what looks like blue ribbons on her. She comes up to me in such a pretty little way and puts her hand in mine and looks up in my face and says: "I want to get to my mamma, her name is Belle Carter, and we lived in Atlanta, my name is Floyd." She claps her hands after she says it in such a pretty little way. "Won't she be glad to see me! I want to say that I have seen my little brother. He was in earth life and he has come since I went away. His name is Georgia." In her hands she has a big bunch of flowers, and they look like common dandelions, but they are not, it is a flower that grows there; she says: "These are for my mamma."

Jeremiah Grant.

Now I see a man. Oh, my! What a big man he is! I should think he weighed over two hundred pounds. He has a grey beard, blue eyes, grey hair, and he runs his hand through his hair as much as to say that he is ready for any kind of a test that can be asked of him; he says: "Well, well! My name is Jeremiah Grant." (He says it over twice.) He came from Chelsea, Massachusetts. He was well known there; he had many friends among the policemen, and they called him Jerry. He says that he would like to stir things up for them over there. "They have too easy a time, and when I think of how hard I used to work I feel just like saying to them, 'Boys, boys, come, get to work!' I want to get most of all to Carrie Grant. She is my girl, and she is just as nervous as a witch, cannot seem to keep still any time, day or night, keeps on the jump all the time. Has everybody tired out watching her jump from one thing to another, and I want to say to her that I think it would be just as good sense if she sat down and rested once in a while, as to be forever on the move trying to accomplish things, when she does not more than accomplish half of them. My boy is more like me; he takes things easy and he often says: 'What's the use of trying to do two days' work in one?' That used to be my expression. Keep at it, and if things are not all done, don't fret over it, but just keep right along, and the world will go on just the same if everything is not kept in apple-pie order every minute of the time. You may guess that my daughter has an old maid's way. But she is just as good for all that, and I just long to send this message straight into her life to help her."

When the Heart is Heavy.

"There is always a remedy for a heavy heart. It may be in work—it oftenest is. It may be in thinking out the joys that have been given to you, and the sorrows from which you have been saved. It may be in helping others by sympathy, or in whatever way help is most needed. But the heavy heart can always be made light if self is forgotten, and the needs of others are remembered, and, as far as possible, relieved. Not one of us can learn to become light-hearted in a day, or a week, or a month, or a year, for it is the lesson of life, this knowing how to lift our hearts up and give from them help unto those who are in need. It is a good fight—this one against allowing one's self to be submerged in personal griefs—it is a good fight, and out of it you can come conqueror if you will."

"Do you intend to give up the fight and fall by the wayside, overcome by a heavy heart, or to go along through life as a brave person should? You must decide this early in your life. And you will, I feel sure, decide to do that which is right, and then your heart will never be heavy nor your conscience disturbed, unless you fail. And when you fail, thank God, you can always rise again if you keep up a brave heart."—Exchange.

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THIRTY THREE.

To the Editor of the Banner of Light:

Some of the readers of THE BANNER are misled regarding my condition by the constant appearance of these letters in your ever valuable paper. Some write me that they suppose my eyes are quite well now, and others give me such tasks in reading as show they think nothing of manuscript containing spirit communications, sent me by mediums and their friends. Some are designed to instruct me, some to interest me, and some ask me to use the matter therein in THE BANNER letters, or to write a good word regarding the medium through whom they came. Alas! I cannot read these manuscripts at all, and it is difficult to decide what to do with them. My respect for the time and pains taken by the writers prevent me from destroying them.

Many writers send me their newly published books. These are gratefully received. Though I can read but little of them, I can always use them by lending them to one and another whom I feel impressed to reach in this way; and of course the time may come when a certain book will be in line with the subject of one of these letters, and be thus made the means of doing good to some who may read them. I feel that these books are sent to me through the friendly regard of these authors, and I wish I could read all of them, as I once could before misfortune befell my eyesight.

I have read very few books in the past few years. With regard to Mrs. Gestefeld's new book, "Reincarnation, or Immortality," a notice in *Light*, (London), led me to ask her to send me a copy, if she would allow me to review it in the BANNER OF LIGHT. When it arrived I found it contained only one hundred and one printed pages, with fifty-five blank or nearly so; and yet it took me four months to read this little, but exceedingly valuable book. By keeping it close at hand, and reading a page or two when my eyes allowed it, I was at last enabled to master its contents enough to venture to write upon it. I mention this, so that those who are so kind as to send me their books, may understand that I am not able to do all that my intellect and my heart lead me to desire.

In Number 131, I wrote that through the kindness of a friend, I was about to see my oculist again, the famous and reliable Dr. John E. Weeks of New York. He made a thorough examination and ordered new glasses for what I call the good eye, the one operated on by him, it having altered somewhat in shape during the last year. But he ordered nothing new for the bad eye, "the Worcester eye," on the ground that it is useless to attempt to fit it. I told him of the great pain in the eye-ball, and the severe headaches, but he said nothing could be done to ameliorate its condition. Asking him why this is so, he said it was "the protrusion, the adhesion of the iris to the scar." This is the eye that broke open on the fourth day after the crystalline lens had been extracted through the wound made by the knife. Being allowed to heal without attention, the result is what is called "incarceration of the iris." It is this condition that causes the constant pain in the bad eye when the good eye is used.

The wondrous mechanism of the eye demands that the iris constantly adjust itself to seeing successive objects by contracting or dilating. In reading a single line, as the eye follows one letter after another, the iris moves to adapt itself to each one. When the eyes are well, we do this a million times a day unconsciously, and my good eye does this without trouble, fitted as it is with artificial lenses. But while the good one does its work, the poor little iris of the bad eye is fastened to the scar. It tries all the time to do what its fellow does, but it cannot. It is like the tortured hare, whose leg is caught in the cruel trap (so that some cannibal can cook him and eat him by-and-by), and the constant effort is what makes the eye-ball ache.

All this makes one think of the mysteries of life. Besides the general life of the body as a whole, each organ and each part seems to have a special life of its own. Performing the particular function of an organ is the expression of that organ's own life. The function of the iris is to contract and to dilate, in accordance with the exigencies of the process of seeing. This special iris is fettered. It wants to perform its function, and it can't.

I have urged having the left eye removed altogether, but the surgeons refuse their consent, for two reasons. One reason is that if accident deprived me of the other eye, I would be totally blind. The poor eye would in that case be better than none, for I could see to avoid the vehicles in the street. The other reason is that the strong sympathy between the two eyes might make the removal of the one result in damage to the other.

The two optic nerves that come from the brain meet and blend back of the eyes. Then they divide, and part goes to one eye and part to the other. Owing to this delicate arrangement, the images on the two retinae blend into one. But the same linking of the two optic nerves makes the eyes sympathize to an extent that does not exist in regard to the ears. One ear may be totally deaf, and the other one perfectly good. But the two little visual yokes-fellows feel together. Like the Siamese twins, whose liver and other internal organs were united through the extraordinary cord that linked the two physical structures together, if one were ill the other felt it too.

So, Mr. Editor, the attentive reader who has had the patience to read once again about Miss Judson's eyes, will see that it is useless to hope "that they are well now." The bad eye can never be well. But when in process of time it will be recorded on your pages that she is at last liberated from the earth body, and has passed to the higher, the freer life beyond, then, Mr. Editor, my friends will know that my eye cannot ache any more.

I have introduced this subject again, to explain to hundreds of correspondents the reason why their letters remain unanswered. Each one was read and appreciated as it came. Those that seemed to require an immediate reply were answered at once; the others were folded, the name of the writer and the date written on the outside, and tied up in those ever augmenting packages of unanswered letters. It being understood that attending to the mail of each day gives me great pain, one can see that the answering of all these letters is quite impossible. Supposing that I forced myself to endure the pain, and answered five each day, besides attending to the daily mail, it would take many months of unremitting labor and untold suffering, to complete the work.

So I hope the dear, inspired friend in Nebraska will understand why her valued letter remains unanswered, and will explain to her little daughter why I did not reply to her note as well, and thank her for the pretty handkerchief, which came in due time. There are so many I want to write to, but indeed I cannot. I like to receive letters as well as over, especially from those who "love me for my work's sake," and if those who write me will kindly remember the trouble with my eyes, and write plainly and with ink, and not send me long spirit communications and long inspirational poems for me to give my opinion on, and not write unkindly because their sincere views differ from my sincere views, and always put the street and number (when necessary), and the name of the State on the inside of the letter, I shall be very truly grateful. Some letters have remained unanswered because the writer omitted the State.

One lady wrote me a long letter, giving her exact address, and I replied. Some time after, she wrote me a much longer one, enclosing a letter some one had written to her, and some inspirational poetry. I did not try to read the last two, but as the letter detailed some most distressful things about her condition, I hunted three newspaper articles that I thought might prove helpful, wrote her from my heart, and put all, with her friend's letter and the poetry, into an envelope, and then found she had not given me the address in this letter, probably thinking I could find it by searching for her previous one. Not having kept the other letter, and feeling sure that it was New Haven, I sent it there. In three months, it came back to me from the Dead Letter Office. Then I wrote a new letter, and sent it all in a stamped envelope to the person whose letter she had enclosed, with the request that it be forwarded to her. All these months, this lady has supposed that I had not replied to what she had told me of her most distressful condition. She thought I had no sympathy, and I am very sorry, and hope the present letter has reached her before this time.

Yours for humanity and for spirituality,
ABBY A. JUDSON.
Arlington, N. J., July 18, 1900.

Camps and Workers--Illness of W. H. Bach.

The new Camp at Worthington, Ohio, eight miles north from the State capital, opened July 1, and high anticipations animated the promoters. Flag-raising on the Fourth, followed by fitting exercises, set the ball rolling, and it is hoped by another year that a trolley line from Columbus to Delaware will make easy access for the spiritual seekers. A few days with Bro. Willard J. Hull and family, after my work was done at this new camp, gave me a much-needed rest and a chance to enjoy the home life and intellectual sparkle of his fertile mind.

Lake Brady next engaged my efforts, and there I found some hearty workers and loyal Spiritualists, and one of the best kept hotels I have found anywhere. No better table-board has ever materialized before me, and the landlord and landlady, Mr. and Mrs. Abbott, made all feel at home and happy. Good food, well prepared and neatly served, with abundant varieties, to suit all tastes and constitutions, is one of the essentials to success wherever men and women convene. Poor victuals, or coarse cooking and slack arrangements, will depopulate a camp as quickly as anything.

No table is well set without graham bread, and prepared cereals, like Ralston food, etc., and plenty of fruit, and good sweet butter, and ample supply of milk (cream will do!) and for those who use them, first class tea and coffee—not slop and rilly substitutes—and an abundant seasoning of social cheer and good will. All of this and more we had at Lake Brady. Mr. and Mrs. E. W. Sprague are elected for two months, to keep Lake Brady at boiling point of revival inspiration. If they cannot do it who can? Willard J. Hull opened the season with a masterly lecture which created great enthusiasm. They gave him a warm reception. After a night with N. J. Benedict and family in Cleveland, I hastened home to find things much as I left them, if not more so, Mr. Howe feeble but faithful to all demands and duties and more, and she had taken in a draught from the great fountain at Lily Dale, the first Sunday after its opening.

Last Sunday, July 22, was my first visit to this famous camp for the season of 1900. I found it at high tide, more strangers than at any previous season, and greater demands for cottages and board, than ever before. Hotel Cottages was rushed to meet the appetites of the hungry hundreds. The South Park House, now under the direction of Mrs. J. Dederick, is elegantly fitted with attractive office and dining-room decorations, and was crowded with guests, all happy and satisfied, and glad they were born, and that Lily Dale was born, and that modern Spiritualism was born. I was painfully surprised to find Brother W. H. Bach—editor of *The Sunflower*—seriously ill. I had heard he was sick, but supposed it was temporary, and that he was convalescent. But his wan, weary face and feeble effort to smile, told a tale that sank deep into my spirit. Brother Bach is critically ill, and his recovery hangs upon a delicate balance. Reach him all who love him, with your best, sweetest, most bracing thoughts. Nay, more, thrill the psychic ether that blends your sphere with his, with a great strong tonic emotion—a loving, tender, hopeful feeling, and make it pulsate into his home and sphere and vitalize his soul and body.

Mrs. Bach, too, has been quite ill, and looks weak and thin, but is out and rising. Let us touch her spirit with helpful, bracing sympathy, warm desire to sustain and bless her and utilize our opportunity with this wireless telegraphy.

The afternoon meeting, Sunday, July 22, eclipsed all that was ever dispensed from that platform. The day was lovely, the band made most exquisite music, the audience was large and intensely interested and thrilled with the masterpiece of all that this famous psychic centre ever brought forth to the expansive intellect of the great thinkers that convene at Lily Dale. It was a wonderful summary of the history and salient points in the evolutionary system, of which Charles Darwin is the central figure. Prof. Lockwood, Thomas Grimeshaw, Mrs. McKeever, Mrs. Wright and Chairman Brooks and Maggie Gaule were on the platform. All were enthused and inspired with wonder at the unprecedented logic and oratory of the speaker, J. Clegg Wright.

Prof. Lockwood and many others pronounced it the best lecture they ever listened to. The vast audience cheered and cheered, and cheered, and Maggie Gaule followed with many remarkable dagnellizations that surprised and

delighted many, and melted some to tears of loving gratitude and immortal joy. Spiritualism is going down—into the hearts of the people, and the world is awakening to a sense of its importance. Congressman A. Gaston, president of the U. L. F. A., was on the grounds, coupled with diverse interests and many friends, and aglow with the Gospel of life. Chairman George H. Brooks seemed a little reserved, I thought, but fresh with interest in the Cause and his work. He is a favorite at Lily Dale. His good nature, kindness of heart, and free and easy at-home a friendliness with everybody pleases the people. He makes them feel at home, and everybody must know everybody and be social where he manipulates. This is a valuable faculty that we may all cultivate. It is a tonic and inspiration, that helps wonderfully in the conduct of meetings and social gatherings. A reception was given Mr. and Mrs. Wright Monday evening. Mediums are at the Dale in abundance, with varieties enough for all. More anon. LYMAN C. HOWE.

Abby A. Judson.

If the readers of the BANNER OF LIGHT have read the letters of Miss Judson with the pleasure I have, they must have felt and when they read her one hundred and thirty first, to feel that Fate, Destiny, call it whatsoever you may, had made the road way of her life rough and thorny. Yet a sublime Faith ever bears her up; there is no repining, no complaining, but a spirit of complacency which accepts the outcomes of this isthmus of a middle state as blessings in disguise, to fruit in the hereafter, in an eternity of immortality. But there is a question which comes up to each and every one, "Can I not do something to aid my sister, though buoyed up by the philosophy of Spiritualism, the knowledge that at some time, not to be forecast, the soul shall be emancipated, rising into a sphere of transcendent beauty and bliss?"

Though this sublime philosophy with its foregleams may dull the arrows of adversity, assuage the stings of sharp thorns, and smooth the roughness of the mortal pathway, cannot we fellow-travelers do something to lighten our sister's burdens, contributing to ease of mind and serenity of spirit, scattering dark clouds which in the nature of things must now and then environ her, and substitute therefore a rainbow halo with its helpful inspirations? I have seen dark days in times of business depressions, not knowing sometimes where the next meal was coming from; as the vise apparently was about to close upon myself and family, relief came from an unexpected source. The school of adversity taught me to be helpful according to my means, so now I make these suggestions and appeal to Spiritualists to stay the hands of Miss Judson, that she may be able to continue her labors and weekly irradiate the columns of THE BANNER with her soulful thoughts.

"The true art of life is to fill up the hours
With works for the good of mankind;
Here is a labor, worthy the powers
Of the loftiest or lowliest mind.
Thou' slight is the task, yet immense the reward
Of him who thus labors to imitate God."

Fraternally,
WILLIAM FOSTER, JR.
Warwick, R. I.

Two Notable Famine Gifts.

To the Editor—Sir: Among the contributions received by the treasury of the New York Committee of One Hundred on India Famine Relief, are two which deserve special mention. In the early part of the present month, the Chinese in attendance at the Reformed Presbyterian Mission, Oakland, California, undertook to earn money for the sufferers in India. They were, for the most part, the better class of house servants, temporarily out of employment, to whom even small sums were of considerable consequence. One of them was skilled in the repairing of cane-seated chairs. Accordingly, they asked their Mission teacher for a letter of commendation, and went courageously through the streets of Oakland soliciting work. The result was a remittance of \$10.50 for the famine sufferers.

Somewhat later in the month, inmates of the Ohio Penitentiary at Columbus, united a purely free-will offering for famine stricken India. Out of pittance usually hoarded for personal indulgence, they contributed \$24.00 forwarding the same to the Committee of One Hundred.

That, in the former case, the despised, isolated stranger in a strange land should show such profound and practical sympathy with far-off India's distress; and that, in the latter case, those whose wrong doing had fixed such an awful barrier between them and the outside world, should self-denyingly unite for the rescue of the starving in distant India; is glorious proof of "a common humanity." It signifies that the capability of generous sentiment is always in all hearts, and that ennobling good-will can survive all adverse influence.

In each instance, along with the thanks of the Committee, was returned the assurance that the gifts would be cabled to India, without expense to the fund; that each dollar would give a day's food to from thirty to fifty hungry persons, or buy three native blankets for the almost naked, or, with from one to two dollars more, aid an impoverished peasant farmer in re-seeding his fields.

Since no essential amelioration of the famine situation can possibly come until the harvests of next October and November are gathered, it were well that the cases which I have cited should inspire all of us to continued and generous gifts.

L. T. CHAMBERLAIN,
Executive Chairman of Com. of One Hundred.

We tax ourselves unjustly. There is a part of us which is not represented. It is a taxation without representation. We quarter troops, we quarter fools and cattle of all sorts upon ourselves. We quarter our gross bodies on our poor souls, till the former eat up all the latter's substance.—*Life without Principle.*

Passed to Spirit-Life.

From Brooklyn, N. Y., on Sunday, July 22, Mr. N. B. REEVES, aged 75 years.

For more than twenty-five years an ardent and true Spiritualist, he not only lived but died as such, looking for the end with a joyous hope, bidding his numerous friends good-bye as they passed his bedside. The funeral services were conducted by Mrs. Helen Temple Brigham, also Aescia Lodge, F. and A. M., of which the deceased was a member. Mrs. Brigham spoke in her usual eloquent and inspiring manner, taking for her text, "Death is Gain." The interment was private, but the house was thronged at the service with friends of the deceased, members of the Woman's Progressive Union, and Advance Spiritual Conference of Brooklyn taking part. God speed him! ELIZABETH F. KURTH.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

Soul Development.

BY MRS. F. A. PHOSBER.

Unreasoning prejudice blinds, retards and trammels the inhabitants of earth to-day. Inch by inch has the way been disputed along the ages that lie between the past and the present.

To those of you whose unfoldment has enabled you to perceive the truth of revealed wisdom, this binding back, as it were, to old and obsolete ideas and usages has been a thorn in your flesh, goading you on to fresh endeavor, that you might prove the greater truths revealed unto you.

This has been wise, as by so doing you have not only aroused investigation regarding the things under discussion; but by so working for the enlightenment of the human family, you have developed your own understanding and given unto yourself of that which you desired to give unto others, and my friends, this is a law that works unto all men of all nations, incarnate or decarnate, a grand transformation of soul development.

By obeying this law, may you garner the treasures that lie so thickly around you, yet are not seen so long as you waste your time and strive not to attain that which "perisheth not, but endureth forever."

These words fall on the ears of many with no meaning, else long, long ago would the fruits thereof have been apparent.

Why all this seeming indifference to things spiritual? Why this seeming inertia?

Because in this age the minds of the inhabitants of earth have outgrown the small confines set about them of truth that have been taught as spiritual guidance through the past ages.

Man has set around about the glowing words of the Teacher of Nazareth such barriers, such unreasonable dogmas, that the enlightened mind of to-day rebels at subscribing his name as one of those who accepts in detail all these idiosyncrasies.

Just here is a stepping stone needed; that help which you give to your brother and sister in humanity is the rock whereon your own feet may be surely planted, lifting you step by step up the steep that lead on and on toward the beautiful in life, both in the material and that in the realms of light, wherein does spirit go on in a grand unfoldment toward perfection of personified God-power.

If you falter in this work, and know not of thy duty to thyself and others, ask in fervent soul-prayer for the light whereby you may understand of that which will be to you a guide, helping you to unravel the problems which so perplex and hinder you. Friends, such prayer is never unheeded.

Perhaps you may doubt concerning its having been fruitful, and to your understanding it has not been made plain that good has come to you through your endeavor; but, my friend, the desire of your spirit thus manifested does lift you, and thus enable you to gradually perceive the light of Divine Illumination.

Give unto those hungering for the bread of life thy Divine Illumination, that they, too, may partake and grow beautiful while reaping of the treasures that are not of the earth earthly, but bright and beautiful in the realms of everlasting light.

Coming Round.

The religious editor of the Baltimore Sunday American opines as follows:

THE DEVIL IN THE BIBLE.

In view of the gradual modification of certain religious dogmas now in progress in a number of churches, especially the belief in a personal devil, who originates and perpetuates evil, the teachings of the Bible are the subject of peculiar interest. "Satan" appears in only four books of the Old Testament—Job, Psalms and Zechariah. The Psalms are poems, and like all poems, religious or secular, may be credited with poetic license. This will apply in a measure to Job, which is now conceded by Biblical scholars to be a prose poem. Nowhere is Satan pictured either as the author of evil or a tempter to sin. In Job, where he is more frequently mentioned, and it is possible to obtain an inkling of his true character, he is represented as a rough official of some sort, rather than a tempter or the incarnation of evil—one who has no faith in the goodness of the human race.

Jesus used the word four times. In the parable of the sower, which is given in the three synoptic gospels, the devil's agency is mentioned in but two of the accounts, the other attributing the failure of the seed to natural causes. In his bitter dispute with the Scribes and Pharisees, Jesus said, according to John: "Ye are of your father, the devil, and the lusts of your father ye will do." This is the language of vehement denunciation, which John recorded from memory forty years after it was uttered. With this exception, whenever Jesus used the word he was speaking in parables, and it is reasonable to conclude that he used a common expression or idiom to make clear to his hearers the principles he wished to establish. Such a construction seems more plausible than to infer that the Almighty incarnated the principle of evil and allows it to stalk through the earth destroying countless millions and condemning them to everlasting tortures.

The ability of Paul and his devotion to Christ's teachings will scarcely be questioned, and yet it never occurred to him that evil was the work of a distinct power outside of the individual. Imagery or symbolism is a marked feature in Oriental speech and life. If the more prosaic languages of the West often find it necessary to adopt some general word to express an idea, instead of a long and involved explanation, it ought not to be strange if the word Satan or devil is used in the Bible to express the forces of evil. It is abhorrent to many to accept the dogma that God created evil, and such a revolting conception can be easily avoided by supposing that sin is a comparative term and came into the world with the enlightenment of man. For instance, when an educated and intelligent person does what he knows to be wrong, his offense is greater than that of the ignorant man who commits a like offense.

A South Sea Islander who eats his captives does what his ancestors for many generations have done. He does it with an absolute unconsciousness of wrongdoing. He is not high enough in the scale of civilization to be able to understand the horror of his act. A white man who would do the same thing would be justly condemned to the most ignominious punishment. Animals, however, feast upon each other without occasioning any horror in the mind. They are not aware of the sinfulness of an act, and practically cannot sin. In this sense, therefore, it seems reasonable to infer that man, and not God, created evil. When he was given the intelligence which raised him above the brute, he was, at the same time, endowed with the power to determine what he ought and what he ought not to do, and the higher his intelligence the greater the power and the heavier his responsibility.

American Women in England.

"It is a curious coincidence that the wives of three of the leading English politicians of the last twenty-five years should be Americans, and two of them, as has been said by a very acute political leader, have done much to foster and strengthen the friendship between the two great English-speaking nations of the world," writes Lady Jeanne in her article on "Women in English Political Life," in this week's issue of the *Saturday Evening Post*. "Lady Harcourt and Mrs. Chamberlain, though they have been their husbands' comrades and friends in the best sense of the word, have kept themselves aloof from the hurly-burly of politics. Lady Harcourt has lived so long amongst us, first as the daughter of her father when Mr. Motley was Minister in London, and since then as so warm a friend of the country of her adoption that we have come to regard her as almost an English woman, and we can pay her no greater compliment."

"Mrs. Chamberlain we still, and always shall, regard as the embodiment of all that is delightful in American womanhood, and the

best representative of her Puritan ancestors. Always with her husband, either at home, or on the platform, or in the gallery of the House of Commons, she has invested her political life with a charm and a sentiment that are quite unique, and while keenly interested in every question, she has never vulgarized her political ideals, or descended to the lower arena into which some English women degrade their political sympathies. The early death of Lord Randolph Churchill, while on the threshold of the highest political position in this country, deprived Lady Randolph of the position which she must have eventually occupied, for she at one moment seemed bound to become the wife of the future Prime Minister of England. Never was the promise of a life so blighted as his, and the malady which so insidiously undermined his life was one of the most unerring and fatal."

"The influence of American women on English society is one which grows no weaker, and women like Mrs. Chamberlain and Lady Harcourt soften the exotericness and peculiarities which often strike us as un-English."

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July 28

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INCORPORATED 1888. Headquarters 605 Montgomery Avenue, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing membership (\$1.00 a year) can be procured individually by sending fee to the Secretary at the above address, and receiving a handsome certificate of the same, with one copy each of N. S. A. Reports for '97 and '98. A few copies of the Reports of Conventions of '94, '95, '96 and '97 still on hand. Copies up to '97 25 cents each. '97 and '98 may be procured, the two for 45 cents; singly, 25 cents.

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Endorsed by Editor and Management of BANNER OF LIGHT. Feb. 25.

LIFE-LIKE PHOTOGRAPHS OF HARRISON D. BARRETT.

Editor of the Banner of Light, and President of the National Spiritualists' Association.

No. 1.—An exact copy of the Oil Painting by Parks, presented to the National Spiritualists' Association by Mr. Barrett's friends as a testimonial of their appreciation of his efforts in behalf of Spiritualism. This is an admirable likeness, showing Mr. Barrett in one of his most characteristic attitudes, viz., seated, with one hand up to his forehead, and the other resting on his knee. The picture is 12 1/2 inches in size, being mounted on an elegant panel, making it suitable for any parlor or library without framing. Price, \$1.00; if sent by mail, 20 cents extra for postage and packing.

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"Mr. Newcomb made a distinct success with 'All's Right With the World,' which continues in the front rank of the metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy life. 'Discovery of a Lost Trail' is a simple study of that strange and beautiful thing that we call life, but grand in its scholarly simplicity. In the words of the author: 'Plain suggestions of confidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom.'"

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Aug. 4.

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New York Advertisements.

Fred P. Evans, THE well-known Psychist for Slate-Writing, etc., gives seances daily at his office. The Central Book Store, 40 West Forty-second st., New York City. Send stamp for circular on mediumship. July 1.

Banner of Light.

BOSTON, SATURDAY, AUGUST 4, 1900.

Onset Camp.

Monday, July 23, 1900.—After the large course of people that were in camp Sunday, it seems very quiet here to-day. There were many new arrivals Saturday.

This afternoon at 2:30 a conference was held in the Auditorium and was largely attended. Mr. Maxham opened the meeting with singing, after which the following speakers took part: J. H. Young of Onset, Dr. Ravlin of California, Mrs. McDonald of Washington, D. C., Dr. Lyons, Mrs. Richie of Philadelphia, Mrs. Bliss of Boston.

Tuesday, July 24, the meeting was opened as usual with singing by Mr. A. J. Maxham. After an invocation, Mrs. Sarah A. Byrnes, who was the lecturer of the day, took for her subject, "The Yesterday, the To-day and the Tomorrow."

"Friends, we met here last year, and we listened to the lesson of the hour, and I often wonder how much we have benefited by these lessons. You do not study the law that makes it possible to receive these demonstrations from the world beyond."

"I have been coming back and influencing this instrument for the past thirty-five years. I come to be taught by the vibration of thoughts of the material world. When I was upon your earth-plane I was not an ardent admirer of Nature. I thought more of God than anything else; my time was occupied in the study of Him. But, friends, I would have you realize that the spirit-world is here. Mediumship is a splendid gift, but how many of you realize it? The reason you have not made more progress and are not recognized—you spend your time chasing after marvels; you are like children with a new toy; you say, what wonderful thing is coming next?"

"Never did man occupy so critical an attitude as to-day. Let us remember that the yesterdays are the compelling forces of to-day. Nature has opened the pathway of yesterday for our advancement of to-day. When you study the law of control you will not go into the séance-room with all your cares, worries and difficulties, and then demand the best results from the medium. When Spiritualism came to the world, it came as an emancipator, a liberator; the phenomena of then were different from the manifestations of to-day; but you have been content, many of you, to rest in the atmosphere of the phenomena."

"One mistake I think you have made is the abandonment of the home circle; you have left that and sought for miracles from the platform. If you had continued your home circles you would have better mediums today, for the home association is the best place to unfold your mediumistic power. You often say, 'mediums are frauds.' You never question if the fault is not in you; you are too material; you are, or a great many are seeking for *affinities*, for a knowledge of the stock exchange instead of seeking for spiritual knowledge and guidance. The mediums of the yesterday made it possible for the mediums of to-day. Let me ask you in closing, to learn the laws of spirit control and seek for the higher unfoldment."

After a song, by Mr. Maxham, Dr. Louis Schlesinger gave many of his remarkable messages; they were all recognized, and everyone is speaking of the wonderful gift the doctor has in getting full names.

Wednesday, July 25, we held our meeting for the first time in the Arcade. We needed the rain so badly that no one complained about being confined to the hall, although all the friends would rather be out in the free, fresh air. The meeting was opened with singing, "Beyond," by Mr. Maxham; Mrs. Carrie E. S. Tving read a selection, "Kiss Me Good-night." Mr. Maxham always has something appropriate to sing, and followed with a selection, "Kiss Me Good-night." Mrs. Tving took for her subject, "Be ye temperate in all things."

"The world is apt to go to extremes; the pendulum swings too far each way. The greatest harm to the temperance work is the great over-zeal of its workers. We wonder just what is right; we blame people and say they might do better if they tried, but how do we know they could. The circumstances that shape life are responsible for that. I know many people who are very temperate in regard to any kind of liquor, who are very temperate in regard to tea and coffee. There are many kinds of intemperance; many people are intemperate in abstaining from eating, and bring on disease. If we could only have a proper adjustment of the physical and the mental we would understand how to live. People must be a law unto themselves."

"Intemperance in religion is one of the worst things; it has caused a great deal of harm, oftentimes causing murder. But, friends, to-day there is a broader and higher outlook; there is a bright light in the sky; the time is nearing when we will build from the stumbling blocks of the past—build for a brighter and happier life. Let us study our own needs and we will not have much time to spend in religious wars."

"Strange to say, there is intemperance in Spiritualism. I have seen persons who want tests every day, and sometimes three times a day, become fanatics, forget all about the philosophy of life, and do not care for anything but just to hear that John still lives. Their visions are clouded, and they are not well rounded out. Spiritualism needs the most tempered thought, and we must learn to unfold the higher thought. The greatest question of the age is to know ourselves, and to find out which way we are heading. Are we seeking the light or the darkness? Let us, then, be temperate in all things." Mr. A. J. Maxham then closed the meeting with singing.

Thursday afternoon, July 26, a large audience gathered on the Arcade to listen to a very interesting lecture given by Dr. Ravlin. The meeting was opened by the audience joining in singing a hymn written by Dr. Ravlin for the Anniversary Exercises celebrated in Philadelphia in 1900, entitled, "The Consolation of Spiritualism," (tune of America). Mr. Maxham read, Miss Robbins presided at the organ, Dr. Ravlin offered an invocation, and after a selection by Mr. Maxham, took for his subject, "Why I Became a Spiritualist." "I was reared an Orthodox, my father was a Baptist minister before me, and his only hope rested upon myself. When I was nineteen years old I was converted to Christianity and began to preach. When I was twenty years old I knew more of God than I do now. I began my duties in a school house and kept climbing until I got a church in Chicago."

"I never sank the man in the preacher or the citizen in the minister. I defended the drama in Chicago and my people did not like it. While I was in Chicago came the experience of which the conversion in Spiritualism is the sequel. I had two boys and my youngest son died and after the best known doctors in Chicago said there was no danger. If I had known as much as I do now he would not have died. Then my eldest boy, my ideal, sickened and died, and after the churches had held special service of prayer to save his life. But they failed and I have never since prayed for God to save anyone. A very queer feeling came over me when he breathed his last. I was distracted and wanted to die."

"On Saturday evening the day after I had laid him away, I was out walking. I was attracted by a very little cloud, and when I looked up the cloud had parted and I saw my boy as perfect as life, and I spoke his name, and the vision vanished. The next Sabbath I preached my own son's funeral sermon. About nine o'clock in the morning of that day, I was walking out and the vision came again, and this time I was looking at a beautiful boy, and my boy smiled and a beautiful smile that dried my tears. I preached his funeral sermon without a tear; the audience was in tears. I made this remark, 'There are no tears here. I stand, for I am in the spirit-world.' The people thought I was going to die. My wife sickened and passed away, leaving me with a little delicate boy; I went to California and accepted a call to a church to preach. In a short time the church was burned down, and the trustees

secured a theatre, and for ten months I had eighteen hundred people every Sunday night."

"I became more and more liberal, and after I had rejected Orthodoxy in toto, they engaged me for two years. I preached a sermon against Spiritualism and there were forty mediums in the audience, but I did not know it. 'Spiritualism was a snare and a delusion,' I thought, and I had no use for it. I had foreseen certain events, but did not link them with Spiritualism. I spoke in Oakland, California, before three thousand people, and there were about a dozen on the platform. A month or two was this man (referring to Dr. Schlesinger); he asked me to call and see him at his office and I said I would, but did not intend to. That was one of those little lies that we all tell."

"The next day I was walking along Washington street, Oakland, when whom should I meet but Dr. Schlesinger, and I was obliged to go to his office. When we went in he shut the door and locked it; I thought my time had come. He then threw off the mask, and told me he was a Spiritualist. I would not have gone there for a twenty dollar gold piece if I had known it, and if I am lost he is responsible for it. He told me he had a patient in another room, and told me to write on some slips of paper names of my kin and put them in my hat. I did so; I did not expect any of my kin could come through a third person. I thought, as many of you think, that they should come through myself. I did not know one paper from the other, as they were all mixed up, and he said to me, 'You take out a name and if it is a spirit you will hear the raps.' I did so, and no raps came, just as I expected. I took out another, and to my astonishment, I heard the raps. It was my sister. She said, 'Give my love to Clarence, from your loving sister, Emma.' I had not written the name Clarence. I was astonished. I took out another, and then he delivered a correct history of my past life and gave me my father's name, and my mother's maiden name. I took out another name, and the table went into convulsions. It was the name of my boy, whose funeral sermon I had preached ten years before. My boy said:

"My dear papa, 'If a man dies, shall he live again?' must have been demonstrated to you, as I have shown myself to you twice. I followed you to the church when you preached my funeral sermon and kept the tears back.' He repeated a passage that I spoke that had never been written. I cried like a child. How did this man know this? If it did not come from my boy, where did it come from? I was dazed. I went home, but told no one. I resigned from the church, and moved to Oakland and preached to an audience, not for a salary but for a nickel collection, and I had to economize, as some weeks I only got one dollar and thirty-eight cents. I would meet this man on the street and he would give me a dollar, saying, 'I have no business with money in my pocket when you have none.' He said his home should be mine."

"I went to the camp meeting in Oakland and then I declared myself a Spiritualist and gave three lectures. Then every church was closed to me. We don't think we have made any sacrifice. I shall stay among the Spiritualists as long as I remain upon this side of life. It is cowardice to have a truth and be ashamed to stand up for it."

Stepping from the platform and taking Dr. Schlesinger by the hand, he said: "My dear brother, you and I have often worked together upon the same platform. It may be the last time we shall work together, and we will stand firm to the end. When the time comes, when you are called away, you will receive the bright and glorious reward for the good you have done. And if we shall never meet again on earth we shall meet beyond. No man has ever made the sacrifices this man has made. I want you to always carry in your heart the best wishes for him."

Dr. Schlesinger followed the lecture with the best service that he has given here, although he was much overcome by the eulogy given him by Dr. Ravlin. He gave more readings than usual, and all were considered remarkable. Congregational singing closed the meeting.

Friday, 2:30 P.M.—After the rain of yesterday, a more beautiful day could not have been wished for. The speaker for the afternoon was Mrs. Carrie E. S. Tving, who always draws a large audience. Mr. Maxham opened the meeting, and Mrs. Tving read a poem entitled "Sometime," after another selection by Mr. Maxham, Mrs. Tving took for her subject, "The Evolution of Prayer."

President Jerry Robinson of Lookout Mountain Camp-Meeting Association was a guest of the Association, and at the close of Mrs. Tving's lecture made brief remarks. Mr. Maxham closed the meeting with singing. Saturday, July 28.—The Massachusetts State Association had charge of the day. The platform was beautifully decorated with flags and bunting in honor of the occasion. The meeting was called to order by the President, Dr. G. A. Fuller. Mr. A. J. Maxham sang a very appropriate selection for the occasion. President Fuller welcomed the friends in the name of the Massachusetts State Association, told of the objects and aims of the Society, and hoped all present would unite sometime during the day with the State Association. He spoke briefly of the State, Local and National Associations, and told the relation to each other and how each depended upon the other.

Dr. George Dutton was the next speaker. He said: "The subject of organization is always an interesting one to me, because we find organization in everything, in all nature and the higher manifestations in life. Why the Spiritualists do not see the necessity of organization is a wonder to me. We can all do something for organization. We can at least lend our kindly sympathy to every one who is struggling to help his fellow-beings."

Mr. J. B. Hatch, Jr., spoke briefly and welcomed the friends. He also spoke a good word for the dear old BANNER, and urged all to subscribe for the same. He called attention to the financial part of our Association, and said the State Association needed money to continue the work that was before it, and urged all to become members.

Dr. Blackden said: "I am interested in organization. I believe we should have a stronger organization. I believe we should strive to reach the young. Those Spiritualists who have received enough of the phenomena so that they do not need them, forget that the new element coming into the ranks needs just what they did when they were first seeking for the light. Therefore, let us not forget the young." The morning session closed with singing by Mr. A. J. Maxham.

The afternoon session opened with singing by our good brother, Mr. Maxham.

President Fuller once more spoke briefly to the friends on the subject of the day. Mrs. Carrie E. S. Tving, President New York State Association, continued, emphasizing the need of a revival in Spiritualism. Dr. N. F. Ravlin followed. His words were as forcible and pointed as usual. Mrs. C. B. Bliss spoke briefly and gave several messages. Mr. Maxham closed the meeting with singing. A vote of thanks was extended to the Onset Bay Camp-Meeting Co. for the use of the Auditorium, and to all lecturers, mediums and musicians who assisted in any way in making the day a success; to Mr. J. Q. A. Whitmore and others for their generous donations, and to the BANNER OF LIGHT for courtesies of the press.

Dr. A. A. Kimball, one of our directors, and Hebron Libbey, treasurer, were with us during the day.

Our thanks are extended to Mrs. Wyman for flowers for the book store; she is our flower medium. Sunday, A more beautiful day could not be asked for than that which we enjoyed today. About four thousand were upon the grounds. Mrs. Carrie E. S. Tving was the speaker in the morning. A concert preceded the lecture, given by the Middlebury Band. Chairman Fuller opened the meeting by giving the notice for the week, after which Mr. Maxham sang one of his beautiful songs. Mrs. Tving read a poem entitled "Creeds and Deeds." After another selection by Mr. Maxham, Mrs. Tving took for her subject, "Obedient to the Heavenly Visions," and read a passage from the twenty-sixth chapter of Acts. Her lecture was more than interesting, and all in the large audience were well pleased. At 1 o'clock the Band gave another concert. At 2 P.M., one of the largest

LIKE MANY OTHERS

Clara Kopp Wrote for Mrs. Pinkham's Advice and Tells what it did for Her.

"DEAR MRS. PINKHAM:—I have seen so many letters from ladies who were cured by Lydia E. Pinkham's remedies that I thought I would ask your advice in regard to my condition."

I have been doctored for four years and have taken different patent medicines, but received very little benefit. I am troubled with back-ache, in fact my whole body aches, stomach feels sore, by spells get short of breath and am very nervous. Menstruation is very irregular with severe bearing down pains, cramps and back-ache. I hope to hear from you at once."

CLARA KOPP, Rockport, Ind., Sept. 27, 1898.

"I think it is my duty to write a letter to you in regard to what Lydia E. Pinkham's Vegetable Compound did for me. I wrote you some time ago, describing my symptoms and asking your advice, which you very kindly gave. I am now healthy and cannot begin to praise your remedy enough. I would say to all suffering women, 'Take Mrs. Pinkham's advice, for a woman best understands a woman's sufferings, and Mrs. Pinkham, from her vast experience in treating female ills, can give you advice that you can get from no other source.'"

CLARA KOPP, Rockport, Ind., April 13, 1899.

audiences of the season was in attendance to listen to the address given by Prof. E. Howard Griggs of Philadelphia, Pa.

After a selection by Mr. Maxham, Chairman Fuller introduced Prof. Griggs, who received a right royal welcome to Onset. He took for his subject, "Spiritual Perspective," and said: "Facts never die. Facts mean only in accordance with the significance in which they are seen. All facts become significant to us as we see them. History is sifted by time. It is a great man that is remembered for centuries. You look over the past and forget pain. A crime may be remembered for a short time, but only the good deeds may last forever. You speak of the life of the native savage, seek the native savage and find how far from beautiful his life is. The beautiful landscape is due to distance. The only hope which one finds while in transition is to struggle on. We are inclined to give undue credit to what is untrue thought. Homer looked upon the future as an unknown world."

"It is the familiarity of life that breeds contempt. The great things and the little things are alike. Half the things that we struggle over make no difference to-morrow. We give unnecessary time to what happens to us without thought. Unless we can see this world in perspective there is little hope of the great world."

"What are the things that we will never forget? They are some slight ones that we dare not tell to our dearest friend. We walk the streets with our heads bent down and meet those who never smile, and wonder if they realize the great things, the little things impress them so."

"Little we see in nature that is ours. Ideal society belongs to two. One room is too small for two persons to live in; we must get apart so we can come together. A friend is one who is not afraid to tell you the truth. Your friend gives you the perspective of the spirit. Nature never makes a mistake; she knows when her human child is tired of the work of the day. This is the time of great opportunity."

Only a verbatim report can do justice to the lecture given by Prof. Griggs. He is a grand addition to the ranks of Spiritualism. He is an orator, and, as he is a young man, has a great future before him. He ought to be heard upon every Spiritualist platform in this country.

Mrs. Effie Webster of Lynn made her first appearance as a platform medium at Onset, and made a great impression upon the people here. She gave communications just as fast as she could talk, and every one she gave was recognized. The Association made no mistake in engaging this medium for the open days that they had on their program. Mrs. Webster will appear here during this week.

Mr. Hebron Libbey was a welcome visitor to the camp, and the guest of your correspondent. Mr. and Mrs. Herrick, Mr. Jerry Robinson, James Lucas, Mr. and Mrs. A. C. Berry, Mrs. A. J. Pettengill, Henry Chubbuck, C. F. Bennett, Mrs. Rachel Walcott, Mr. Rogers, are some met in camp to-day.

Boating, bathing and base ball are all the rage.

Many inquiries are made regarding the health of Mrs. H. D. Barrett. Her friends here wish for her speedy recovery.

Be on hand Saturday, Aug. 18, the N. S. A. day; it will be the next event of the season.

There is a large number of mediums on the grounds. Mr. and Mrs. Thomas M. Locke of Philadelphia are asked for and expected.

Visit the BANNER OF LIGHT book store when in camp. Weather charming. HATCH.

Lake Pleasant, Mass.

The Twenty-Seventh Annual Convocation opened last Sunday under the most favorable spiritual and financial conditions, the cool, roomy Temple being well filled by an appreciative audience who listened to President Abram H. Dailey's address of welcome with a great deal of attention and frequent bursts of applause. Mr. Dailey was followed by Mrs. Tillie U. Reynolds of Troy, whose inspired utterances were timely and instructive. On Saturday evening the Turner's Falls Military Band gave Mr. Dailey a serenade at his cottage. The band headed at the electric car station, marched across the grounds, followed by about five hundred campers, and after serenading the Judge, who briefly responded, went to the pavilion and furnished music for the dancing, taking the place of Milligan's Orchestra for the evening.

On Sunday afternoon Miss Lizzie Harlow addressed an audience of several hundred, and her glowing words received the undivided attention of one of the largest audiences Lake Pleasant has ever seen on an opening Sunday. The concert in the evening at the Temple could not have been otherwise than successful with such talent on the program as Mr. Willis Milligan, pianist, the Ladies' Schubert Quartet, the Misses Butler and Magoon and Mr. Cleaveland as vocalists, Mr. Kingman (violinist), Miss Ednorah Nabar (reiter), and Messrs. A. G. Wallis and A. P. Blinn, elocutists.

The grounds are in splendid condition, the electric lights and water plant being utilized to the utmost. The indebtedness of eleven thousand dollars a year ago is decreased to ninety-five hundred to-day, and the campers and management are cooperating in making this resort one of the most attractive in New England.

Clapp's Military Band of Greenfield furnished the concerts last Sunday, and during the balance of the season we have engaged the Turner's Falls Band.

The grocery store is open under the manage-



LEA & PERRINS' SAUCE
The Original and Genuine Worcestershire.
Ladies, at luncheon parties and at all home-meals, will find a delicacy of flavor in all dishes savored with this sauce for soups, fish, meats, gravy, game, salads etc.
Beware of Imitations
May 28. 261600W
John Duncanson Sons Agents-New York

ment of J. H. Sears, of Millers Falls, Mr. Mayhew has taken the barber shop, the stables are under the supervision of Dr. C. I. Weston, the hotel is a success with Frendergast & Holmes in control, and it is a byword that Willie Milligan knows how to run a dancing pavilion and please his patrons.

Mr. J. Milton Young has issued his camp paper, the *Wildwood Messenger*, and it is a pleasure and treat to have that bright, new sheet again in circulation. The row boats and steamer are much in demand, and the young people find a great attraction in floating on the lake these lovely starlight evenings, with no mosquitoes and no fogs to interfere with their enjoyment.

Among the arrivals of the week were A. H. Dailey, Mrs. Helen Palmer Russeque, Mr. and Mrs. E. Lewin, Mrs. Hungerford and Miss Hungerford, Mrs. Lizzie Harlow, H. A. Budington and wife, Carrie E. S. Tving, J. Clegg Wright, Misses Butler and Magoon of the Ladies' Schubert Quartet, Miss Olive Reynolds, Mrs. Allen and daughter, our veteran photographer, Frank Crozier and Mrs. Abbie E. Fletcher.

A. P. BLINN, Clerk.

Another correspondent writes: Splendid weather marked the opening day, July 28, at Lake Pleasant. The arrivals for the few days previous showed the deep interest in the hearts of these old campers for this beautiful summer home.

The opening reception by the Independent Order of Scorpions was held on these grounds Sunday evening. The scene was enlivened by a concert by the Stilton Operatic Orchestra of Orange. Speeches were made by some of the chiefs of the order, and other officers, and refreshments were served at the close of the concert. The mysterious ceremony of "digging up the tomahawk" was performed at midnight.

Among the late arrivals are John H. Light of South Norwalk, Ct., Jennie Colby of Brooklyn, N. Y., Mrs. E. B. Stewart of West Leyden, Mr. and Mrs. Hunt of Millford, Miss Bessie J. Blood of Boston, Miss Phoebe Hull of New York, Mrs. M. H. Fletcher of Lowell, Mrs. James of Boston, Mrs. Francis of Hartford, Ct., Anna M. Strong of Boston, J. G. Worster, William F. Davis and wife.

Mr. Flanker has placed a solid railing about his lake.

The Ladies' Improvement Society has furnished up the Temple, and the new evergreen decorations set off the stage very effectively.

The Children's Lyceum held its first session Saturday, at 2 P.M., under the direction of Mr. B. W. Belcher, of Marlboro. Something over one hundred, old and young, were in attendance.

HYPNOTIC CONTROL.

I have just prepared a Mail Course of five complete lessons on this subject, and have them bound in booklet form. The Complete Mail Course will be sent to any one for only 10c. silver. This course of instruction contains my latest discoveries as to methods with which you can hypnotize any subject, no matter how hard, and all who wish to greatly increase their percentage of success. No matter, student, whose instructions you have, and no matter what your degree of success, if you send me 10c. I will send you this complete course, which will enable you to fasten on to any incomplete instructions and succeed right from the start. No matter whether you have ever studied hypnotism, be it in this step, and remember when awake. This course is called Mental Vision Lesson and four others—one in Self-Hypnotic Healing, Control of the Sub-Conscious Mind in the waking state, and several strong healing methods are all contained in this little book, which will be sent to you for the 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.

I am so absolutely confident that you will be successful, right from the start, with these instructions, that I will even send them Subject to Examination. If so desired, just to prove to the most skeptical that they form the best course ever sent for free, and to all who send the dime, if any should be dissatisfied, money will be cheerfully refunded. But this Mail Course is just as described, for I would not dare to use the mails for any fraudulent purpose. This bargain offer is limited, so send at once to

July 28. 2w Prof. R. E. DUTTON, McCook, Neb., Lock Box 441.

The dwellers on the bluff have repaired the embankment, and will preserve the trees bordering the railroad. Mrs. Bowman of Troy, has a very beautiful display of flowers on the bluff—an evidence of her taste and care for many weeks past. Miss Rockwell, general manager of music in the schools of Middletown, Ct., has come to spend the season with Mrs. Burr and daughter, of that city. Mrs. Burr has bought the Greenwood cottage, on Denton street, and is improving and ornamenting it extensively.

The Severns, Brooklyn's noted musicians and teachers of music, are preparing to give a classical concert later in the season. Mr. Severn with his violin, and Mrs. Severn with piano, often fill the woods on the Highlands with the "concert of sweet sounds."

Mr. A. C. Carey, custodian of the deepest driver's well, says he has remained all winter mostly sitting in his summer house, overlooking the lake and the mountains, enjoying a vigor drawn from the pines, that even the snows of winter cannot chill. Leon Henry has a charming ice cream saloon. It overlooks the lake, cool and breezy.

The seats in the old auditorium as well as in the new one, have been straightened up, new posts put in the backs, all preparatory for the municipal concerts and the great meetings to come.

Local Briefs.

BOSTON.

Commercial Hall, Mrs. Nutter, President.—Sunday, July 29, Morning circle, good attendance, opened with singing, reading and invocation by Miss Brehm. Mediums taking part throughout the day: Mesdames Woods, Weston, Nutter, Reed, Smith; Messrs. Brown, Hardy, Jackson and others. Miss Chapin, pianist.

Old Ladies' Hall, 46 Tremont street, Sunday, July 29, large audiences, interesting sessions all day. Those assisting: Mesdames Hall, Chapman, Cutter, Peas, Fisher, Toms; Messrs. Hall, Thompson, Gilman, Cohen, Wood, Hersy, Taylor, Boman. Meetings all summer. Mrs. Gutierrez, President.

Mrs. Jennie K. D. Conant-Henderson's psychometric test circles held in her rooms, Banner of Light Building, on Friday afternoons and Sunday evenings of each week continue to be well patronized and thoroughly enjoyed and appreciated by those who are fortunate enough to be present. One notable feature at these circles is the number of men and women of education and culture, students of the various phases of advanced thought, who come there to witness and study the many and varied manifestations of the science of psychometry. At the séance held on Sunday evening last, some very wonderful readings were given. Many of those present (before leaving) took occasion to thank the medium for the correct and satisfactory messages received. Mrs. Henderson is also in her room Saturday of each week for private sittings.

Massachusetts.

The Hopkinton Society of Progressive Thinkers will hold two meetings at Claffin's Grove, Sunday, Aug. 5, at 10:30 and 2:30. Mrs. Jennie Haglan Brown (better known as Jennie Haglan Jackson) of Fort Worth, Texas, will be the speaker. Connections can be easily made by way of the electric for all places on the Boston and Albany. No admission is charged and all are cordially welcomed. Lewis D. Drawbridge, Sec.

Lowell.—The interest in the meetings of the First Spiritualist Society at Earnoliff Grove continues unabated, and much satisfaction is expressed with the work of our mediums. Last Sunday Mrs. Abby Burnham of Malden occupied the platform and gave an interesting discourse, followed by many messages, all of which were recognized. We also had the pleasure of listening to Mr. J. S. Soarlett of Cambridgeport, who paid us a flying visit. The Society and Ladies' Aid will have charge of a basket picnic at the grove Saturday, Aug. 11. BANNERS and Thinkers for sale. F. H. Coggeshall, First Vice and Acting Pres.

Spiritualist Camp-Meetings for 1900.

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

As THE BANNER is always ready and willing to give 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.

Onondaga Lake Free Association, Lily Dale, N. Y.—Opens July 14 to Aug. 26.

Onset Bay, Mass.—July 15 to Aug. 26.

Lake Pleasant, Mass.—July 29 to Aug. 26.

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