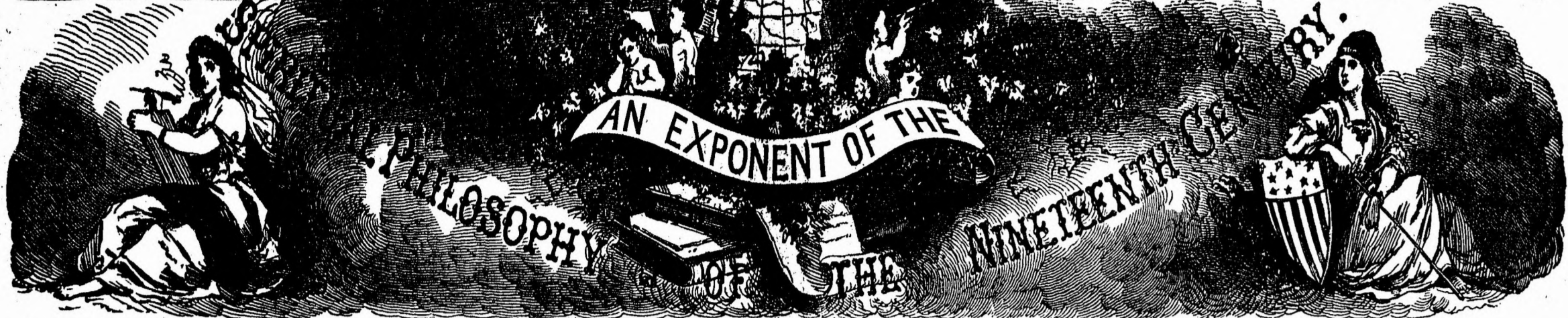


# BANNER OF LIGHT.



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## KARMA.

BY LOU PACKARD GAY.

As the moonlight streams on the earth,  
As the fog rises up from the sod,  
So, child of a thought—of an act—  
I am by the edict of God.

Stirred by the throbs of a heart,  
Fashioned by passion and prayer,  
Thus like the wraith of a hope,  
I compass the soul as the air.

Old as the dawning of time,  
Young as the babe at the breast,  
Cradled in sorrow and joy,  
I am at the Father's behest.

Once in the land of the Sphinx,  
Radiant and spotless I grew,  
Catching the glimmer of stars,  
Until hot blood stained me through.

Then, while an Emperor's arms  
Clasped a slave close in their might,  
Crimson and purple and gold  
Splashed with love's passion my white.

Lulled by the music of Greece,  
Soothed by the sound of a voice,  
'Broidered my warp with truth,  
Fair as the soul's highest choice.

Lo! In this life's present hour,  
Strained both by duty and love,  
What shall the hue be that blends  
Best with the light from above?

Love's scarlet thread tempts the heart,  
Yearning for days that are past,  
But black is the velvety strand  
That leads to the Temple at last.  
June 20, 1900.

## Things Real and Unreal.

BY M. J. WOODWARD-WEATHERBEE.

School is out and vacation has come. To the child this means a long, long holiday; but we are creatures of habit, and what does the child do? Why, the very next day it opens a kindergarten of its own, presses into service its brothers and sisters, and lo! in an area an improvised school room, with books and slates, and little Mary Ellen for teacher in the chair. The very routine that would naturally seem irksome is taken up as a real necessity, a part of their life, and so for days after the schools are closed the old regime is kept up, and the children are each alternately the teacher and the taught. But by-and-by the children awake to the fact that they are free to follow their own sweet will.

Did you ever notice how difficult it is to make a business of being happy? It's like trying to eat honey all by itself. Lay it thinly on bread and we can eat any amount of the sweet stuff, but pure honey surfeits one, and so I think holidays that are sandwiched in among labor days are really more delightful than when we have them in the lump. But what of the unfortunate ones that have no vacation—for whom life is one long labor day? I somehow think if we had the tender compassion of a Tolstoy we should suffer no loss, but should get great peace to our own souls, if every day we would do some manual labor entirely of our own free will for some toiler that is always at our very door. To put oneself on a level with the burden-bearer, and to let him have the benefit of that labor, with the love that goes with it, would sweeten two lives and prove the kinship of man with man.

It is the lost relationship that has brought so much sorrow in the world. More and more it becomes apparent that to save the unfortunate (and the world is full of them), one must get nearer to the beginning of things. Legislation for the criminal, and alms giving to the poor, seem not the way to restore the broken bonds among God's children. I have seen brothers and sisters, born of the same dear mother, pass each other on the street and refuse to acknowledge the relationship.

God forgive them, for they know not what they do. How shall they find peace in that hour when they shall have passed the last milestone, and the seats are waiting for them at their Father's table. Oh! it were better to make friends of each other now. The little vain distinctions that we made so much of here will lose all their value there, where flesh has no part, but spirit is the all in all. What is the great reality?

One is racked with rheumatism, and says pain is the thing to be feared. I never knew any one, however much intoxicated with the pleasures of the hour, who would acknowledge that pleasure, sweet as it is in the cup, was anything but momentary.

Even Pope Leo XIII., the great head of the Church, with the world at his feet, desired yet something more real when he wrote in his journal: "Come! come! Arouse thyself, O Leo! Undertake with faith the heaviest labors; endure with courage the hardest disappointments. Have no fear, O Leo! The decline of thy years already begun, the course of thy life nearly completed, withdraw thee from the things that perish. Let thy soul, filled with scorn for them, hunger for higher things and continually aspire toward the celestial kingdom." Labor, sorrow, pain! these are not the realities we supposed them to be; nor pleasure, nor poverty, nor even death itself. All is change but the great changeless One, the God Spirit, the Omnipresent Good.

I like to think that while "the shadows may be many, yet they fluctuate, and we all see the sunlight of God's love, for that never changes." In the sunlight of that love, life blossoms in the valleys and on the hillsides. In the sunlight of that love, we feel our kinship to every growing thing. In the sunlight of that love, we mount up on wings as eagles,

yearning, aspiring, for the things of the spirit which is the great reality.

We were comparing the old methods of thinking with the new; suddenly with a great light in her eyes, as if a revelation had come direct to her own soul, and with a repressive hand on her breast, she exclaimed, "Yes, there must be some such way to hold down that wicked feeling that now and now rises in our breasts, like a strong man, that would assert itself."

I am glad we are beginning to call things by their right names; that the sins we charge ourselves with, are splendid energies but misdirected. The power of steam is wonderfully beneficent; it saves the waste of human energy; we can apply it in a thousand healthful ways, but misdirected, it is an engine of destruction; and the passions of a man, why, take them away and you would have no man at all! It isn't necessarily the passions of a man that make one fret and rob and kill another. Oh, no! not if the engine is right. The steam is good, but the leverage of the well must be in tune with the Infinite will. Living along self lines is not the natural way, but to make harmony when our surroundings are inharmonious, to rule the body, to recognize that we are members one of another, that spirit is the all in all. This will make us free indeed and all men happy.

## Atomic Forms.

BY JULIA AUGUSTA BUNKER.

A cheering sign of the times is our Western brother's cogitations over the status of the human Ego, and the only fault I can find with his theorizing is his dubbing us earth people "God Juniors," when we are simply God Seniors every time, because there are no subsequents for God, no extraneous camping grounds to project God Juniors to, where all is God. But, however, this is a small matter to cavil over, since he has given us so much exhilarating material to stimulate thought and curiosity. I would like to take a peep after the bewildering, elusive atom that this keen, western reasoner has given us such a novel arrangement of deductions about, and which, after all eludes even him at the last ditch.

Mental Science, when undraped by Biblical metaphor or by the strain of trying to reconcile different philosophies (each the one with the other), is a happy, untried sea for thought-blossoms to fruit and propagate in, and he who can think and reason out, scientifically, this puzzle of the atom, has unriddled the sphinx and unveiled the plan of creation.

We reason from what we know to what we think are correspondences, and I feel sure that the atom and man are corresponding types, having at least two states of being in common, a waking and a sleeping, or active and resting state, and as is the man method of being so are all atomic things.

There is only God. God is omnipotent, omniscient and omnipresent. These propositions being true, every atom or aggregation of atoms is God, and naturally each and every one are omnipotent, omniscient and omnipresent, and thereby hangs another tale. God is substance and the infinitive of substance is the sensorium or sensor-mass of God; in other words, positive activity or vibration; positive mind or thought-center or thought-centers—the positive pole or poles of creation.

There is only God and He is the Universe, and too, like man, the Universe rests in fractions, hence the atom.

Rest and sleep are comparative states, and each is a slowing of motion of substance, thereby condensing of positive substance, thus becoming negative vibration as to the sensorium of things, and these atoms form ganglia of conserved force for recoup.

The atom then is arresting function—a congelation of substance, and throughout all the extent of the Universe are these atoms, nodes and nodules of resting atoms, all so linked, interlinked, blended and interblended to waking and positive states that man is staggered for distinctions.

We are accustomed to think of the sun and its planets in their dizzy, spiral whirl and yearly dash of 300,000,000 miles for the "milky way" as interesting, that these mighty engines of power slumber not, nor sleep, and yet, rocked in the cradles of its atoms, positive mind becomes negative, slumbers and rests. A whole Universe of nodes and nodules of rest all blended and interblended to positive force (or vibration if you will) and all never for one moment dead, detached or independent, and all comparative states of motion, translated to us people as spheres of sensation, ratio of color, sound, flavors, material resistances—ever on, in waves of passions and emotions, acting and reacting as bones, tendons, tissues, et al., still on ad infinitum, throughout all extent, eddy upon eddy, ripple upon ripple, wave upon wave of varying power in infinite alternation of activity and rest.

So the atom is congelated substance, and the universe rests in its atoms and combination of atoms. Positive rest is gravity to the atom—a negative electricity to an electricity more positive. Gravity is an electrical mode of motion: Positive and negative electricities or magnetisms are relative rates or ratios of motion, and negative rest for the atom or any body of atoms is centrifugal force, lingering, or flying as atmospheres and clinging ganglia of atoms and multiples of atoms in unending centers of positive force, over infinite areas of extension and infinite warps and woofs as fulcrum for the easy transmission of positive power—a power which is He watching over His infinites, and who, in turn, as atoms, slumbers sleeps. Candia, N. H.

## Wisdom Flashes.

FROM THE PEN OF FANNIE A. HINDS.

"He is the wise man who looks into the wisdom of childhood."

No erudition of self-imposed tasks brings forth the true elements of child-knowledge. Culture predominates where the earlier stages of unfoldment have been sources of greatest integrity of mind and soul. The child of to-day originates larger, broader ideas than those of past epochs only because the conditions of life are enlarging their most transparent shades. The outcome of it all lies proportionately with races of enlarged minds and conceptions. When the Adamistic theory held sway, the opportunities for broader views were stunted. Now men are rapidly growing away from this, and the great power controlling the universe assumes wider dimensions of space both in thought and circumference. By this we mean the world is larger, not so small as to be bounded by men's vision, or the six or seven senses. New senses are to be brought to the race of the fully-developed mortal; just now there is no language to fully explain our meaning. These extra senses are assumed of men as belonging to seers and sages of past conditions of existence. They are all about to-day, and their imperceptible influence is felt rather than seen.

In little children is the great reservoir of possibilities, flowing in rivulets of matured impressions. Men smile at childhood's devices and say it is perhaps funny how such ideas have gained root or entrance into these little minds. Hold fast all you can learn from these sources, for out of them you may gain food to ponder a lifetime. Child life is full of unsuspected wisdom. Try more to regain your childish impressions; many times they are far better than those of mature calculation. The epics of modern days should voice more the holy order of childhood. It has its rituals that hold men to be brave and true and good—kind and patient with an inspiration for knowledge that deepens, widens, beautifies the pathways of life. Childhood's faith in things provid good—in the good father and mother—wrought higher conception to be placed before them? they will gauge their weights and measures thereby.

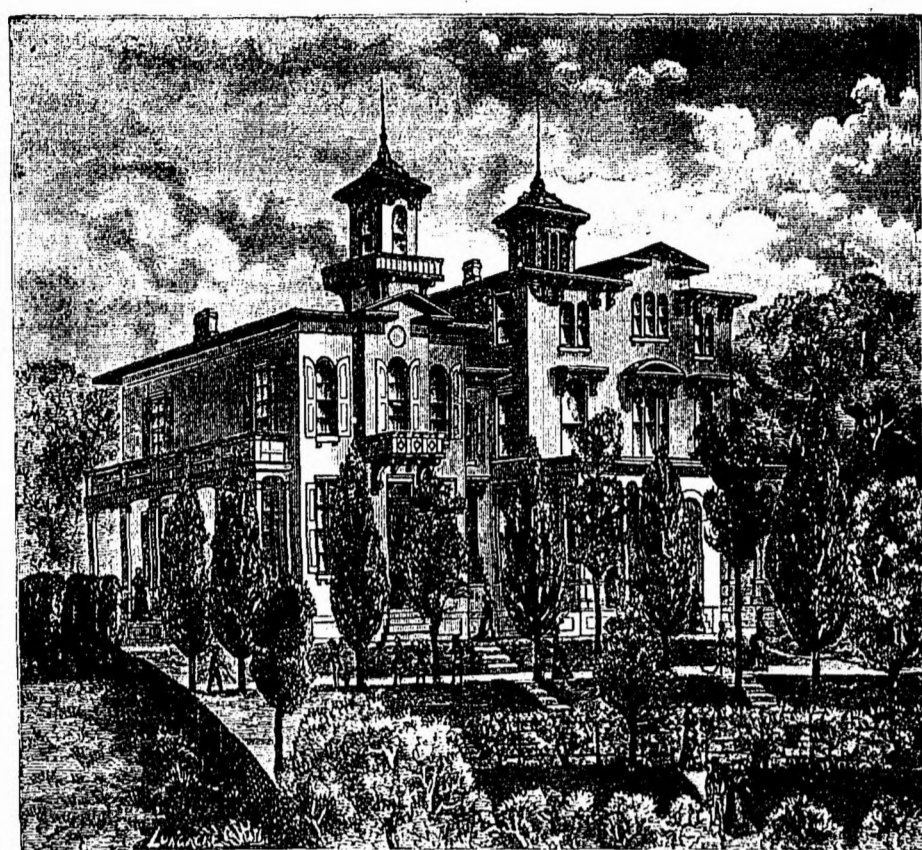
We know of no set formula to intrust the child mind to. Men of culture are rarely men of sound judgment. They learn from books, not lives. Trust any child to pick out his or her grown-up friends. 'Tis the one of largest sympathies for their unexplored kingdom—picking up pebbles, it may be, or the build up of sand heap. The sand can be made alive with grace and beauty of form, it can tumble down, as in later years one's fond hopes slide away. The exhilaration of the soul that senses the divinely fair, builds unconsciously pyramids of strength, the emblems of which the sand heap illustrates.

The everyday round of duties to one person is a barren waste, to another a small patch may be cultivated, and in order of progression the larger conception makes the whole kingdom whether it be a wilderness, as one of the kingdoms of an earthly mandate, governed by power of king or mendicant, to yield of its increase. By this we mean the king and the beggar each have a kingdom. The wise spirit can help each to produce some beautiful trait which shall gladden his own life as well as plant the seed for the traveler, whether he come soon or late. Think not, try not to lower yourself to childhood—childhood stands highest—raise your eyes, study and learn to read deep the lines implanted there. Then shall the wisdom of men assume a new grandeur of conception, flower into richer bloom, richer fragrance, and the perfumes thereof shall float out over all the fields of knowledge, thereby raising the gates now thought to be closed, by the most gentle touch of simplicity. Keep love in mind and heart, and suffer the little ones to show to mankind the kingdom of heaven.

The inspiration of these words has not been understood. Jesus read the secret of divine beneficence when he taught in this manner. Men of to-day hold themselves as of too great importance. Their book-learning seems to them of the highest rank—it is not so; it aids simply to the use of God given powers, divinely commensurate with all, bounded by his great, illimitable spheres, men are unable to grasp in their conceptions. When the inner conscience calls, men rise to their task and carry on this order of works. Little by ever so little men become wise. They talk, they think, they plan to execute, but by some hidden presence the work is carried on using the individual as the demands of evolution assume proper form and appearance. We naturally say 'tis all of men—they are great in mind, intellect.

The soul is the greatest educator. When men learn to heed its teaching, becoming as little children, reverent to the voice of their maker—God—the new wisdom shall shine more gloriously, shine to be seen of the most obscure in sight, those whose state borders on darkness, where now all light is hidden. Teach men to know that the fulfillment of Spirit Divine plays in the hearts of the little men and women of to-day. Pick up their torches, now and then, and your new insight shall be illumined, fed, and made to yield the products your openheartedness desires.

When God gives kisses, give back smiles,  
Give out the best within;  
Hold not back when the heart cries  
With joy full to the brim;  
Love with the child's love,  
Perfect, true and sweet,  
Then shall man's knowledge  
And child wisdom meet.



## BELVIDERE SEMINARY.

The fall term of this Home School for Youths of both sexes will begin September 24th. Location healthy and beautiful. Adults prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing, and literature. Its government is based on the Golden Rule; its coercive force is, therefore, the law of love; its motto, "He that ruleth his own spirit is greater than he that taketh a city"; hence, in principle, its management is opposed to war, capital punishment, and injustice in all the relations of life. Spiritualists and all progressive people are cordially invited to cooperate with its principals in their efforts to sustain a liberal and harmonious institution for the intellectual, moral and spiritual education of their children. Terms moderate. For circulars, address Seminary, Belvidere, N. J.

## "NOW IS THE ACCEPTED TIME."

People are gazing upward looking for the true prophet as of old. Woman is the agent to produce the highest powers the world may know. She fits herself for various callings, using the latent energy derived from those who preceded her in earth life. The elements are brought into juxtaposition to assimilate the essence of life-given aids, call them what you may. The inner presence of the soul-attributes are coupled in ordained order of production. The growth is often slow, vitalizing the parts only as development is consistent with the needs of the body. Soul-growth illuminating the highest powers of reason and sense—is as much a part of man as his hearing and seeing.

The planetary systems govern the length of days a man shall dwell in one sphere. Those who aspire to reach high levels pursue a different course from those who walk near the earth. Simplicity of living, pureness of spirit, open-handedness with gifts bestowed, overrule all difficulties upon the way. Strive to gain the summit of thought, cull its flowers, drink deep of its sweetness, and revel in its beauty. To the soul distraught with earthly cares, it brings balm and healing. Look ever higher, live truer lives, aspire for the best in all things, and eternal peace shall one day descend as the dew, refreshing the parched and hungry soul.

"Live in the day and not in the night,  
Live in the sunshine and bloom,  
Live where the stars shine fair and bright,  
Chasing away earth's gloom.  
Ever look upward with peace in thy heart,  
Ever be happy and brave."

## NEW PROBLEMS.

The typical essence of the new problems radiates a glow that fills a long-felt want. Minds require the ether of sublime entities bespeaking the influence of the masterful in all relations of life. The imaginative mind grasps illusions and gives to them individuality and sense, and makes them real without cumulative evidence. The ego in man is so diversified, it yields all manner of fruits in and out of season. Some have rare flavor while much is negative in quality and kind. Assimilation of forces of equal prerogatives or parts, brings about the enduring qualities so essential to best results.

While we look with no undue anxiety, we cherish the hope that the minds reaching out shall obtain strength from the source of enlightened experience. There is much men are groping after, some with open vision and others for something to fill their own small, shortsighted emporium of former relics, being sure not to get anything to outshine former possessions. Now why not leave with the past the crudities and false impressions, taking only what life has proved to be good and abiding, in your earthly gripsack; start out to replenish your stock with wares of far richer quality: they are to be found. The minds of men must and do see deeper. Earth's foundations have not been discovered yet. They rest upon a wisdom so great, so unknowable. We dig, we plant, we gather our harvest, but seemingly question no further; yet, with this, who is satisfied? Men must search and question, always looking downward, rarely to the skies; but the new wisdom points upward, onward; in this direction shall the new era dawn.

It is coming to the comprehension of the wise as a gate of glory illumined with a new-found light; it dazzles at first, their sight is so weak, but the moving toward it brings clear sight, and the new vision entrances. There is a larger plan in life than men have yet attained. The zenith of that inner longing so strengthened, so rarified, the senses are awakened as never before. Tell the world 'tis true, some few will believe, and thus become the first

fruits, while others will yet tread the old familiar paths into which they were born, and elect to find refuge in. The underlying currents flow swifter, and sweep the ongoing soul into larger pastures green with tints before unknown, peaceful, with fragrance overdown, touched with a beauty but half expressed, by poet or sage in any age. We bring the newborn song; enter the portals. Drink of the waters of life given so abundantly.

## POWER.

"Before the mountains were brought forth thou didst proclaim thy wonderful power to evolve the earth's substance."

The indefinite conception of man's power to comprehend the condition of existence at this remote epoch makes it almost impossible to conceive how the growth of knowledge has been helped to formulate its own place in exact ratio from past to present. The unknown man is first to formulate after the world-making has made progress. We go back in thought-existence as far as our power lieth, and the unknown remains chaotic; it must always be thus because we cannot now discern when growth is taking place. We see only results.

The mountains are not yet brought forth; each hour progress is being made; somewhere in the visible universe one grain of sand, one stone, one fissure is being created according to divine plan; each assimilates its own part, portion, place, to hereafter be said of men the Lord created, formed the mountain. Yes, but what other do we find? In the making of the mountain other work is being carried on as silently. The tissue of rock formation, the moss, the sand, the earth, the grass, the flower, the stream are each appearing in time we may not number as years, generations, seasons of unfoldment. The ancients regarded time afar as time within reach of man's knowledge; we find it dim, intangible, not to be computed. How vain for man to speculate as to why and when. Focused in the lens of imagination are the many forms of God's creations. Lives are produced in similar manner, and we find some of large growth commonly developed, others having put off the common to take on the finer vestments of beauty, grace, strength and wisdom. Much is below commonplace, and to assist growth in this division the needs are greatest. Power of earth-life, of higher growth also, must be interwoven with similar methods of plan and purpose to raise the common to its betterment—uplifting the reason, rousing the dulled senses to finer conception of being; until this is done the power men are hasty to proclaim salvation will not be heeded.

In the life of the world—we mean human—the ratios differentiate into multiplied fractions. To human intelligence the unfoldment, the uprising, seems impossible, so men have taught God ordains some to be saved, others lost. 'Tis only in the gathering together of atoms the mountains are brought forth. So the mountain of human life made perfect is going on toward completion. The Power directing is not to be disguised when men prate of their power to save, as something of themselves. His wisdom never fails to put each grain of sand where it is needed; to put each life in the place designed, and in the silent building the lowest in time, in turn, if you like, will become the fruitage of seed time and harvest, how often repeated, till the product is grown perfect like as the maker designed, clothed in the fullness of promise as men of old proclaimed. The mountain of human possibilities rises higher than can be marked by sea level—it is drawn toward that above, beyond the conception of finite mind, and the God of all creation shall in his own good time raise to its heights all his children, there to make

Continued on Fifth Page.

# Written for the Banner of Light. **PRINCIPLES OF THE M. S. A.**

We are no hero-worshippers,  
 And yet we honor worth,  
 In every generous human heart  
 That throbs in all the earth.

Though we kneel at no golden shrine,  
 We glory in them all  
 Who nobly ministered into line  
 In answer to the call.

God knows we are a needy band,  
 But we have a true desire  
 To warmly press the manly hand  
 Of Theodore J. Mayer.

The "chillest of ten thousand" souls,  
 Who made a sweet response;  
 We notice on the donor rolls  
 Brother Samuel I. Frouce.

And many gave a generous sum  
 The generous call to meet,  
 But yet we pray for more to come  
 And make the work complete.

And those who gave the "widow's mite"  
 Shall know the god they've done,  
 In sharing all the honor bright  
 When the victory is won.

When the Home our noble brother deeds  
 Is properly endowed  
 With funds for all the pressing needs,  
 We may all just say "let out loud!"

Then all the angels far and near,  
 Who watch with anxious eyes,  
 Will feel this Home is very dear  
 To the homes within the skies.

Quilcene, Wash. FELIX.

## **Evolution a Materialistic Dogma;**

Persistence of Species Proof of Diversity of Origin. The Source of all Life is not Hazard, but Spirit, or Supreme Intelligence.

BY GEN. W. H. PAKSONS,  
 Washington, D. C.

A European Journal states:  
 "The Positivists of London hold their weekly meetings with unabated hopes."  
 "Irreverent rhymers slug with Mortimer Collins."

"There was an ape in the days that were earlier;  
 Centuries passed, and his hair became curlier;  
 Centuries more gave a thumb to his wrist,  
 Then he was man, and a Positivist!"

The Materialist, the Positivist and the Evolutionist, deny in nature the action of an intelligent cause. Instead of invisible essence guided by Intelligent Spirit, being the creative agency of the universe, they proclaim that the visible kingdoms of nature are the simple results of the immanent properties of matter: the physical and chemical forces of molecules and the physiological properties of organic tissues. Molecules and forces are diffused through space, inert, unconscious, indifferent to any combination or disposition, and yet chance has brought about existing orderly combinations in the infinite series of ages.

As a necessary outcome of the laws of matter, these savants attempt to explain that a union of physical forces and elements are resultant in a constant progressive evolution; by virtue of which, not only was man perfected, but the primitive solar nebula was condensed and divided into a series of satellites and planets and constellations; the geological strata on our planet on which we live, were formed; and that when the temperatures and other conditions were favorable, life began by spontaneous generation, and the species were developed, differentiated and perfected, which we admire so much today.

The evolutionist presupposes that these atoms possess from the first instant, all the forces, all the principles of actual phenomena. But whence comes this world? Whence its chemical, attractive and repulsive qualities? From whence, and what are the laws which furnish the material for evolution to work with? What the causes? They answer, By spontaneous generations and progressive transformations. But can life once primarily produced be reproduced without the germs, derived from an already living organism? All life as we know and see it today is transmitted by a pre-existing living being of the same, and never of a diverse species.

M. Pasteur has shown irrefutably that without germs there is no generation; and Tyndall, Berthelot and Paul Bert are of the same opinion; and Pasteur's experiments have been so conclusive that materialists have abandoned the contest. As for the continued transformation of the species, the fixity in the fossil species has been found and proven by Virchow, Agassiz and other savants. Not a single intermediate species has been found either in the flora of the plant, nor the structure of the animal kingdom, as far back as the history and observation of animals and plants go. Mr. Kuntz noting this fact in the flora and animals of ancient Egypt, which adorn the tombs of the mummies, says: "The most scrupulous comparison of these garlands and crowns of flowers shows not the slightest variation in forty or fifty centuries."

Agassiz in 1869 published his work on "The Species and Classification in Zoology." He successfully controverts the evolutionary theory, which ascribes to matter and its laws the explanation of existing forms; which, banishing an intelligent first Great Cause, leaves us subject alone to the action of physical forces.

He, as does Virchow, proclaims and verifies the fixity and permanence of the species, and their distinction as a constant universal fact; that the type is permanent and always the same, despite the changes to which the individuals are subject; always identical; and "this permanence is found in all the species of plants and animals." "Everywhere the species preserves its own structure and most minute details." "For instance," he says, "the fox is found in the four parts of the world in all latitudes; and we may say the same of birds and fishes; for a great number of species are cosmopolitan." "I must avow," says Agassiz, "that nothing has ever more astonished me than the perfect identity, even to the slightest details, of structure in animals and plants coming from the most distant quarters of the globe." In presence of this testimony, proving similar types in the most diverse physical circumstances, he concludes that environments, or where the medium is always the same, diversity of species exists; yet the type and fixity of structure in each is permanent, proving that mere physical surroundings or forces do not influence organisms, and they are not produced by physical agency.

Agassiz demonstrates that the specific characters of the coral insect have in no way been changed in formation, which must go back three or four hundred thousand years; and that the numberless species which existed all through the long geological periods are unchanged. "Nowhere," says this great naturalist, "can we find any intermediate forms which would denote a gradual process of transformation."

He cites the species and paintings preserved in the Catacombs, tombs and sarcophagi of Egypt, which come down to us from five thousand years ago, differing neither in men, plants nor animals, from those we possess to-day, in no instance denoting a process of transformation or intermediate forms.

Variety is not explained—as we have shown—by diversity of region and climate. Man and animals reveal the same structure at either pole and under all meridians; and the same unity of plan is visible in the articulate, mollusks and radiata; and yet says Agassiz, "If physical agents alone have produced organic species, why have the same causes, acting by a fatal necessity dictated by the same hand, produced such variety in their effects?"

He reasons logically that for such a perfect system and adaptation of means to ends, "a blind cause (evolution) would not suffice; that

the cause of order is an intelligent cause." "Then natural concatenation proclaims the only God man can know, adore and love." Edmund Perier, in his treatise on Physiology (1832), notwithstanding his tendency to Darwinism, says: "We have no incontestable proof that this transformation of races into species has ever been affected," and after bringing forward the facts on which Darwin and his followers sought to establish their system, he continues: "There is yet no material proof that the distance which separates species from the race has ever been bridged over."

The animal kingdom reckons, even among the jointed arthropoda, more than one hundred thousand species, and the number of plants whose species like those of animals are fixed in all their types, are still more numerous, and yet Materialists and Evolutionists are committed to the utter absurdity of holding that all this vast diversity of life, with all its operations and fecundity, with its perceptions and instincts and intelligence, is the resultant of the fortuitous coincidence of atoms and material molecules.

We can repeat with Montesquieu, "What greater absurdity than an aggregation of blind causes producing intelligent beings!" If the primitive germs of original life came from another planet by some meteor—as some Materialists affirm—the question of the origin of life remains unanswered, for how did life come there?

Cosmological science demonstrates that life has not always existed on this planet, nor was even possible, as geology has proven that during the formation of primitive rock, no living organism could have subsisted; therefore, those who would avoid the dilemma of the materialist, by holding that life was infinite and eternal, and that it is useless to look for the first link, must face the fact that all life, as now seen and known, is entirely composed of produced beings.

Thus the infinite series of life was produced either by germs from an already living organism (as there can be no generation without germs), or we must accept the only hypothesis left to reason, without resorting to revelation, that produced beings demand a cause, which is not itself, but outside of itself.

"The imagination of man," exclaimed Canalis (who for a long period admitted nothing beyond visible and palpable reality), "falls to conceive how a cause or causes, deprived of intelligence, can give intelligence to their productions."

Agassiz places the origin of the coral banks of Florida back to 300,000 and 400,000 years ago, and affirms that the specific character of the coral insect has never been changed. Thus we see from the most minute animalcule of the ocean to the leviathan of the deep; from the infusoria which dance in the sunbeam, whose diameter is not the thousandth part of a millimeter, as revealed by the microscope, to the most colossal forms of the African jungle, of which Jumbo was a type, we see a constant regularity; an adaptation of means to ends in each and every living organism; as in the 3,000 corti fibres which constitute the three thousand keys to the ear, in the limited space of a few millimetres, the evidences in each and every part of an intelligent Cause, capable of the harmonious ensemble, which constitutes the cosmological argument of its origin.

The absurdity of ascribing to hazard these sublime and exquisite harmonies is best illustrated by the differentiation, so marvelously manifest, without exception, in the unvarying production of the same type as that of the producing animal; the origin of whose organism begins in a cell, a microscopic atom, varying in diameter between a few thousandths and a millimeter, each a thousandth part of an inch.

As with other organic forms which inhabit the oceans, the coral insect proves its unchanging form and purpose for the past four hundred millions, not only as the founders of islands, but that element of aqueous life which purifies its depths. They take and assimilate the solid particles of decomposed plants and animals from each drop of water; and from the bed of the sea in the slow process of ages, rear those reefs and banks of coralline upon which archipelagos, and vast peninsulas, such as Florida are based.

The pearl, the universal emblem of purity and beauty, has the same origin in the sea's dark depths, encased in the rugged but all-cosmic mollusk.

Lalla Rookh apotheosized the heroine of the "Fire Worshipers, who slept beneath the Persian Gulf!"

"No pearl ever laid under Orman's green waters,  
 More pure in its shell, than thy spirit in these."

The myriad life of that vast element, which covers three fifths of the globe's surface, has no more rare and beautiful products than coral and the pearl, and none whose life and source are more persistent.

Thus the endless diversity and persistence of species is the *prima facie* proof of diversity of origin.

The inquiry was made of one of the most profound teachers of Modern Psychology and a strenuous advocate of the evolution hypothesis of the origin of species, including man: "If the spirit originates at birth, must it not be necessarily annihilated at death? Must we not hold to this or to pre-existence and reincarnation?" To which he replied: "We fully accept the doctrine of evolution, and advocate that through physical birth, the spirit and body, as co-partners, receive being; that really it is through and by means of the physical being that the spiritual being is evolved."

In precise terms, this teacher elsewhere affirms: "A flock of protoplasm, advanced through endless forms of being, to the human form." This is the true doctrine of Evolution as propounded by its high priest and its followers. It is purely materialistic. It denies everything but matter in the evolutionary process. Theistic Evolution assumes that, back of all, there is a power working out by physical forces results along unalterable lines. And even Darwin's closing lines of his chapter on "Conclusions," in his famous work on the "Origin of Species," page 429, makes a concession that would startle some of his followers, who are even more materialistic than their great leader and teacher, when, touching the source and origin of life, he guardedly, and apparently reluctantly, said: "It may have been originally breathed by the Creator into a few forms, or into one." With this, therefore, Darwinism has not necessarily any controversy through its founder. But it was reserved for the most strenuous champion of modern psychic phenomena and philosophy to go beyond Darwin himself and declare, as Hudson Tuttle does: "A flock of protoplasm, advanced through endless forms of being to the human form." "We fully accept," he adds, "the doctrine of evolution, and advocate that, through physical birth, the spirit and body, as co-partners, receive being; that really it is by means of the physical being, that the spiritual being is evolved."

It was to meet this shockingly materialistic hypothesis that the writer preceded this by an elaborate exposition in the *Progressive Thinker* of Vedic Truths from the most ancient Aryan teachers of Oriental antiquity, 3000 B. C., or two thousand years before the Pentateuch was compiled, giving the Hebrew record of creation. The sublime spiritual postulate, upon which the entire fabric of Modern Psychology Research is building its temple of spiritual and eternal truth, is the chemical fact that invisible essences compose and integrate all visible substances.

"All things which exist are invisible in their primeval state, visible in their intermediate state, and again invisible in their final state." It is this fundamental chemical law of all visible creation which lies at the base of psychology science.

That "all things which exist are invisible in their primeval state, visible in their intermediate state, and again invisible in their final state," is best exemplified in the first botanical experiment ever performed, which was conducted by a Hollander. He placed in a pot two hundred pounds of dried earth, and in it he planted a willow branch, which weighed five pounds. He kept the whole covered up, and daily watered the earth with rain water.

After five years' growth the willow was again weighed, and was found to have gained one hundred and sixty-four pounds. The earth in the pot was dried and weighed, and had lost only two ounces.

The experimentalist, therefore, looked upon this experiment as supporting the theory that plants required no food but water. But he was wrong. Later it was discovered that much of the increase in weight of plants was derived from carbonic acid gas in the air.

The plant from five pounds increased to one hundred sixty-four in five years, the earth in the pot having lost only two ounces. Carbonic acid gas from the atmosphere, and water composed of oxygen and hydrogen gases, are invisible in their primeval state; and yet these invisible elements increased the plant one hundred fifty-nine pounds.

This is a demonstration of physical science. What are the deductions of psychology? If, as the philosopher Tuttle maintains, "the spiritual being is evolved from the physical being, and that through physical birth, the spirit and body as co-partners receive being," it follows, as a logical and physical sequence, (as held by the late and now lamented Dr. Paul Gibber) that, "If the manifestations of life are really only the action of certain properties of organized matter, then at death everything passes back into nothingness," "for if energy could be transformed into life and mental consciousness, it must have a like tendency to gravitate to its source at the consummation, and consciousness would then cease."

There is no escape from this materialistic deduction. If mental consciousness emanates from, and has its origin in matter, if "the spiritual being is evolved from the physical being," there is no evasion from bald materialism, involved in such a premise.

As, therefore, conscientious atheism and materialism find their last refuge and strongest entrenchment in Darwinism, this paper and its series are inspired and prepared with the hope that we may aid in arresting the tendency among certain teachers and students in Psychology to adopt that hypothesis, in order to avoid the doctrine of creation and the existence of a "First Great Cause." To escape Scylla they wreck on Charybdis. To evade Intelligence, they dissipate immortality. But if Intelligence exists outside of matter—not from matter, as Science commonly conceives it, but is formed of impalpable essences, (as water of the invisible gases), then the individualized intelligence once formed, is in certain measures independent of nervous matter even during life; and persists after death, or the disappearance of the body.

This is the Scientific demonstration of Immortality, and for Psychists to deny the relative exteriorized Intelligence, and proclaim that unaided matter has no need of the "Hypothesis" of a God, is to inadvertently stumble into gross materialism. For if life and intelligence are properties, or manifestations of organized matter, properties essentially transient, just as is matter itself which secretes them, then life or the property of consciousness, which thinks, loves, and aspires—expires with its parent source, the body; and our hope is vain; our belief in the continuity of the soul, like dead sea fruit, turns to ashes on the lip.

According to this school the genesis of creation is energy. In formulating a creed that would express the convictions of Evolutionists, they would incorporate the word "energy" for creative power. Thus they have attempted and avow they will again, to derive a Supreme out of the Pantheon of the gods. They must abide by the logic of their premise and concede that the hydrostatic law applies to solids as well as fluids; that while water always seeks its level, it can never rise higher than its source. If we are purely dust and not a composite of matter and spirit, then dust we are and undust must not exist.

A friend who had imbibed the Darwinian dogma, that as intelligence originally emanated from matter, and does not exist outside of matter, therefore intelligence and all consciousness expire, necessarily, when the brain matter is destroyed which serves to manifest the intellectual function, is driven to the wall by the force of this logic, and he frankly admitted, that according to his evolutionary creed, that if man emanated from matter, man was no more than a first class animal.

"To this complexion must it come at last," and we warn all teachers and students and believers, who have acquired a knowledge of the stupendous truths of modern Psychology, that Materialism is now undermining the citadel of Psychic revelations, and will not have lost its main support until the equally stupendous fallacy of Darwinism be decreed by Science not a working, but a useless and baseless hypothesis.

The perils which pre-exist the mysterious but uniform life principles, in each, according to its class and genera, and from whose expansion and unfolding arise all the complicated organisms of either the flora or fauna kingdoms in endless variety, demonstrate their diverse, not their common origin, as maintained by the dogma of Evolution.

This endless but uniform diversity of fruit from flower, plant from seed, butterfly from the worm, fish from the spawn, the animal from the ovum, the offspring from parents, are not evidences of evolution, but uniform development in each which must not be confounded with Evolution in its alleged scientific significance. Evolution technically is the derivation of all forms of life by gradual modification from one rudimentary form.

According to Darwin himself, "Evolution is the doctrine of the derivation or descent of all existing species, genera, orders, classes, etc., of animals and plants, from a few simple forms of life, or from one."

On the contrary, we hold that the absolute persistence of all existing species, genera, orders and classes, in their endless but uniform diversity, is *prima facie* proof of their diversity of origin.

The homogeneity of species and genera and classes as are persistent in the flora and fauna, or the plants and animals peculiar to each latitude of the globe, as man himself, whose structure and organism are the same, however different in complexion.

Darwin held that "Man was derived from a group of marine animals, resembling the larvae of existing Ascidians" (minute tadpole life). "Next, the line of our ancestry ran through the Ganoid fishes to amphibians; the similes (monkey species); and anthropoid apes, whose habits were arboreal, etc., etc." *ad nauseam*.

That is to say, our ancestors, from aquatic swimmers in the briny deep, became tree climbers; the graceful tiller which propelled and guided the fish, became a caudal appendage, and prehensile power in the pedal extremities and tail, enabled the simious progeny of man to indulge in arboreal antics, which are yet the delight of their biped descendants and which no aspirant for acrobatic fame can ever hope to rival.

Since the above was written we have been surprised to see "a challenge to any one," to show that Darwin ever taught that monkeys were in the line of our alleged ancestors.

Book and page are necessary to disillusionize this vehement procreator. Darwin's hypothesis reproduced to its primary, says:

"Man is descended from some lower form, notwithstanding the connecting links have not been discovered. The breaks in the series are simply the result of many forms having become extinct, [missing links]."

(See "Descent of Man," page 178-80.)

He descends further:  
 "In a highly remote period, from a group of marine animals, resembling the tadpole, the line of our ancestry ran next through the Ganoid fishes, the amphibians, the similes, the anthropoid apes, and a species covered with hair, both sexes having beards; the ears pointed and capable of movement; great canine teeth present in the males; the body provided with a tail; the foot prehensile (capable of grasping a limb of a tree); habits arboreal; the birthplace, some warm forest-land. It is somewhat more probable that our early progenitors lived in Africa than elsewhere, as Africa was formerly inhabited by extinct apes, closely allied to the gorilla and chimpanzee, and they two are now men's nearest allies."

We are thus scrupulous in permitting Mr. Darwin to state his own hypothesis, that his followers may fully realize their origin, which assumes such a materialistic dogma in order to combat the necessity of a first Great Cause and a distinct act of creation.

In view of the transparent every-day fact, patent to the eye of man in every field of observation in the three kingdoms of nature—animal, vegetable and mineral—in the flora

and fauna of the entire globe—have been persistent in uniformity and homogeneity—now; and as in all the past ages of recorded time, whether inscribed in fossiliferous rocks of all geologic formations, or the exhibits of the Egyptian Catacombs of Abydos, or those of Babylonia, of an antiquity in each 5000 B. C.; in the face of these evidences of the persistence of all existing life-forms, whether of plants or animals or man, in all the intervening seventy centuries, and submit that in contrast to the degrading speculation that man emanated from the spawn of tadpoles, although says Darwin "Life may have been originally breathed into it by the Creator." Is it not more reasonable "working hypothesis," working now in every kingdom of nature, to assume or admit that this diversity, including man himself, may have had life "breathed by the Creator" (to use Darwin's language) not "into a few jelly-fish forms or into one" only (which is his evolutionary hypothesis), but imparted to each variety, "each after their kind"; the living creature after his kind; cattle and creeping things, and the beasts after their kind; the herb yielding seeds after his kind; and the tree yielding fruit after his kind, whose seed (ever) is in itself; and lastly, that "Life may have been breathed by the Creator" (Darwin's language) into man himself, whereby "he became a living soul" (?)

In making this citation of the genesis of all terrestrial marvels, as seen to-day, and as familiar in all their physical details to mankind since human records were extant, we are not necessarily assuming that the Pentateuch of Moses was a Divine Revelation; nor yet that the Book of Genesis is simply a "restatement of a Babylonian poem of about as much Divine authority as Homer's Epic."

What we do affirm is that the legend that each creature, "after its kind," "whose seed is in itself," as now, and as known since immemorial time, and the rocks solidified in the tertiary epoch of the planet, that the simple legend, in the terse description of perfected forms familiar to our perceptions from childhood, is far more reasonable, and in accordance with existing law—as a Working Hypothesis, than that man emanated from "the spawn of tadpoles," or that a flock of protoplasm, advanced through endless forms of being to a man, "into the larvae of which" (says Darwin) "life may have been originally breathed by the Creator."

How much more reasonable that life may have been breathed originally into man direct, as the counter presentment, in mental and spiritual faculties of a Supreme Power! How much more reasonable than that life was originally breathed into a jellyfish, for the mysterious evolutionary processes of a Darwinian speculation, which would thus attempt to dispense with an Intelligent Creative Origin, overlooking the self-evident fact that instantaneous creation is far less a feat than the numberless transmutations from "a group of marine animals" or a flock of protoplasm, to man!

Protoplasm is a viscid, gelatinous, clammy substance, of more or less granular material, and the lowest form or the base of physical life, whether animal or vegetable, but endowed with vital properties, by which nutrition, secretion and growth go forward. The gelatinous sturgeon of our beaches along the Atlantic shore is its most familiar type.

Q. And from this viscid, gelatinous, clammy substance, the lowest and lowest form of marine life, or (says Darwin) from a group of marine animals resembling the tadpole, or the larva, or spawn of existing ascidians, the line of our ancestors ran, through the fish to the amphibian; at home in either element, and from thence to the lowest simian, or monkey, to the anthropoid baboon and ape, to man.

Hudson Tuttle condenses this diffused ancestral line in the terse postulate: "A flock of protoplasm advanced through endless forms of being to the human form."

The endless forms, including the silent clam and the chattering simian, are enumerated by Darwin; but neither he nor his pupils give the origin of protoplasm, nor the origin in this viscid gelatinous repulsive substance of life; which, science affirms, is endowed with vital properties, by which nutrition, secretion and growth go forward; but which is as unvarying now in form and constituents, on the shores of all seas, as when first cast up from its boundless, fathomless depths of diversified and myriad existences.

"As Creation's dawn beheld,  
 Beholdest now?"

We turn from this repulsive, and to us preposterous hypotheses, that refuses to work, to the authority of a naturalist and scientist, that to everyone conversant with psychism as a science, will rank with either as an authority.

Wm. Denton was a student of nature, a professional naturalist and geologist, a martyr to his quest of the arcane of nature in the tropic wilds of Borneo, a seer, psychic and geologist, psychometrist as well as naturalist. Denton has left on record his view of the dogma of evolution, which ascribed the origin of man to "a flock of protoplasm."

Denton declared:  
 "Leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard his theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a perfect bust of Daniel Webster, as that natural selection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments."

The Duke of Argyll devoted the last thirty years of his useful life in vigorous pen opposition to growing materialism. His work, published in 1884 on the "Unity of Nature," combatted the materialistic tendencies of modern science, and asserted a high ground upon the principle of an originating and overruling mind, perceptible throughout all Nature. He was welcomed (if not by the critics, who knew not what to make of the book) as a new and powerful champion of the religious public, who at last had given a real answer to the Darwinians.

It is lamentable that Dr. Paul Gibber, the recent head of the Pasteur Institute, and the noble Duke, whom we now cite as authority on this sublime theme, have both passed to, and are now testing the realities of, the exalted origin and destiny of man, since these lines were first penned.

The Duke of Argyll (who deceased April 24, 1900), in a recent lecture in Scotland on "What is Science?" gave it as his view that "Darwin was not so much opposed to teleology (the doctrine of final causes), or to theological explanations of the creation of life, as many people supposed, certainly not so much as are most of our supporters of this hypothesis." His attention having been attracted to some specially remarkable adaptation of organs of function, Darwin said, looking very grave for a moment, "Sometimes the vision of design in Nature comes upon me with overpowering force, but at other times it seems to vanish."

This was a combat between a theory of which he was the author, and the overpowering force of the logic of conditions self-evident, whereby says Milton:

"In contemplation of created things  
 We ascend to God."

Miles Grant, in an essay on "What is Man?" says, "There is a variety of opinions in relation to man's origin and destiny. Some deny the Bible account of his creation and think he originated among the lower order of animals, and attained his present wonderful organism by the law of progression. If that were true, we think we should see animals changing to men at the present day, in obedience to the same law; but it happens that there is not one particle of evidence of any such progress. The petrified animals of early days, found imbedded in the rocks, are just as perfect in all their parts as far as can be ascertained, as the animals of the same species living at the present time."

That which remains unproven is not catalogued as a science; it remains a mere hypothesis; and as the sincere investigator, in the wide field of mere speculation is groping for truth, the authority of great names, renowned and revered for wisdom in the field of statesmanship, of arms and of science, are admissible.

To such world-renowned professional Naturalists as Agassiz, Virchow and Denton, whom

we have cited as authority controverting the Darwinian hypothesis of man's origin in the lowest order of animals, we have added Dr. Paul Gibber, the famous bacteriologist and late head of the Pasteur Institute, New York City, and the Duke of Argyll, a writer of high repute on scientific subjects, especially those demonstrating "unity in nature."

To these we now add the views of three of the foremost names of France, each pre-eminent in his respective sphere of action in life. The one, statesman, scholar and historian; the other, astronomer seer, who located a heretofore unknown and undiscovered planet, establishing the geometric law that everything in the universe, from the smallest moss to the remotest star, is constructed and arranged according to a fixed formula of numbers; and last and not least, a genius as great in the cabinet as the field, who in one campaign changed the map and the destinies of Europe.

"A man of superior intelligence," said M. Thiers, ex-President of France, in his "Histoire du Consulat de l'Europe," is seized in proportion to his mental elevation with the insights of creation. "It is intelligence that discovers intelligence in the universe, and an cultivated mind is better fitted than one with ordinary caliber to recognize the hidden workings of the Creator."

M. Thiers, speaking of Bonaparte's religious convictions, wrote these words: "Why," said the First Consul to Monge, "my religion is a very simple one. I look at the universe, so vast, so complicated, so magnificent, and I say it cannot be produced by hazard, but is the work of an all-powerful Being, as superior to man as the universe to our best constructed machines. Seek and search, Monge; surround yourself with your friends, the mathematicians and philosophers; you will hunt in vain for a reason stronger or more decisive; however you may combat it by subtle, futile reasoning, you will never succeed in staggering it."

As an explanation of the pertinacity of the followers of Darwin in maintaining that the only explanation of the origin of life and the formation of the species is the evolution of physical forces, it is worthy of note that M. Comteau, one of the most renowned transformationists, finally published an article in which he demolished, in favor of the progressive formation or transformation of species, and he frankly avowed that he "only adhered to that system in order to avoid the doctrine of Creation." This may explain the attitude and motive of others less distinguished than he. But Science, so far from banishing a Supreme God of the Universe as a useless hypothesis, finds in the cosmological argument, in the order of the sidereal world, and in the three kingdoms of the physical world, fundamental evidences such as overwhelmed Napoleon and staggered Darwin himself, that infinite wisdom alone can explain the unity, order and art which shine out from every part of the universe as the necessary basis of all philosophy and the only reasonable explanation of Nature.

Primordial power, a self evident "Infinite Intelligence," not tribal nor planetary, but of the visible and limitless universe, (for Paul declared "there are Lords many and Gods many"), was and will be "In every age, in every clime adored." His existence can alone explain the order and harmony we discover in ourselves, the world, and in universal Cosmos.

Le Verrier, after the discovery of Neptune, and demonstrating its existence from a working hypothesis of geometric and mathematical accuracy, and that the eight principal planets in their march, and the sun in its apparent movements, were in perfect accord with the principle of attraction formulated by Newton, in presenting, in 1846 his "Recherches Astronomiques" to the Academy of Science, devoutly congratulated himself with the thought that "they would strengthen in us the imperishable truths of SPIRITUAL PHILOSOPHY."

## **Two Views of Shakespeare.**

BY GEORGE A. BACON.

Several pro-Shakespeare correspondents have recently published their thoughts in a prominent journal that unfortunately allows of but one phase of the question to be discussed in its columns.

The views expressed are good until the other side is heard from—possibly long after: But, until placed side by side, it is always a one-sided affair.

Two questions are involved in this discussion: 1. Did Shaksper (I spell it as he did) write the plays?

2. If he did not, who did? It is becoming to first determine, approximately as possible, query number one. The other will take care of itself in good time.

Record, History and Evidence, says one who knows, are the ways and means to establish disputed claims.

Starting in with all my prepossessions and prejudices in favor of Shakespeare, studies on this subject were pursued for years with the utmost impartiality. Going over the record and the history of that period; sifting the available evidence, external and internal, as judiciously as possible, I became convinced that the man of Stratford was not the author of what appeared as Shakespeare.

Dr. Appleton Morgan, whose "Shakespearean Myth" of twenty years ago is a mass of argument which neither he nor any one else has since been able to answer or refute, now asks, by way of trying to overcome the difficulty of supposing Shakespeare to have been the creator of the plays, may it not be attributable to a miracle?

"The creation of the world must have been a miracle; the creation of the plays may likewise have been a miracle." He says: "Miracles have happened; things too strange not to be true are not wanting in the chronicles of mankind! Why is it not the simplest plan to let Shakespeare stand as a miracle?" Why indeed? One reason why is because it would be idiotic, pure and simple. Further reasons are superfluous.

When simplicity reaches that condition as to seriously propose such an explanation for attributing to the unsavory Stratford actor, the creation of the immortal plays, it is time to order the hearse.

Our butcher's apprentice was no twin brother to Minerva. No wonder Coleridge exclaimed, "Are we to have miracles in sport? Does God choose idiots by whom to convey divine truths to man?"

All else failing, to be obliged to allege divine jugglery as the only other means to account for Shakespeare as being the author of the plays, shows to what a desperate strait one is driven in order to explain what is acknowledged to be impossible. Nay, God, whose other name is Nature, always works legitimately. To suggest any hocus pocus method as an explanation for this phenomenon, is a fatal confession. The laws governing mentality are consistent and uniform. The days of Elizabeth and James were not specialized by the outworking of miracles that reversed alike the laws of matter and of mind.

Just here, the briefest summary compatible with the known facts as to the personal life and history of Shakespeare is necessary in this connection.

The evidence does not prove too much, while it does prove, clearly and satisf

all traces of his Warwickshire dialect and proceeds to write histories, tragedies and comedies, which Stafford Brooke says contain fifteen thousand words of pure English.

These plays were all written from the Court point of view and were intended for royalty, the nobility and aristocracy, rather than the theatre, many of their first performances being played at the houses of important noblemen, the Earls of Leicester, Essex, Sussex, and especially at Wilton, the seat of William Herbert, Earl of Pembroke. Some of them were performed for the first time before her Majesty at Whitehall and other palaces, and before the King at Court, in his time. Not only the "point of view," but the purpose, the politics, the philosophy and the religion of the plays, were as far removed from all connection with Shakespeare's life, career and aims, as light is from darkness.

How could it be other than that our modern Plato, the New England High Priest of Literature (Emerson), should cry out against the idea of marrying such a man to his supposed verse? A long list of the world's best critics and judges, constituting the "Court of the Competent," "men," says Holmes, "like Coleridge, Schlegel, Goethe, Richter, Carlyle, Brougham, Emerson, Gervinus, and doubtless many more, clearly saw that the real Shakespeare was not the Shakespeare we have in the plays."

It was "the great inherent absurdity" to quote Grant White, that forced the sturdy sense of the great English premier, Lord Palmerston, to repudiate the fictitious claim set up for the Stratford player as being the author of the Shakespearean drama; and it was this that made England's great commoner, John Bright, declare that "he who said William Shakespeare wrote 'Lear' and 'Hamlet,' was a fool."

That in the Elizabethan age when he who adorned English literature most conspicuously, a resident of the metropolis of the world for nearly a quarter of a century, should not be known or scarcely mentioned by any of his distinguished contemporaries, is an anomaly utterly irreconcilable with reason. Even Ben Jonson, in enumerating sixteen of the greatest wits of his day, does not mention Shakespeare's name; and Sir Henry Watton, in his voluminous literary correspondence and extensive literary references to the wits and writers of that period—does not allude to Shakespeare. Many another besides Col. Ingersoll has marvelled because "all that is known of him can be written on a page. . . . No letter of his to any human being has been found, and no line written by him can be shown. . . . In the plays there is no direct mention of any of his contemporaries. We do not know of any poet, author, soldier, sailor, statesman, priest, nobleman, king or queen, that Shakespeare directly mentioned; nor the name of any man or woman of his time."

During all the years Shakespeare spent in London with his reputed personal gifts, his superabundance of intellectual wealth, and his known measure of financial success, he does not appear to have made the acquaintance or received the recognition of any of the distinguished literary lights of his day or generation—men like Sidney, Raleigh, Bacon, Geo. Herbert, Thomas Hobbes, Lord Coke, Camden, Spencer, Sir John Davies, Henry Vaughan, Lord Seldon, Sir Thomas Moore and many others. That such an intellectual giant as the Stratford man is painted, going in and out among them for a quarter of a century should receive no mention at their hands, may justly cause a thinking world to have serious doubts as to the reality of the alleged authorship of Shakespeare's plays.

From the Shakespearean view, the related facts in connection with the publication of the plays present an unsolved mystery. They first appeared together in the Folio of 1623, seven years after Shakespeare's death in 1616. This contained sixteen plays which had never been printed before, and nine never before heard of, while seven were brought out before 1598 without any author's name on their title-pages. Seventy editions of the poems and certain of the plays were printed before 1616, and of these seventy editions, thirty-one bore no author's name on them.

In seventeen of the early title pages of the plays, the name is spelled Shakespeare, a hyphen separating the syllables. None, however, ever entered in the name of Shakesper as owner of the copy.

"Othello" was first published in 1622, re-appearing in the Folio of 1623, considerably changed.

More than a dozen other plays than those found in the Folio appeared in his lifetime, with either his name or initials on the title-page. These, however, the critics have discarded as not being Shakespeare's, notwithstanding their face title.

The "Henry V." of the Folio contains nearly two thousand lines that are not in the original quarto; the "Merry Wives of Windsor" almost double the number of lines; "Titus Andronicus" has a whole scene added; "Much Ado About Nothing" and "Lear" also have important corrections. These additions generally are equal to any of the other parts, and some are printed with singular correctness, even to the niceties of punctuation, says Judge Holmes.

The best students of Shakespeare have never ceased to wonder at the depth of the mystery that pertains to the origin, appearance and publication of the Shakespearean drama. The whole literary world has always mourned the want of some real and satisfactory knowledge concerning its great idol, "Shakespeare." It has been surfeited with assumption, assertion, conjecture, false claims, etc., in lieu of definite information, till it refuses any longer to accept those substitutes for the genuine articles.

Why the ordinary reader has unhesitatingly accepted the fiction that Shakespeare was the writer of the plays is simply because his name, in a hidden manner, was attached to them. But from the known incongruities of the man with these works, his obscure, low life, his lack of education, his restricted opportunities, his indifference to the existence and perpetuation of these immortal plays, his neglect to claim them as his own, living or dying, together with many other fatal incompatibilities, is why the thinking world is fast disabusing itself of the supposition that from the unsavory Stratford village proceeded that series of wonderful plays "from which," says Whalley, "were all the arts and sciences lost, they might be recovered."

Candid investigators, who are not given to hero worship, whose chief desire is to possess the truth, are satisfied that from no seed planted in such poverty of soil could there have been gathered such a harvest of ripened grain wherewith to feed the children of men through all coming time.

Washington, D. C., April 25, 1900.

—From Boston Ideas.

### New Story of Bryan's Youth.

The following story of Bryan brings out a point in his life that has never been given to the public. When, in '86, he was a poor law student in an office at Jacksonville, he roomed with a young man who was in his senior year at Illinois college.

"It was the hardest thing in the world," he has said, "to persuade Bryan to forsake his books for an evening's entertainment. Once, when I asked him to go out with me and he refused, I asked him why he denied himself, and, apparently, all pleasures in life. His response was this:

"I expect a great opportunity to come to me some time and I am preparing for it."

"Ten years later when Bryan's thrilling words, 'They shall not crucify mankind upon a cross of gold; they shall not press down upon the brow of labor with a crown of thorns,' rang out and stirred the emotions of thousands in the old Chicago Coliseum, and he was made nominee for President, the young man who had been his roommate sent him a long telegram of congratulation. A few days later when he was alone with the politician in his car at Alton, Bryan looked at him keenly and said: 'You remember my words at college? Well, my opportunity came and I was ready for it.'—Ez.

If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

## Children's Spiritualism.

### A SMILE AND A TEAR.

A little tear and a little smile  
Set out to run a race—  
We watched them closely all the while  
Their course across her face;

The little tear, he got the start,  
We really feared he'd win,  
He ran so fast and made a dart  
Straight for her dimpled chin;

But somehow—it was very queer,  
We watched them all the while—  
The little, shining, fretful tear  
Got beaten by the smile.

—Selected.

### A Queer Nest.

When little Marjory was five years old, Aunt Ruth gave her a pretty little pair of red slippers.

The next week mamma took little Marjory with her into the country to visit grandmother for a few weeks, and, of course, the new shoes went too.

But one day one of them was missing, and, although Marjory hunted everywhere, it was nowhere to be found.

But some time after, while Marjory was out in the fields one afternoon, gathering flowers and chasing butterflies with Bowser, she heard a "twee, twee," and then a little brown bird flew right up from almost under her feet.

Marjory stopped right on the spot, and she looked down, and what do you suppose she saw? In a hollow in the ground was the little red shoe, filled with bits of straw and grass, and within were four tiny eggs.

"Why-ee," cried Marjory, and her mamma was as much surprised as Marjory to find the little shoe in such a strange place.

"Please, mamma, can't I have the eggs?" begged Marjory earnestly.

"Why, darling, how do you suppose poor little birdie would feel if you should take away her eggs? Leave them in the nest, dear, and by and by you will find four little baby birds in place of the eggs. Won't that be much nicer?"

Marjory thought it would, and so she waited patiently for the little eggs to hatch, and sure enough, in a few days four downy baby birds were opening their mouths wide for the food which the papa bird brought them.

Marjory watched "her birdies" grow day by day, until at last their little wings grew so strong that they flew away, and left their snug little red house forever.

Then mamma took away the little weather-worn shoe, and now it stands (filled with straw and grass, just as the birdies left it) at home on Marjory's little dressing-case.—Ez.

### "Bands of Mercy."

On Thursday night, June 28 (last), I read that most interesting lecture by Rosebud, in the department of Children's Spiritualism. I was deeply interested in the reading of it, and, after lying down, was not surprised that Spirit Rosebud paid me a very pleasing visit. She was introduced by my spirit wife, who comes every night to bid me "good-night and pleasant dreams." She often brings a friend along and introduces him or her in this manner.

I cannot see the features of these spirit faces; only the lights appear, but these are very plain and beautiful. It is always easy for me to distinguish an Indian from a pale face. The Indian (light) is of a deep, fiery red color, though often very bright. The light representing my wife's presence is a beautiful lily white. It gives me joy to welcome these friends in this manner, and to feel and know that they respond with joyful though silent greeting.

On the very next night (Friday) I also read a very able and instructive article on the same page of THE BANNER as the lecture by Rosebud, written by Col. G. W. Smith, "secretary of the Hundred Year Club." A very significant title is the name of the club—a good one to think of every day we live. I was especially pleased to read what the colonel had to say about "cooperation of ants." Children, we can all afford to think a few minutes every day about cooperation also.

When I finished reading that article and retired, my wife came again very promptly, and this time brought a light with her which was a veritable cluster of diamonds, tiny star-points, very closely bunched together and set in a purple background. I was impressed that this must be the spirit guide of the colonel, and sensed the pleasurable recognition of the spirit accordingly.

The same night that I wrote the above words in short-hand in my memorandum book, I lay down immediately afterward, when a light of beautiful purplish amber appeared as a disc, (shape of a plate) and as it approached me it grew larger and larger, and soon another light exactly like it appeared and grew in the same way. These lights kept on growing till they almost filled the room, especially over my head. They tarried for twenty or thirty seconds. I plainly sensed the fondness of their greeting, and was quite sure in my own mind that they indicated the presence of many children, doubtless school children connected with Rosebud's Mission in spirit-land.

Perhaps I may have a response from Rosebud at some future time, to confirm my impression about this matter.

I want to join my testimony with that of many admirers of the *Children's Spiritualism* department of THE BANNER.

Yours in faith, hope and love,

THOMAS H. B. COTTON.

### What God Gives a Boy.

A body to keep clean and healthy, as a dwelling for his mind, and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love, and kindness, and charity, and business, but not to loiter in places of mischief, or temptation, or sin.

A pair of lips to speak true, kind, brave words.

A pair of ears to hear music of bird, and tree, and human voice, but not to give heed to what the serpent says, or to what dishonors God, or his mother.

A pair of eyes to see the beautiful, the good, and the true—God's finger print in flower, and field, and snowflake.—Ez

## "The Arcana of Spiritualism."

REVIEW BY C. F. COLE.

The volume bearing this title is a vast store of spiritual treasures. From its opening sentence to its closing paragraph, it is overflowing with bright and sparkling thoughts.

Its voice is as clear as a silver trumpet. Its reasoning forceful, comprehensive, convincing. Its diction is lofty, pure and eloquent. A broad, deep vein of spirituality shines like a sunbeam upon every page. It is a clearly defined spiritual chart, with every shoal and reef constructed by false religions laid bare to the mental view of its readers.

It sheds unerring light upon materialistic science, and demolishes dogmas of the schoolmen, who scoff and sneer at spirit manifestations, and exposes to view the dark pits, dug by the wise (?) who ignore that which has been written by spirit intelligences.

Its glowing light will conduct the inexperienced novice in safety through the dangerous and narrow passages of the dark mountains of false theology. Its ever-increasing light dispels the clouds of ignorance and doubt which hang in dark folds along the path from the cradle to the grave. Its broad and clearly defined philosophy embraces all the vital principles, the potent energies and spiritual forces, which have evolved the immortal race of man, from the lower levels of the pre-spiritual age, safely conducting it through the intervening stages of development, up the rugged steps of mortal suffering, till crowned with eternal life. Like a silver cord, bedecked with rubies and sapphires, it stretches across the great continent of human experience, and unites in bonds of fraternal interests, all the family of mankind.

It presents us with a well-founded hope, based upon the immutable laws of the universe, culminating in the complete emancipation of soul and spirit, from all the evil effects of the misapplication of the laws of spiritual development. It disarms oppressive theology of its boastful mandate, "The soul that sinneth it shall die!" It dispels the awful gloom of the lonely grave, and converts its yawning depths into the jeweled, arched entrance to the home of the soul. Its pages are as fascinating as the loftiest and purest romance in the broad field of literature, yet, the Theme and the Thesis are fraught with the most serious and weighty subjects.

A volume complete, unique, and deeply instructive, written in such style as the tolling millions, who have not the advantage of literary culture, can trace with pleasure and accuracy the inspired thoughts, as they flow from the trenchant pen of the Sage of Berlin Heights.

"The Arcana of Spiritualism," in its vast scope and compass, is an encyclopedia of great value. It begins with opening its casement of choice treasures, by presenting to the world its "Evidences of Spiritualism," which are not the mere opinions of certain class of egotistical schoolmen, bearing sectarian trademarks, declaring them to be the exponent of the secrets of the Most High—but the testimony of demonstrated facts, clearly set forth.

"Matter and Force, their relation to Spirit." This is not an "essay," written to support some particular sect, or to sustain a certain class of men, who, like parasites, feed upon the results of human credulity—but Reason, Logic, Fact, are the Trinity which preside over this department.

"Spiritual Atmosphere of the Universe" is not the dream of an erratic writer with one idea, revolving within the orbit of his own egotism, and viewing the subject through the constricted spectacles of some church dignitary, but a grand display of spirit power in the mental domain of an ardent student in the spiritual plane of pure thought.

"Animal Magnetism, Hypnotism, Mesmerism," are stripped of their mysterious elements and confusing tenets and presented to the sage or the toiler for daily bread in such clear cut terms as to be of practical value.

"Spirit, Its Phenomena and its Laws," equips the philosopher or the rustic with ample means to meet the carping objectors with a full and fair answer for the hope that is in the soul of every Spiritualist.

"Philosophy of Death." More beautiful in its relation to mortal existence and immortal destiny than the loftiest flight of inspired thought ever written by ancient seer or apostle.

Mediumship, Its Phenomena, Cultivation and Laws." This is a most valuable department in the book, and of greater benefit to suffering and oppressed humanity than all the written dissertations of the "Fathers" who claimed immediate association with the Divine (?) mind, who planned the scheme of "salvation by faith," and is now having the design wrought out by four hundred architects, who all differ with regard to the building "heaven and hell, the supposed abode of the departed."

Let the student of theology gather all the commands, precepts, promises, aids and props scattered throughout the "infallible (?) Word" from Genesis to Revelation, and, when viewed from the standpoint of spiritual truth, the principle which underlies this written work, they will pale and shrink into idle tales when compared with the natural and legitimate abiding-place of those who have passed from the mortal plane of existence to their spirit homes in the realms of spirit.

"The Spirit's Home." This portion of this gem of spiritual literature is pregnant with the springs of eternal life welling up from an exhaustless fountain. It is the "earnest of the spirit," a foretaste of the peace and joys of our real and abiding home of the soul, a prospect of a never-ending and ever unfolding source of spiritual health, strength and development, where the famishing soul may bask in the sunlight of wisdom, love and power; where the effects of error and the deformities resulting from a lifeless system of vain religious efforts, together with all the hindrances which weigh the spirit, are outgrown; where ignorance and sin are eradicated from the soul and spirit; where, in the oncoming ages, humanity will be clothed in the beautiful garb of righteousness, peace and good-will to all the vast family of mankind.

"The Old Religion of Pain, Spiritualism the Religion of Joy." A beautiful, concise and harmonious ending of and summing up of this most comprehensive theme, "Arcana of Spiritualism."

It conducts the readers from the Egypt of Orthodoxy, where "bricks are made without straw," it removes them from under the "rod of the oppressor," who adds heavy "burdens to their daily task"—it brings them into the light, liberties and blessings of the spiritual land of sure promise of eternal actualities.

"This book should be read with care, and digested by the mental and moral powers, and acted upon in the daily life of all Spiritualists. The neophyte will find rich and wholesome food to strengthen and purify every fibre of the yearning soul. The philosopher and sage may ponder with profit its weight and principles, and rejoice in the rich heritage of immortality and eternal progression in the 'Home of the Departed.' The bereaved and stricken souls can be assured that 'the broken strands of earth-existence will be united, and that their loved ones await their home-coming.'"

With sincere desire that this valuable work may shed its radiance within the home of every Spiritualist in the land, we bid it hearty good-speed upon its sacred and holy mission. It is a spiritual light, shining in the darkness of false conceptions, and we hope that the darkness may comprehend its light.

Dorothea Mich.

### "Discoveries of a Lost Trail."

From the press of Lee & Shepard, Boston, comes "Discoveries of a Lost Trail," by Charles B. Newcomb, already favorably known as the author of "All's Well with the World." The "Discoveries of a Lost Trail" is a book of spiritual tonics—fervent, felicitous, fruitful. It is always sane, howbeit superlatively idealistic. Pick it up and read anywhere, and if your mind is properly prepared by experience, you will discover precious jewels of wisdom which will enrich the soul that heeds them. It is not a discursive or argumentative book, but persuasive and convincing because of its manly sincerity. It is a book to be earnestly perused when one's strength is ebbing out, when the burden of life begins to feel too onerous, when hope in weakness folds her wings and droops. It invigorates, spurs and encour-

ages one amid life's duties. The author sings the song of life with notes of joy and strains of cheerfulness.—Independent Thinker.

### China's Future and the "Yellow Peril."

For the present, at least, it will continue to be the prevailing opinion of Americans that the Chinese ought to have an independent political future of their own, and that they ought to be so treated by other nations as to make it unlikely that their awakening and progress shall be a menace to the nations of Europe. We hear and read a great deal about the so-called "yellow peril" but 400,000,000 Chinamen are altogether too numerous to be killed off. And nothing would so surely make soldiers of them all, and make them a deadly danger to Europe, as the policy of carrying fire and sword into their country. The slaughter of a million Chinamen would not perceptibly diminish the population; but it would quite suffice to arouse in China a spirit of militarism which might mean, within ten or fifteen years, a force of 40,000,000 Chinamen armed with repeating rifles, machine guns, and rifled cannon, and able to shoot with accuracy. The opinion that the Chinese are poor stuff out of which to make soldiers has always been denied by the best experts, and it has been abandoned by everybody within the past month, which has brought them face to face with the seasoned soldiers of Europe and America, well equipped with modern weapons.

The best way, in short, to prevent the Chinese from becoming a terrible menace to Europe is to interfere with them just as little as possible, and to allow them to adopt Western customs and inventions, more slowly or more rapidly, as they may choose. Their best mentors will probably be the progressive Japanese. The nucleus of progress, meanwhile, in China must be the great and growing element of the Chinese themselves known as the reform party. The idea of checking the military development of China by an international agreement not to sell modern firearms to the Chinese is purely visionary. The only way to stop the sale of firearms to the Chinese will be for all countries to make a strictly governmental monopoly of the business of manufacturing and selling implements of warfare. So long as rifles are articles of private manufacture and of ordinary commerce, there is no way by which their ultimate destination can be controlled. Moreover, the Chinese are highly skilled workmen, who, if necessary, would soon learn to make all kinds of improved firearms in adequate quantities for themselves. In fact, they already have governmental gun factories that can do first-rate work. The best way for Europe to avoid the "yellow peril" is to treat the Chinaman as a man and a brother. As to the immediate crisis, furthermore, it is well to withhold judgment until authentic news can be had.—From "The Progress of the World," in the American Monthly Review of Reviews for August.

The Review of Reviews Co., 13 Astor Place, New York.

### Women of Leisure.

"Are we to see the complete passing away of women of leisure?" asks the editor of the *Century*. "There are moments when one asks himself that question with genuine apprehension; and the moments are likely to be most frequent during the holiday months, when nature herself appears to insist that the strained chords of life shall be a little loosened. To be a man of leisure has always, according to the laws of our national code, involved a latent reproach; but so powerful is the influence of the spirit of the times among us that to be a woman of leisure may soon seem almost as bad. The women who work in one way or another, because they must work to live, are joined in yearly greater numbers by women who work because they choose to work in order to be independent. Outside of this, the clubs and societies that promote literary, patriotic, philanthropic activities in those who have no professional labors, and the spell of outdoor life, and its vigorous sports, over women who without these things would be quite idle, have so wrought upon feminine existence that the type of woman who meets and greets you in her quiet drawing-room as one who has long days of repose behind her, and looks calmly forward to others of the same tenor, is becoming rare to the point of impressing one as an exotic."

It is unthinkable that any one should seriously wish to pick a quarrel at this late day with the new quickening interests of women's lives. The subject has passed beyond the province of discussion. Nevertheless, it is an assured fact that if we were to have only busy women in the future, and women hurried and harried, the whole of life would be incomparably the poorer for us. Somewhere in the stress and strain of endeavor and advance there must be stopping-places where one may rest and dream a little; centres there must be of some sort, where one may momentarily drop out from the moving column, and free of the noise and dust, feel one's soul. There must be a pause now and then. There must be intervals, however few and far between, for the deeper, stiller inhalations, that bring renewal and refreshment, and enable one to start again, and start straight. Those centres, those intervals, it has always been the primary and essential function of women to render possible; and it must ever be. It belongs to them alone to perform that function, and if they omit to do so, there is nothing to make good the loss.—The Century Company, Union Square, N. Y.

### "The Living Universe."

We are in receipt of a little volume by Henry Wood, the well known expounder of metaphysical thought. While Mr. Wood claims that he has not made any original investigations in physics, it cannot be denied that he possesses the scientific mind, and this little booklet shows evidence of most careful philosophical research combined with rare clearness and facility of expression. The key note from cover to cover is the "unity of life," argued and demonstrated from so-called materialists themselves. The following sentence explains Mr. Wood's position: "Whatever matter may be in the abstract, materialism signifies more a quality of human consciousness than an exact definition of objective substance." He gives us a summary of many of the conclusions reached by leading metaphysical thinkers—the gist of which is that, because matter in its last analysis can be reduced to ethereal substance, there is no matter—or rather, there is no material matter. After we have changed our mental concept, this new interpretation is easily grasped, and becomes most satisfactory. One thought struck me while reading Mr. Wood's treatise, "Why," I said, "he makes a God of ether," and in answer to my thought, I came to the following sentence: "We need not claim dogmatically that the ether is God, but everything seems logically to point to the conclusion that it is at least his most universal, intimate and primal self expression." The idea is an interesting one and well worth investigation, so we advise all our readers to purchase "The Living Universe," published by Lee & Shepard, of Boston, price 10 cents.—Independent Thinker.

### Helps to Right Living

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At the time these notable letters were first published in the *Spiritual Telegraph*, they attracted a very wide public attention. The entire correspondence is included in this volume, and presents more facts and reasons in illustration of ancient and modern Spiritualism than any book then published. It presents both sides of the question.

The letters form two series. They were written to support and deny the proposition that the Spiritual Phenomena cannot be accounted for without admitting the agency of spirits in their production, and the other proposition that those who have departed this life still continue to hold intercourse with those who yet remain on the earth. Dr. Richmond continues that all that now appears mysterious and wonderful would be dispelled if the public would go calmly to work to study this wonder and try to comprehend more of the mysteriousness of our own nature regarding merely as the natural fruit of an abnormal magnetic state. In all that he advances in support of this position he is followed energetically by Dr. Britton, analyzing, criticizing, comparing and concluding. He shows unflinching patience and unshaking reason. He throws the burden of proof all the time on his persistent opponent, discriminating carefully between the relevant and irrelevant. His comprehensive and minute. He advocates truth rather than cause. And in overcoming his opponent he seeks to convince rather than to achieve victory.

It is a strong opponent with whom he has to deal, and therefore he performs his work with vigor and the eloquence of earnestness. In his exposition of Spiritualism he shows himself more in love with Truth than with his own opinion. It is noble work he does in this thorough discussion. Taking place so long after the advent of the new cream of the subject that rises to the surface, and is rich accordingly. His opponent was conceded to be the ablest man the Spiritual Phenomena have yet produced. He had the candor to acknowledge the facts, if he had not the ability to explain them on his favorite hypothesis. The reading of this written discussion, in which Dr. Britton comes back to us in all the vigor of his intellect and fresh powers, will be a welcome revelation to all who undertake it with a view to the confirmation of their belief in Spiritualism, and excite a glow of grateful recollection in every appreciative reader.

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INDEX.

Angel Care.	Ready to go.
A little while longer.	Shall we know each other
Angel Visitation.	there?
Angel Friends.	Sweet hour of prayer.
Almost Home.	Sweet meeting there.
And He will make it plain.	Sweet reflections.
A Fragment.	Silent in the morn' thy seed.
A day's march nearer home.	The Sabbath spirit.
Ascended.	Silent help.
Beautiful angels are waiting.	Shall we cross the river.
Bethany.	Summer days are coming.
Beautiful City.	The angels are coming.
Beautiful Land.	There's a land of fabled
Bliss.	beauty.
Beyond the mortal.	They're calling us over the
By love we shall.	living.
Come up thither.	Tending nearer home.
Come, gentle spirits.	Trust in God.
Come, go with me.	The land of rest.
Day by day.	The Sabbath spirit.
Don't ask me to tarry.	The silent city.
Evergreen shore.	The river of time.
Evergreen side.	The angels are coming.
Fold us in your arms.	The Lyceum.
Fraternity.	They are coming.
Flowers in heaven.	The happy time to come.
Gathered Home.	The happy day-days.
Go before.	The other side.
Gentle words.	The Eden of bliss.
Gratitude.	The peaceful night.
Golden shore.	The shining shore.
Gathered home beyond the	The harvest.
sea.	Time's hearing us on.
Home of rest.	The by-

**SPECIAL NOTION**

BOSTON, SATURDAY, AUGUST 11, 1900.

Issued by  
BANNER OF LIGHT PUBLISHING COMPANY.

**EDITOR.** All business letters should be forwarded to the  
**BANNER OF LIGHT PUBLISHING COMPANY.**

Advertisements to be renewed at continuing rates must be left at our Office before 12 M. on Saturday, a week in advance of the date where they are to appear.

The daily papers report a severe battle between the allied troops now on their way to Peking, and the Chinese at Peitsang, Sunday, Aug. 5. The allies are said to have lost heavily, also the Chinese, who were repulsed after seven hours of hard fighting. If this report be true, it is probable that a long list of sanguinary engagements will immediately follow. The troops of foreign nations are on their way to Peking ostensibly to rescue the imprisoned Ambassadors. The Chinese consider the landing of troops and the advance on Peking as an invasion of their Empire without a formal declaration of war. They claim that their government is protecting the envoys from the attacks of those who are in rebellion against it, and will restore them to their respective nations safe and well, as soon as the insurrection is suppressed.

To this contention the allied Powers have responded by ordering an advance upon Peking. The sincerity of the protestations of the Chinese is not even considered by them, and apparently no effort is being made, not even by the Government of the United States, to keep the dogs of war securely leashed. It is evident that the rulers of the so-called civilized nations of the earth and their jingo subjects want, and it is war they are going to have. They have taken advantage of the present difficulties of China as an excuse for making war upon that country. A band of fanatical marauders there has committed some fearful depredations. Valuable property has been destroyed and a number of lives sacrificed by their fury. Why was war declared against Turkey when like conditions arose in that country a few years ago? The over zealous missionaries so exasperated the Turks that thousands of innocent people were put to death. Why did not Italy invade the United States after the massacre of the subjects in New Orleans?

It would have been equally as just as is the present invasion of China. In the instance referred to, there would have been too much opposition encountered to make a war popular or safe in any respect for the invaders. China the military leaders did not expect to encounter any armed resistance worthy of the name. Their aim was and is to overthrow an ancient nation, and secure its partition among the civilized Christian nations of the Continent. This is evidently the real cause, the real purpose of the invasion of China. It is not matter that the Chinese Government encountering armed resistance at home, troubles must be augmented by an invasion of its territory on the part of the troops of the whole world. The Ambassadors should, of course, be promptly rescued, but there are other ways than war to accomplish this desired end. Had the authorities demanded safe conduct for the envoys, their families and other foreigners from Peking to a well-protected point, there is little doubt that it would have been complied with at once. Now the nations of the earth seem wildly on war, and it is China against the world.

A United States Army officer recently sent the hearing of the writer, that there was

doubt in army circles as to the cause of the war. "The missionaries have been exasperatingly impertinent for years," he said, "and my only wonder is that the Chinese have been as forbearing as they have. If a man came into my home and told me I was an idolater, my God a humbug, and my religion a farce, I would put him out of doors. This is all that the persecuted Chinese have done, and I don't blame them." He continued, "I expect to go to China to fight for my country, for it is my duty to defend 'Uncle Sam,' right or wrong, and I shall do it. But I know that I shall fight a people whose religion is as dear to them as mine is to me." He also stated there was no doubt in the minds of his associates that China was to be dismembered, and he wanted "Uncle Sam" to secure as good a slice of territory as was obtained by each of the other nations of the world. The Chinese trouble resolves itself into this: The missionaries of the Christian churches have gone to China under the pretext of Christianizing the people there, but their real purpose was to cause strife that would lead to land grabbing on the part of the nations of the earth. The representatives of Christianity are responsible for this world-war; Jesus of Nazareth was a man of peace. His followers of to-day have become lovers of conquest, and are delighting in bloodshed. True it is, first the missionary, then the rumseller, then the army. Is it not time that a religion of peace, of the civilization of the spirit-world was established on earth?

This is a subject in which the good people of California are deeply interested. At the coming November election the following amendment is to be voted upon:

"All buildings, and so much of the real property on which they are situated as may be required for the conventual use and occupation of said buildings, when the same are used solely and exclusively for religious worship, shall be free from taxation; provided, that no building so used which may be rented for religious purposes, and rent received by the owner thereof, shall be exempt from taxation. — *Statutes, Section xvi. Page 447.*

If this amendment is adopted, there will be no State in the Union that taxes church property. In 1868 California took a long step forward in the direction of progress by passing a law compelling all church and ecclesiastical property to bear a just share of the burden of taxation. In 1879, when the new State Constitution was formulated, an attempt was made to exempt the churches from taxation. This effort was not successful, and for more than thirty years California has stood alone in the very foremost rank of civilized States in its insistence upon church taxation.

It would be a decided reversal of the wheels of the car of progress for her people to adopt the above amendment now. To turn back upon an honorable record, to cast reflection upon a just act, betokens imbecility, and we cannot believe the people of California will do anything of the kind. They are wide-awake in thought, and progressive in action. Hence they will not begin to take backward steps now. The *Boston Investigator* says that even if the proposed amendment is adopted, parochial schools, parsonages, etc., would still be subject to taxation. This is true, but when we wedge has once found its way into the State Constitution, it would not take long for the ecclesiastical zealots to demand that it be driven home by the might of legislation.

The only safe course is to defeat the pending amendment. It is not necessary to appeal to the Spiritualists of California to vote against it. They will do this *en masse* from conscientious scruples, but it will be necessary for them to interest their neighbors and associates to follow their examples. If the widow home, the soldier's farm, and the results of honest toil are to be taxed, then let the cost of churches, cathedrals, and all other kinds of church property be subjected to the same law. Right is right, and the good people of the "Golden State" will see to it that their State Constitution continues to stand as its exponent and defender. Let all church and ecclesiastical property be taxed in every State in the Union. This is one of the demands of Justice, and Justice will obtain, O Spiritualists, when you unite your efforts to secure by your votes the legislation necessary to carry it into effect.

This city has an especial significance to the Spiritualists of the nation at this time, from the fact that the eighth annual National Convention of the followers of Spiritualism will assemble there in October next. Every Spiritualist who is interested in the progress of religion should see to it that he is present at that occasion. The scenery in and about Cleveland is of itself well worth a trip to the "Fest City," to say nothing of the attractions of the Convention. If a person be interested in the able and instructive lectures of our eminent speakers, or desirous of noting the phenomenal work of a few of the widely known mediums of the land, he can have no better opportunity offered him than he will find in Cleveland. Beside these attractions, there is the routine work of the Convention. It never commences from first to last. Members of Congress have commented upon the interesting character of the work presented at the Washington Conventions, and have said that these gatherings were far more instructive than the average deliberative body of the

In addition to the above points of interest may be mentioned the pleasure of coming in personal touch with the prominent workers from all sections of America. Spiritualists will certainly want to see and personally meet them all. There is one man in particular whom all Spiritualists in the nation will want to meet, for the purpose of thanking him for what he has done for them and the Cause of Love. His name is Theodore J. Mayer. He does not claim to hero-ship, but simply and modestly says he has only done his duty. When he is seen face to face every one will feel an inspiration to stand by the Cause because of the example he has set them. None of the workers are claimants for adulation as heroes and heroines; they are loyal to Spiritualism, and deem it an honor to be so known. In fine, the attending the Convention will be instructive, inspired, enthused and encouraged by coming into touch with their fellow Spiritualists. Make an effort to be present, and you will never regret the outlay. Five thousand sons ought to be in attendance at every session of that Convention. There will be more than that number if every true Spiritualist fulfills his full duty in the matter.

Mr. Mrs. Sadie L. Hand will be one of speakers and mediums at the Temple Heights Maine, Camp meeting, that opens Aug. 11. She is now at work at Queen City Park, Vt.

This distinguished scholar and author passed to spirit life last week aged sixty years. Dr. Ridgpath had been ill for several months, but was thought to be improving, hence his translation was a sad surprise to his thousands of friends in all parts of the nation. He was a man of eminent talents, and employed them faithfully and well in the service of his fellow-men. He made history a specialty and succeeded in popularizing it as a branch of reading to a greater extent than any other historian has succeeded in doing. He was also a writer of high rank in the field of biography, and his works in this line will live for many decades to come. He has been an instructor to the people of America in all of his books, while his writings as the Editor of *The Arena* only added to his just fame as a public teacher. He earned an honored place for himself in the hall of fame, and will ever be gratefully remembered for the good he has done through his efforts to enlighten his fellowmen.

Dr. Ridpath was a natural reformer. Wrong and injustice always aroused him to action, and he was never found wanting when it became necessary to attack the strongholds of error. He was in all respects a man of the people—a friend of the toiling masses, who looked to him to aid them in their struggles for the necessities of life. He was an outspoken enemy of monopoly in all forms, and plutocracy ever endeavored to hide itself from view when Dr. Ridpath knew of its ulterior purposes. He was a fearless champion of the Right as he saw it, and his splendid mental powers stood him well in hand whenever he felt called upon to speak in behalf of his friends, the common people of America. He has taken leave of earth at a time the people of this nation seemingly were in the greatest need of his services. No doubt that he has fallen a victim to excessive toil, out of his devotion to the truth as it appeared to his understanding.

Dr. Ridpath was an ardent Spiritualist in belief, and never hesitated to say so when questioned with regard to his religious convictions. His bold declarations upon this subject will never be forgotten by the writer, to whom he said, "For many years I have had the most indubitable proofs of the fact of spirit-returned, and have enjoyed open communion with my arisen friends in my own home. Spiritualism is as much a fact to me as life itself." Dr. Ridpath was a brilliant conversationalist, a rhetorician of great power, and used the most perfect English in his speech. He was a poet of rank, as well as a terse and vigorous prose writer—in fact, he was versatile in all directions. He has added much to the sum total of human knowledge, hence has been and is now one of the saviors of his race. A good, useful noble life has closed on earth, to recommence its efforts for the good of others in higher spheres. Peace to the memory of John Clark Ridpath.

The United States government in the Philippines has issued a circular, of which the following is a copy:


*United States Military Government in the Philippines*  
Department Public Instruction.

A Department of Public Instruction for the Philippines has just been established, and I write to ask you can aid us in the civilization of this new part our Empire by sending such reports, bulletins, school laws, etc., now or to be issued, as you may have

"As you read it, did you notice the word "this new part of our *Empire*," and empire spelled with a big E? How long can an "empire" continue without imperialism? And how long can an "empire" be carried on without imperialists, and by a republic?—*Advent Herald*.

We commend the above pertinent question of our exchange to those who profess to believe that this nation can be both an Empire and a Republic at one and the same time. The term "Empire," being used by the representatives of the United States government, has very ominous sound to all lovers of liberty. Can it be possible that the rulers of the American people really intend to make this country an empire in fact? We cannot believe that the descendants of the men who fought at Bunker Hill and Yorktown will knowingly submit to any such perversion of the principles for which their sires gave up their lives. Let those who think, ponder long and well over the contents of the Government circular above quoted, and act as conscience may dictate.


The *Boston Herald* of August 7, contains most excellent editorial in commendation of John De Witt Warner's recent arraignment of the many unsightly advertisements that clutter the parks, landscapes, buildings and public conveyances in all sections of England and America. Mr. Warner has completely covered the ground in his splendid review of the subject, and has prepared the way for decisive action on the part of those who desire the maintenance of the beautiful in Nature and in art, and its protection from vulgar hands. In looking upon the beauties of Nature, it is most exasperating to every worshiper of the ideal, to see a huge sign advertising some medical nostrum, or the superfluity of some clothing house, disfiguring the beauty of the meadows. Street cars, carriages, roof-top houses and barns, are all turned into advertising factories, to the disgust of those who are aesthetically inclined, or who honestly believe in the fitness of things. The time has come, as the *Herald* well says, to call a halt to this pernicious and objectionable practice. Legislation has been appealed to to protect the citizens of a State from practices far less objectionable than the one under discussion. We second the *Herald's* motion for an organization whose purpose shall be to protect the public from the abuses of advertising. Through such an association, all necessary legislation can be applied for and obtained. Let the demand be henceforth, "Unsightly signs a-gone."

 We commend the scholarly article of Gen. W. H. Parsons, published upon the second page of this issue, to the careful attention of our readers. It is full of thought, replete with logic, and scientific in its arrangement of facts. Gen. Parsons has certainly added to the thought of the day in the essay in question. We are not prepared to assert our absolute agreement with all of the points presented by this erudite writer, nor can we assert our opposition thereto. The Darwinian theory of evolution is certainly based upon the highest and purest conceptions of Theism. The Infinite Life Force is appealing as the one that breathed all finite expressions of life into a few, or, perhaps, one germ. Evolutionary unfoldment worked out the result. There is an opportunity for discussion of this in this connection, and our scientific friends will do well to get their pencils ready.

**Mrs. J. A. Ross, wife of the late Dr. N. D. Ross of Troy, N. Y., entered spirit life July 31, ult., at the ripe age of seventy-eight years. Both Dr. Ross, who took leave of earth fifteen years ago, and his wife were outspoken Spiritualists, and well known in spiritualistic circles. Mrs. Ross was held in high esteem by all who knew her. She was a loyal friend, a kind neighbor, and a true mother. She is survived by five children, one of whom, Nelson D. Ross, is the leader of the Troy Cadet Band. A daughter, Mrs. Emma Goodwin, is a resident of Boston.**

We are informed by the Secretary of the N. S. A., that a number of excellent photographs of Katherine Fox, one of the famous sisters through whom the fact of spirit return was made known in a sorrowing world, are on sale at headquarters in Washington for the small sum of fifty cents each. All friends of the Cause who are desirous of securing a good likeness of this gifted medium, now have an opportunity to do so. Address all orders to Mrs. Mary T. Longley, Sec'y N. S. A., 600 Pennsylvania Ave., S. E., Washington, D. C. See that fifty cents accompanies each order.

After Aug. 13 ecclesiastical marriages will once more be legal in Cuba. Last May Governor-General Brooke issued an order prohibiting ecclesiastical marriage ceremonies, and made legal only the civil marriage. This order has been revoked by Governor-General Wood, who places ecclesiastical marriages upon the same basis in Cuba as they are in the United States. This is a sop to the Church, and restores to it the privileges it enjoyed before the Americans entered Cuba. By the way, was not General Brooke recalled for no special reason? May it not be that his desire to keep Church and State separate, antagonized the prelates, who got in their revenge by securing his recall? The Romanists have votes in the United States, and it would never do to antagonize the Church.



 A Mormon Elder, a disciple of phrenology, an exponent of free thought, and one of two other representatives of unpopular causes, have had their permits to speak on Boston Common revoked by Mayor Hart. There may have been good cause for the Mayor's action but the offense must needs be a grave one that would warrant an official of the Boston, or of the State or Nation in suppressing free speech. Minorities usually have no rights that majorities are bound to respect. We believe in law and order, and if the offending parties violate the same, then their permits ought to have been revoked as they were.

**MR.** Marshall O. Wilcox, of the BANNER of LIGHT Building, the well known magnetist and healer, is taking a six weeks' vacation at the Spiritualist Camps. Mr. Wilcox has been long in the field as a worker for the Cause, and his splendid powers as a healer have been utilized for the good of his fellowmen. We know whereof we speak when we refer to his ability as a healer, and take pleasure in recommending him to the interested public as a faithful, conscientious magnetist.

Scientific magnetist.

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**✎** Mrs. W. P. Thaxter, the gifted psychi-  
cist who for many years has occupied rooms in the  
BANNER of LIGHT Building, is taking a much  
needed vacation during the present month.  
She will return to her office Sept. 1, when she  
will be ready to welcome all of her old friends  
and as many new ones as may feel impressed  
to call. Mrs. Thaxter is a true woman, and  
thoroughly conscientious medium.

 Mrs. Minnie M. Soule, the BANNER C LIGHT Circle Medium, spent last week at Ouse Camp, where she was engaged to speak and give messages. She was accompanied by her friend Mrs. May Bingham, who is also an excellent psychic, and a most zealous worker for the "good Cause." Both ladies were in need of a little recreation, and will undoubtedly be much benefited by their vacation.

Hon. O. W. Streeter of Superior, Wis. has been in Boston, for the past week on business, and has favored THE BANNER sanctuary with several pleasant calls. Judge Streeter about to publish an excellent book, entitled "A Dream of Life in Other Worlds," in which interesting accounts of the stirring events connected with the early history of the North Mississippi will be given.

The several articles upon the first page of this number are worthy of especial attention. The sketches by Fannie A. Hinds are exceptionally good, while Julia A. Bunker and Mrs. Wetherbee also speak words of wisdom in their brief essays. Read them and prove it for yourselves.

Professor Mitchell, of the Boston University, who was accused of heresy last winter, still retains his post, and is sustained by the faculty of the institution. The world movement and Methodism is forced to move with it.

There is an old saying that "comparisons are odious." Whether Judge Richmond's comparison of Spiritualism and Methodism, in his address Thursday afternoon was "odious," is certain of our critics or not we have yet to learn. It is. Spiritualism suffered nothing from the comparison, and it would seem that all informed people must see the consistency of it. Judge Richmond's position. But we have our T. Mages and Colonels, etc., who are very wily in their generation, and think the people unwisely to see through the flimsy theories that advance in trying to save the deluded souls who are rapidly passing into the knowledge of truth labeled Spiritualism. However, Spiritualists have much to thank these rascals for in bringing this subject so often before the minds of their people, and thereby sending other thought wave in our direction, all bringing in more recruits to our Cause. They "build wiser than they know."

Lily Dale presents a very attractive affair at this writing, being Friday morn-  
The Lyceum is in session with the largest  
tendance ever had at any season. Miss Au-  
and Miss Peterson are devoted to their char-  
and any Lyceum must thrive under their di-  
rection. The conferences are highly atten-  
the Temple meetings also are largely atten-  
ing and make one of the most enjoyable  
tures of the Camp to those who love to wor-  
in the woods. The thought-exchanges are ex-  
ceptions, and afford the salt and pepper  
the feast of good things which each day  
daps to the sojourners at the Camp.  
The hotels are in the best of order, and  
too are in demand, and strangers are out-  
homes for future use, feeling that to be  
ideal place wherein to make a home,  
entertainment, dancing, bowling, alley,  
golf, croquet and all the amusements off-  
are of the most orderly, and it is not to be  
dered at that this is pronounced "the  
Camp." MARY WEBB-BAKE

To the Editor of the Banner of Light:  
I crave permission to reply to an editorial on "The Eighth National Convention," in the Aug. 4th issue of the BANNER OF LIGHT. I have no complaint to make of the article in the main, but as that paragraph which refers to the proposed amendment of the Constitution to make the conventions biennial instead of annual is misleading, I must ask your indulgence and space in your valuable paper to correct the same. The paragraph to which I refer reads as follows:

"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 in the right direction. There are 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 for each member in attendance. This sum is worth saving and can be utilized in other directions for the good of the cause."

With all due deference to the editorial brain that penned the above, Mr. Editor, I feel that it will not be wise to allow it to go unmonitored. As far as the danger of electing non-representative persons for an indefinite period is concerned, I doubt if it exists, as I have confidence in the integrity of our delegates, and in their ability to choose officers of the N. S. A. who will be representative Spiritualists, and who will serve the Cause worthily; but, as the writer says, any possible danger in this line can be easily obviated. My point in this letter is, from a perusal of the article in *THE BANNER*, many may be led to infer that it costs the N. S. A. from seventy-five hundred to ten thousand dollars for each annual convention. The expenses of delegates—including railroad fares, hotel bills, etc., are never paid by the N. S. A., but either by the societies which they represent, or by themselves personally. Estimating that the average cost to each person attending the convention is fifty dollars, what assurance have we that if this is saved it will in any instance be actually devoted to the good of the Cause? If a man wishes to spend fifty dollars to attend a great convention, he considers he will not only do good to the cause it represents, but also that he will get some satisfaction and blessing from it. Coming in contact with men and women of enlarged views and of spiritual culture—he must do so at these conventions—does him good; he is better mentally and physically for the exchange of thought and for the participation in the deliberations of a representative body of Spiritualists. If society—if he is a delegate—receives a blessing from his presence at the assembly; he carries an influence to it that cannot be estimated in value by dollars and cents. I consider the money spent by individuals or societies in attendance at these great convocations to be WELL SPENT, and that it is a credit to the Cause and to the societies of the N. S. A. I know of persons who intend to be at the next convention in Cleveland, who have not taken any other vacation this summer, intending to save their time and money for the trip to this great meeting, and at the same time to do something of the country, while adding the influence and assistance in making the N. S. A. stronger and better as a grand representative organization of the Cause of Spiritualism. These individuals are not expending money foolishly in this trip, nor are they using the which belongs to the Cause at large; probably not one of them would use any portion of the money for other than personal uses, yet the Cause is benefitted by its expenditure for the convention, as it helps to bring about a union of forces, and an exchange of thought and sentiment, that cannot fail to do good to all concerned.

Therefore, Mr. Editor, I feel that the article from which the foregoing paragraph is quoted is misleading, if it be not modified. I want the public to understand, first, that the N. S. is not put to any such enormous expense at each convention as a casual reader might suppose, and second, that even if each delegate and visitor to the annual convocation does, on an average, expend fifty dollars thereby, it is not money wasted or mispent, but that it actually well invested for the good of the payee, and for that of the spiritual Cause. Far from hearing any complaint from those who attend the conventions, that they have mispent their means, I have always heard many expressions of pleasure from delegates that they were privileged to be present, and is also a fact that these and others have contributed to the N. S. A. treasury in liberal measure because the convention has done them good and led them to see the importance of organization and of the N. S. A. Further than this, the conventions do great good in the cities where they are held; they call attention to Spiritualism, and attract large assemblies of thoughtful people who come to learn of its work and to listen to the philosophy and demonstration of Spiritualism from our speakers and mediums, and it seems to me that the conventions are a means of great enlightenment.

Personally, I have no objection to the change of the convention to biennial instead of annual dates, if the majority of the delegates vote for such a change. I only wish to place the matter in the right light before the people. The Amendment to be acted upon in this convention reads literally as follows: "Article IX, by substituting 'Biennial' in place of 'Annual Conventions,' thus making the Convention meet every two years instead of annually."

Minnesota State Convention.

The third annual convention of the Spiritualists' Association of Minnesota was held in Minneapolis, Sept. 7th, 8th and 9th, at the Unitarian Church, 8th and Mary Pls. Mrs. Carrie E. S. Twing, President of the New York State Spiritualists' Association, Dr. J. J. Peebles of Battle Creek, Mich., Max Hoffman, postmaster of Chicago, Ill., G. W. Kates, wife, and other promising workers will take part in the Convention. Our State Association has made a splendid record for the year. Through the excellent work of Brother G. W. Kates and wife, who have been doing missionary work in the State, we now boast of several new charters.

Please give this information to your readers through the columns of your excellent paper.

Fraternally, D. E. GRIFFITH, Secy.

Continued from First Page.  
known his love, goodness and infinite wisdom. Your part to do is to help upward those below, to ever seek new light and knowledge for yourself, and give freely of thine inheritance. Help to break the stones of ignorance, weakness, thoughtlessness and carelessness, another may be struggling with alone, unaided, forgotten, and in this way you will help the Master Builder to complete his larger work.



Can any reader of THE BANNER give the names of the persons above represented? Any information concerning them and their present location will be thankfully received.

## Are You Going to Cleveland

to attend the N. S. A. Convention? If so, the undersigned would be pleased to have you join the New England Party which will leave Boston. Let the party be a rouser. Write for particulars.

J. B. HATCH, JR.,  
74 Sydney Street, Boston, Mass.

## Mrs. Louie Packard-Gay,

of Hartford, Ct., daughter of that veteran friend of the Cause of Truth, Major W. Packard, of Bloomington, Ill., is spending the month of August at Mt. Pleasant Park, Clinton, Iowa. Mrs. Gay is an excellent psychometrist, and in the field of astrology takes even higher rank. She is a gifted psychic, and endeavors faithfully to interpret the messages of the returning spirits. She predicted that the birth of the daughter of THE BANNER Editor would occur April 20, 1900. The little girl was born April 20, as Mrs. Gay prophesied, but she had no means of knowing anything about the exact date, and was not told until weeks afterward that her prognostications were correct. Her statements in the letter in question were all correct so far as they went. Other astrological readings by Mrs. Gay have been reported as equally accurate by those who received them.

## In Re John Lamont.

To the Editor of the Banner of Light:

In taking up your issue of last week, I was quite surprised to learn, from an editorial note of the transition of our venerable brother of Liverpool, England. It is scarcely three months since, by invitation, I spent a delightful hour with him at his home, to which he welcomed me saying he "esteemed it a great honor that I had given him the privilege of entertaining in his own humble home, so well-known an American worker." He reminded me that he had in former years met and heard me at Lake Pleasant and elsewhere, and both of us were delighted with reminiscences of those happy occasions. He was very complimentary in all he said of America and Americans, and among many boons conferred upon the Mother Country by her more progressive daughter, he regarded Modern Spiritualism as the greatest and best. It had been the love and joy of his manhood, and was the firm staff of his declining years. He was glad to have had the opportunity to lend his mite (or might more properly) to its advancement in his native land, and esteemed that "labor of love" as the most honorable and profitable of his lifetime. He expressed his readiness to answer the summons to "come up higher," for to him it would be a joyous deliverance from fleshly ills and a glorious rejuvenation of his mental and spiritual powers, that would enable him still to labor for truth, liberty and progress. He seemed the impersonation of the beautiful philosophy that had illumined and purified his ripened spirit, and it was indeed "a love feast" to commune with his refined and genial soul. He was a model English gentleman, and none other was more gracious and cordial to the writer than he. His "good bye" was as cheery as his welcome, for said he: "We shall soon meet 'over there,' where we shall know and love each other better than here."

Honored be his memory by following his worthy example. DEAN CLARKE.

## Grand Lodge Spiritualist Camp.

The sixth annual meeting of the Grand Lodge Spiritualists' Camp Association was formally opened at its beautiful summer home, Grand Lodge, Mich., July 29, 1900.

The grounds have had much added to their attractiveness by substantial improvements in the past year. The Chairwoman, Mrs. A. E. Sheets of Grand Lodge, presided in her usual happy manner, and made each member and visitor feel a personal welcome. Mrs. Loe F. Prior lectured in the afternoon to a most appreciative audience, holding their closest attention. Many mediums are present, including Mrs. Frances Ruddick, who has just arrived. Other good mediums are expected daily. The management has also secured Mrs. E. S. Parker to give a course of physiological lectures. Thimble parties, social hops, boating and fishing provide recreation for idle hours. COR. SEC.

## In the Family



The value of Tarrant's Effervescent Seltzer Aperient is beyond estimate. Pleasant to take and prompt to relieve all troubles arising from disorders of the stomach, liver and bowels, in both children and adults. Its 56 years' record proves it unequalled as a family remedy. 50c. and \$1. Trial 25c.

Tarrant's "Dermal" is a dainty antiseptic powder for nursery, toilet, after-shaving, cures chafing, best foot powder, etc. At druggists, or mailed on receipt of price by TARRANT & CO., Chemists, New York. Est. 1844.

## Lake Brady, Ohio.

Sunday is always a big day at camp, and our Sundays, with one very rainy exception, have each grown bigger than the one preceding it.

Oscar Ederly of Lynn, Mass., was our last Sunday speaker. It being the close of his short engagement. Mr. Ederly makes no claim to oratorical power; yet no one preceding him, and we have had excellent speakers, has excelled him. He being an automatic trance speaker, is subject to whatever influence takes possession of him. For instance, he was controlled by a deceased Orthodox minister in the forenoon and an atheist orator in the afternoon; both discourses were splendid efforts of his kind. In speaking of his own experience, the invisible clergyman said in substance:

"My father was a strict churchman; but my mother, of a gentler nature, inclined to be a Universalist. I had a brother who accepted my mother's teachings, while I followed the stern mandates of my father; believed in eternal hell and its hopelessness. My brother was a child of Nature, and studied lessons of life from the fields and woods, while I doomed him to eternal death and prayed earnestly for his benighted soul. But my prayers were unanswered, for he died in his sins, according to my idea, and I mourned him as lost forever. At last I, too, passed to spirit life, and there I was greeted by a glorified, exalted being, who embraced me and called me brother. Oh, how far he was beyond me! I had to sit at his feet as a little child and learn the wisdom I had missed in earth life."

August 1st, Mr. Sprague gave a splendid discourse on "The Difference Between Christianity and Modern Spiritualism." His condemnation of the former rested almost entirely upon statements from the Bible which he declared intelligent people could no longer accept as Divine truths. Mrs. Sprague followed with a very interesting séance somewhat out of the ordinary. She requested persons in the audience to write a question, or something on a slip of paper and hand it to her. Through this she became en rapport with them. Thus she gave character readings, incidents of the past and some prophecies for the future, also described deceased friends who appeared to her in connection with the writing.

Dr. William Shepard, magnetic healer, located on the grounds, has been seriously ill as the result of eating canned salmon, but is now rapidly recovering.

July 31, there was a mothers' meeting presided over by Mrs. E. W. Sprague, and addressed by Mrs. M. McCaslin, who illustrated her lecture with charts, manikins, etc. An earnest desire was expressed by many persons present in the audience to have more of such lectures on the camp ground.

July 31, forenoon, the Lyceum had Band of Mercy exercises. A somewhat unique feature was Memorial services over twenty-three year old canary bird. The average canary bird's life is but ten years, but this one was prolonged through the tender loving care of its owner, Mrs. Frank Pierce of Alliance.

MRS. M. MCCASLIN.

## Letter From Maple Dell Camp.

Yesterday was a very interesting day on these grounds. All things conspired to make the meetings a success. The day was delightful, the grounds were attractive, the band was as good as it always is, the attendance was large, and the speaking was excellent. Mrs. Curran, who gives proofs of spirit presence, was at her best. Mr. Weaver made an earnest plea for Spiritualism and for Maple Dell, and Mr. Dunnakin gave an able address. It was pleasant to notice that nearly all who were on the grounds assembled in the auditorium to hear the speaking.

The interest of the day was greatly increased by the attendance in a lecture of "The First Society of Spiritualists" of Cleveland. They came unexpectedly but were received with warm hearts and open hands. At their head were the officers of the society—Mr. Barker, President, Mr. Kerr, Secretary, and Mr. Eberhard, Treasurer.

During this week there will be public lectures every afternoon at 1:30 in the auditorium by Mrs. Curran and Mr. Weaver. On Friday, Mr. and Mrs. Kates will commence their week's work. They will have full charge of the meetings on next Sunday, which will be the "yearly meeting day."

The Maple Dell Summer School has opened with upwards of twenty in attendance. It has four departments: The Psychic, under Dr. D. M. King; Oratory, under Miss Inez May Hill; the Scientific, under Prof. Kerster, and Lessons in English Language by A. J. Weaver. The new school building is not yet completed, but is a fine structure and a move in the direction of a permanent institution of learning on these grounds. Interest in school work is growing everywhere among the Spiritualists.

## The Island Lake Camp-Meeting.

Thinking that the Spiritualists and mediumistic co-workers of the New England camps might like to hear encouraging words from Michigan, I craved a little space in the sturdy old BANNER OF LIGHT.

It is the testimony of all the visitors that our grounds, considering the lake, the grove, the pure water, the spacious hotel, the magnificent auditorium, and our music conducted by Prof. Hudson, are unsurpassed.

Mrs. Sheets, one of our best speakers, and president of the Grand Lodge Camp meeting, was with us the first Sunday; Rev. B. F. Austin, the ex-Methodist, and Giles B. Stebbins, the pioneer, the following Sunday. Last Sunday, the old traveler, pioneer and pilgrim, Dr. Peabbles, addressed us twice, with all the vigor and eloquence of his younger days. Our president, James H. White, of Port Huron, entertained the doctor, he informs us, forty-eight years ago while lecturing in the above city, and a page and a half of the reports of his lectures were shown us today, printed in the old Port Huron Daily Commercial. These lectures bore a stirring testimony against slavery, and orthodox creeds, as well as the proofs of the spiritual philosophy. They would read well if published today, though nearly fifty years old.

We are to have another of the old pioneers, Lyman C. Howe, with us soon. Our message mediums are doing themselves great credit. All of us of the West to extend our good thoughts and wishes to the East.

ELLA B. BROWN, Sec'y.

## Camp Progress.

An ideal day and an audience estimated at four thousand, was at the grove to enjoy the beauties of Nature, and the very interesting services which were held Sunday. At the morning service, Mr. James Smith, of Cliftondale, Mr. Graham, of Boston, and Mr. Taft, of Salem, spoke; Mr. Coburn, of Quincy, read some fine poems written by himself, on various subjects; Mrs. C. B. Hare, of Lynn, gave messages.

At the afternoon service, after a song "Come Where the Lilies Bloom," by the quartet, President Millikin gave an invocation and a few remarks. Song "Wayside Cross"; Mr. F. H. Coggeshall, of Lowell, remarks; song, "Don't Shut the Door, Dear Mother"; Mrs. Anna M. Coggeshall, of Lowell, gave messages; organ solo, Mrs. Bertha H. Merrill; Mrs. Abbie N. Burnham spoke of "What Shall I Do to be Saved?" song, "Good Time Yet To Be"; Mrs. Lizzie Butler, of Lynn, messages; organ solo by Mrs. Bertha H. Merrill; messages, Mrs. James Smith, of Cliftondale; song, "March Onward, March!" by quartet.

We were much pleased to welcome a small delegation from Lowell, some who are helping along the grove meeting in that city. All mediums and speakers who feel inclined to spend a Sunday in the pine woods, and all others who are interested in our Cause, will be cordially welcomed to Camp Progress.

MRS. H. O. M.

## Ocean Grove, Harwich Port, Mass.

July 25, P. M.—Lecture by Mrs. Jennie Hagan Brown. Subject: "Cast Thy Bread Upon the Waters." "Some of us gather bread that others have cast. Why blame any one?"

The lecture was supplemented with improvised poems. All of which with the lecture were very pleasing to the audience.

The evening was occupied by the annual illumination and concert. Participants: Music, Mrs. N. M. Kneeland; declamation, Charles O'Malley; recitations, Cella Briggs, Françoise Chase, declamation, Alice O'Malley; music, Laura White, recitation, Lena Dodge, Mollie Murphy, Vira Kelley; music, Lila Beare; reading, Mrs. Nettie Nickerson; stump speech, Clarkson Beare; poem, Mrs. Jennie Brown; whistling solo, Mrs. N. M. Kneeland; reading, Minnie Nickerson.

The illumination and concert were followed by a dance under the auspices of "The Sunflower Society," in Social Hall. Quite a number of the young people are taking a great deal of interest in Spiritualism, and have organized the above named society, and are doing a good work.

July 26, P. M.—Mrs. Ida P. A. Whitlock. Subject, "The World is Looking To Us." "Spiritualism is a religion which has played the greater part in the world religious or scientific. Which binds closer together the religions of the world or scientific?"

Teachers from India have taught us some things better than our missionaries have carried to India. Death is an event in one's life that opens up grander opportunities. Time was when we were not in touch with other countries. The God in man thinks out the problem—thinks out the machine and we fly through the air—the cable, and we talk under the sea or across the ocean. Birth is a fact in Nature. Death is a fact in Nature. The demonstration of Spirit return is a fact in Nature. And it is a scientific fact which is binding all nations together.

July 27, P. M., Mrs. Brown—Subjects: "Tolerance," "Homes in Spirit Life," "School Morality," "Did the Man Jesus Ever Live on Earth?" "We build our homes by what we do." We fresco our rooms in heaven by the kind deeds we perform. We cannot get into homes in heaven unless we earn our way. A beautiful lily! Whoever sees the most in it gets the most out of it. Whatever you find in anything belongs to you. The squirrel is our brother. The ox is kin to us. We are related to the dog and horse, and to the flowers that meet our gaze, and to the shining stars above us.

July 28, P. M., E. W. Emerson—Subject, "Change and Unfoldment." "It is well to keep young in spirit. Phenomena constitute light to lead us to better things. We spend too much time anticipating. Spiritualism enables us to discern the spiritual in our nature. We are not satisfied with what we received yesterday. We want more to-day, and still more to-morrow."

July 29, Sunday, A. M., Mrs. Brown—Subjects, "Reincarnation," "Harmony," "Love," "Peace," "The Great Law of Autogenism." P. M., E. W. Emerson—Subject, "The Needs of the Hour." Good audiences and good lectures both forenoon and afternoon. Mr. Emerson supplemented his lecture with messages, which many were pleased to receive. In the evening a conference was held and good-byes were said. This closes the thirty-fourth season of the oldest of the fifty-two camp-meetings in the United States. S. L. BEAL.

## Verona Park.

Sunday, Aug. 5, was the opening day at Verona Camp. All nature was manifesting its praises to the Infinite Lover of all things. Pres. A. F. Smith of Bangor gave a fine address of welcome. Mollie Burton of Wareham, Mass., has been engaged as organist and singer. Mrs. Tillie E. Reynolds of Troy, N. Y., invocation; Chas. A. Brown of Orrington gave the morning address, taking for his subject the word "Verona," which he divided into six parts: V for virtue, E for enterprise, R for rectitude, O for opportunity, N for nobility, and A for advancement. These different parts or subjects were enlarged upon with much fervor and ability, showing how necessary it is for believers in the spiritual philosophy to possess and practice all these virtues in our every-day lives. Mr. Brown received many congratulations at the close of his lecture.

At 2 P. M. Mrs. Reynolds spoke in her usual clear, logical and happy manner. It being Old Home week in Maine, she opened the meeting with an excellent poem entitled, "Yearning for Home." The subject of her discourse was, "In my Father's house are many mansions." "If I go, I will come again." These sayings will become true with our dear ones who have been translated. They will come gladly with feelings of tenderness, love and healing. She described the home in spirit land, where there are no falling leaves, no houses built with hands, of stone or wood, but beautiful cottages of unblemished white material embowered with climbing vines. Over there are no bent forms, no gray hairs, no tired feelings. The spirit of the departed man is straight and beautiful; over there we can read the characters of persons as from an open book; what ever talent we may have in a mediumistic direction should be cultivated so that we may arise into a higher and purer atmosphere. Mrs. Reynolds told of a man who was refused the privilege of distributing spiritual literature in a Texas prison by the superintendent, saying, "We do not want it; there are no Spiritualists here." Which was certainly a compliment to Spiritualists as a body.

At the close many convincing messages were given. Many improvements have been made upon the grounds, and the meetings are opening with flattering prospects of great success. F. W. SMITH.

## Sunapee Lake Camp-Meeting Notes.

Our meetings during the past week have been well attended, and interest is manifested. Many have listened for the first time to the teachings of Spiritualism and commented very favorably. Mrs. Nettie H. Harding has served us with a sweet and grand inspiration that made us feel it was good to be here. She has made many friends, and kindest thoughts will follow her as she journeys through life.

August 5.—Mrs. E. I. Webster is with us, and many are the hearts cheered and comforted by her ministrations. We were pleased to welcome Mr. Edgar W. Emerson and listen again to his well known voice as he kindly assisted in the services to-day. Our souls rejoice with grateful appreciation for all the noble efforts made by dear ones, both those in the flesh and the blessed spirit-teachers who so earnestly labor for the best good of mankind.

Miss Lizzie Harlow is to be with us from the 7th to the 12th inclusive.

The trains brought a large number to our grounds to-day, and several boats carried the crowd well and safely upon the Lake, which has justly won words of highest praise from every lover of nature who rides upon its clear waters.

Every one seems happy in the happiness of others, and the best of harmony prevails throughout the Camp. Yours for Progress, ADDIE M. STEVENS.

## Notice.

A. H. Blackington, President of the Maine State Spiritual Association, wishes to announce that on Aug. 14 at Temple Heights the interests of the above society will be discussed by the several speakers upon the grounds, and at Verona Park, Aug. 25, the morning will be set apart for the same purpose.

Odd Ladies' Hall, 446 Tremont street.—Sunday, Aug. 5, Mr. Hersey opened with Scripture reading and prayer. Song service preceded interesting meetings. Those taking part: Messrs. Hall, Hersey, Wood, Cohen, Gilman, Whittemore, Bates; Mesdames Hall, Brown, Johnson, Page (Lynn), Bessie, Strong, Gutierrez and many others. Meetings through the summer. BANNER OF LIGHT at door. Mrs. Gutierrez, Pres.

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AUG. 11.

## AS BIG AS A SEA.

Perhaps no lake can lay so great claim upon the tourist and pleasure seeker as can Lake Winnepesaukee. Its every environment leads to health and pleasure, and that these are the salient qualities which have made the lake famous is shown by the great and ever increasing number who seek annually the resorts with which the shores of Winnepesaukee abound. The shore line of the lake measures more than a hundred and eighty miles, and its surface, of nearly three billion square feet, is dotted with islands numbering not far from three hundred, some of which are mere specks, while others in area cover several hundred acres. The rugged shore line, with its innumerable bays, inlets, harbors and the many islands furnish thousands of admirable sights for camps and summer homes.

To reach the resorts on Winnepesaukee is an easy matter, inasmuch as the train service to Weirs at one end and Alton Bay at the opposite end, is so arranged as to enable the Summer and Winter season to make two round trips of the lake daily. The trip over the lake is a delightful one, and in making the tour, landings are made at Weirs, Alton Bay, Centre Harbor, Wolfeboro, Bear and Long Islands. The Mt. Washington is a staunch craft, and sufficiently large to accommodate a thousand or more people. The boat is famed for the dinner it serves, and a most delectable one it is, too.

The Passenger Department of the Boston & Maine Railroad has issued a brochure named "Lakes and Streams," which is sent to any address upon receipt of a two-cent stamp, and the Winnepesaukee Tourist folder, together with an Excursion Book, is sent free upon application.

## SPECIAL NOTICES.

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

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

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



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July 14. ly

## Spiritualists of Maine, Attention!

THE twenty-first annual meeting of the Maine Spiritualists' Camp 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. K. D. Conant-Henderson, 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, 4wls. Aug. 4.

## The Ideal Review,

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THE METAPHYSICAL PUBLISHING CO., 465 Fifth Avenue, New York, N. Y. June 30. 7two

## THE ANNUAL CAMP-MEETING

OF THE MISSISSIPPI VALLEY Spiritualists' Association

Will be held at Mt. Pleasant Park, Clinton, Ia., July 29 to Aug. 26. For Programs write to STELLA A. FISK, Sec'y, Keokuk, Ia. July 21. 4w

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## 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 circles are not public.

## To Our Readers.

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

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

Report of Séance held July 12, 1900, S. E. 53.  
Invocation.

Oh! Spirit of Infinite Love and Wisdom, we would that at this hour we might draw very near to suffering humanity, wherever it may be, that the hearts of the people may be uplifted, that the eyes of the mourner may be opened, that the ears of the distressed may hear the sound of sweet voices long ceased in their homes, and may be made happy and strong, and may understand that every effort that tends toward light and beauty is of worth and of usefulness. May the ministrations of the dear ones entering here fall in the homes where they are needed, and may those on both sides of life be lifted upward by these influences of truth. Make us sweet and strong to do and to bear, and may each day find us more sympathetic, more loving, more tender in our attitude toward all men.

## MESSAGES.

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

## Matilda Jenkins.

The first spirit that comes to me is a lady. She is a little above the medium height, and has a full, red face. Her hair is soft grey and pushed back plainly from her face, as though she always wore it in just the same way. She seems to care very little about her appearance, but rather, in her anxiety, to be looking out to find those that she wants, to give them the evidence of her living, and of her nearness to them. Her name is Matilda Jenkins. She comes from Saratoga Springs, New York. She says: "I so much desire to reach my friends in earth-life with a message that shall give them not only comfort, but strength and understanding of my consciousness of all that is going on. When I first came over here it was very hard for me to understand that I could not get back again. It seemed like a dream from which I would awake and find myself once more mingling with my own. My husband is alive and his name is William, and he is often wondering where I am and what I am doing. He is a student of the old thought, knowing very little of this idea of spirits returning, and really feels that it would be wrong for any one to attempt to return to him. But if he would only stop to think how much happier he would be if he were in my place and he could speak to me, than he would be cast off into the silence where no sound of his voice could reach me, he would very soon see that the same God whom he worships must have provided a way somehow for the return of spirit. He is not bigoted, but he seems to feel that there is only one way to do the right thing, and that is by following the Scriptures as closely as possible. If you can, say to him that all I ask is that he let me help him to bear his burdens and draw near to him just as I used to, then I shall be much happier and better able to do the things that I desire to do. I have with me our daughter. She was a little girl when she passed away. I found her quite a young woman and was surprised indeed to find it so. Will you please tell him that I have seen what he has been doing about the lot, and would like very much to have him keep right on, because it gives him something to think about, and that is better than sitting down in the house?"

## Frank Bigelow.

There comes now a man tall and thin, and rather sallow looking. His hair is brown, his eyes are blue, and he has rather a sandy mustache. He comes in a quick, nervous, rather irritated way, and the first thing he says is: "Don't try to tell of the way I look!" He says his name is Frank Bigelow, of Kennebunk, Maine. "How many times I have tried to make an effort, and every time it seemed as though I had been pushed back by a power I could not overcome. I have been to the old home and seen the changes, and wished it were in my power to help them there. I desire most of all to get to Lizzie. She is living on the old place, and oftentimes between daylight and dark she walks around to the back of the house, the place where we used to go so often, and stands there and looks out into the night and wishes she were not alone. Tell her that I am thinking of her every moment; that never a day or an hour goes by that my thought is not on her, and that I shall always look forward to the time when she will be with me and will understand how sorry I was to leave her. My death was so sudden, too, that fact seemed to be a disturbing element; I think if she could have known about it a little while before, she would have been better prepared, and would not have shed so many tears. My mother is with me in the spirit and she says: 'Do tell Lizzie that I am so glad that I can come, and that I wish she would not work so hard trying to make everything just as I used to have it. I am satisfied with anything that she is pleased with, and would not see her take an unnecessary step, or leave a thing in the way it has been a minute longer than she desires, but would rather she had the freedom to do as she pleased. I am no believer in being held to promises to dead people, and so I release her from any thought she may have of what her duty is to me.'"

## Samuel Wetherbee.

I now see the spirit of a real old man. He is not very tall; he has a very full beard round his face, a smooth head on the top, and little wavy locks on the back of it. He is a real jolly, good-natured man. He has a cane in his hand. He says: "Hol! hol! And so at last I am able to come! Well, well! I can't hurry a bit. I must take my

time, and be as slow as I want to about expressing myself, or I shall get all muddled up and won't know where I am. My name is Samuel Wetherbee, and I come from Natick, Massachusetts. I was an old resident there, and for many years was interested in everything that was done, and my desire to get back to day is prompted more by the desire to see if it is possible for me to send a message as the rest have said they could. I met my old friend, Will Evans, the other day, and he says: 'Come, come, Wetherbee, let's you and I take a trip down to this place where they send messages, and see if we can send any word back.' So we are both here together, and I want, more than I can tell you, to be sure that somebody who knew me sends a word back again that they knew me and that I am what I say I am. I used to attend a kind of church. Maybe I believed the church was the institution that saved the country, so I did just all I could to uphold it. I did not try to get new members, but I thought it would be more respectable to have a spire pointing heavenward than to have a glass of liquor pointing downward, so when I stopped drinking liquor it was for always. I thank you for giving me this opportunity, and I want to get to Theodore. He is so much with conservative people that I am afraid he will think he is losing his dignity if he sends a word. But, never mind. I have done my duty in sending this."

## Emily Titus.

Emily Titus says she is from Oregon City, Oregon. She is slight and delicate-looking, with blue eyes and soft brown hair. Her hands are slender and seem to be so nervously twisting together, as though she had suffered a great deal before she came to the spirit. I find her, too, with a real desire to go over into the new life and try to ease her suffering. She says: "I know that my people will understand me when I say that it was the happiest day of my existence when I could stand free in the spirit, with no more pain to be suffered; and when I look back now over the last three years of my life I wonder if I ever did any good to anybody, and if there was any good to myself, except as I developed patience, and that sometimes seemed not to have been developed. I am quite happy, and desire so much to express my satisfaction with everything that was done both before my death and immediately afterward. I did not always know what I wanted myself, and those about me were very thoughtful and kind. I left children, and I have often wished I could go to them and give them some definite word that would help them. I want to get to Coulter. He need not get so disturbed over the business conditions, because they are coming out better than they look, or better than he can understand now. Tell him that when his father came over, I was able to receive him; I have been conscious of his thought of me. I have also seen David, and he is just as bluff and outspoken in the spirit-life as he ever was here. It was a sort of a farm that I lived on, where everything grew in abundance, and so I like the outdoor life here; city life would be too distressing and oppressive to me, and I want to say that I have not changed my mind to-day about it, and am just as satisfied if I do not see a neighbor from one week's end to another, but just my own people and those I love about me."

## John Phelan.

Now there is a young man about twenty-eight years old. He is very dark, indeed, hair black and eyes very, very dark brown. He has a dark mustache; he is not very tall and looks rather slender. He has such a decisive way of expressing himself, and pushes right in ahead of everybody else. He says: "I guess if you had been trying as long as I have to say a word, you would think you had to make something of an effort. My name is John Phelan, and I come from Weare, N. H. I was one of those people who just dropped out—nobody knew what became of me, and you can imagine how much I want to get back and say that there was nothing like foul play about it. I slipped, and that is the way it happened. So much misery and trouble have been caused by my death, that I made up my mind if there was any way I could set things right, I would do so. I did not have many friends. I think I made more enemies than friends. I did not try to stop to see whether what I liked was fitting—I just went ahead and did it, and did not seem to please the people. I have been gone about three years, and the whole of that time has been covered over with a sort of a cloud because I cannot seem to get any thought from anybody that helps me. My own people are alive but they don't live in that place. I had come there from another town, and did not in any way associate with the people. I am glad to express myself this time, and help and light seem to come to me, and I am sure if I can come some time again I will be able to say more and shall be more definite. I thank you for the patience and for the time you have given me."

## Jenny Gardner.

Now comes the spirit of a beautiful lady, and she walks up here and says her name is Jenny Gardner. She is from Fair Haven, Massachusetts. She is as sweet as she can be. She has smiles all over her face, and curly hair that just hangs down around her. She says: "Oh, yes, and I belong to James Gardner, and he will be glad to know that I have reported here. I am about the same as usual, and I feel much as though I were writing a letter back to my friends. Of course, the most of my people are over here with me, but I have some friends, and then I have James, and they always wish they could hear how it is with me. I found my own people nearest to me when I first came. It seemed as if they knew I was on the way, for everything was prepared and waiting for me, and it was such a sweet experience to just wait myself, it seemed without effort, into the presence of those who had gone on before me. My mother was the first one to meet me, and she just put her hand out and said: 'Jenny, my child, come with me, and I felt as though I had always been in the spirit, and that I was among familiar scenes as well as familiar people. That is the strange thing about the spirit-life. It seems so familiar, as if one had just left it for a little while and come back home. So while to some there is strangeness, to me I felt at once at home, and I give this word to those who dread the passing over, that it will be so lovely and so dear to just find yourself among those who understand you best of all, and who do all they can to help you, that no regret can come or sign of trouble or care.'"

The persons who do not believe in damning a man hereafter are the ones who have tried to save him here.—Ez.

## Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THIRTY FOUR.

To the Editor of the Banner of Light.

The one absorbing thought of the country to-day is the doing in China. Amid the perplexities of business, as well as in the routine of housekeeping and serving, the mind reverts to that land, so stolid in its indifference to foreign nations, so proud of its ancient religion and its almost pre-historic government, and yet indissolubly woven into the warp and woof of the great family of man.

It is useless to conjecture the fate of our ambassador, for before these lines fall under the eyes of our readers, Mr. Editor, the curtain may have been raised. A fearful tragedy may stand revealed, or the heart of the civilized world may pulse with joy at the certainty that the foreigners in Peking are alive, and will soon be restored to their native lands.

One in the evening of life may be pardoned for recalling memories of the long gone past. In our present anxiety, very few are old enough to remember the deadly forebodings that were felt in New England regarding the fate of my father, during the first war between England and Burmah. This war lasted two years, and during that whole time, no one outside of Burmah knew the fate of the missionaries. It was supposed they had been killed in some cruel way, and we all know that uncertainty regarding those we love is harder to bear than the knowledge of the worst. When they were at last released, the tortures of the prison were forgotten by the sufferer in the joy of escape and of reunion to wife and child.

Some years after, my father was in company with several Englishmen, when the conversation turned on the happiest hour that each had known in the past. Each one recounted the greatest joy he had ever experienced. The turn of the missionary came last.

"Gentlemen," said he, "none of you know like me what real happiness is. I will tell you. It is to sail down the Irrawaddy river on a moonlight night, your wife and baby with you, after two years in a Burmese prison, safe and free."

This war ended in 1826, and during the two years that it lasted, the friends in Plymouth and Bradford had no means of knowing whether Adoniram and Ann were alive, or had been put to death as prisoners of war.

Though from our present standpoint we disapprove of sending missionaries to "convert the heathen," for a better understanding of their religions and their modes of life often show that it is we who are the real heathens, yet all acknowledge that the missionaries from America and England in the early part of the century were self-sacrificing and sincere. They knew they were going to hardship and peril, and perhaps to a torturing death.

But it is quite otherwise now. Going a missionary to the heathen has become a good business in the Christian world. Some of the students prefer to preach or teach at home, where they run the risk of not pleasing those who hire them, and so of getting out of a position. Others, more provident, and perhaps more adventurous, decide on the foreign field, where they are sure of not being discharged, and certain of regular pay. They always expect to come back on a visit to America after a few years. The young ladies who go find good husbands so easily who are not missionaries, that some of the Boards require them to take a pledge that they will stick to the work for at least five years.

I know a young missionary who was sought in marriage a few days after the steamer left America, who told the gentleman that she was under bonds of honor not to marry any one but a missionary for five years. She is a thoroughly competent and sincere girl, but she promised her mother to return to her if she should write that she needed her.

This is quite different from the course taken by the early missionaries. My father went in 1811, and he never returned to America till 1845, after serving as a missionary for thirty-four years. He would not have come then if he had not been forced to it by the failure of my mother's health, who was ordered to America to save her life. And so devoted was he to his work that when she rallied at the Isle of France in the Indian Ocean, he engaged passage back to Burmah, while she was to proceed to America alone with his children. He would rather go back to his work, than see America, which he had not seen for thirty-four years. He went "for life," as he always said. My mother was the same. She went in 1826, and died on her way to her own country, which she had not seen for nineteen years.

This is the true missionary stuff and grit, though we cannot now sympathize with them in their feeling that the pagan world are in danger of everlasting hell, unless they are "saved" by believing in a Jew, a pure and lovely man, who is thought by a portion of the Christian world to have been the incarnation of God Almighty in the flesh. Of course, my beloved parents outgrew these views, after they came into the clearer light of the spirit world.

Knowing my father's intrinsic worth, I take this opportunity, Mr. Editor, to thank you for your kind and appreciative allusion to him, in an editorial entitled "The Chinese Question," in your issue of July 14, where you contrast "Adoniram Judson, brave, honest and sincere, who gives his all to his work out of pure love," with many others "who make their missionary labors a means to money." I am in full accord with your strictures on the latter class, which are corroborated by my own observations during many years.

I knew, personally, one foreign missionary who was employed many years in Siam and China, traveling much from time to time. On one of his visits to America, he married a rich widow, who had herself been a "missionary" in Siam for a few months, but who married a wealthy sea captain after the death of her youthful husband. Well, this elderly pair lived in New York State for ten years "reconciling," and then, as they thought they would enjoy the change, they went again as missionaries to China, where she died. Later, he returned to America, and I have heard him feelingly allude to large missionary meetings, to his fifty years of missionary toil, in which he included the ten years he was "reconciling" on the money of the deceased sea-captain. He was a man of majestic appearance and moving eloquence, who never failed to thrill an audience by his recital of his long years of toil and the distressful condition of the poor Chinese, who must face the horrors of the eternal world without a Savior. He never returned to China, but spent the evening of his days on his beautiful estate in California, whence he wrote me several letters expressing his astonishment at my departure from the old ways, and urging my return to the path of safety.

In three striking instances did my father give evidence that money was with him a minor consideration, compared with the advancement of the cause to which he pledged the services of his life.

Being far better acquainted with the language than any other foreigner, both the English and the Burmese employed him in drawing up, first, the treaty of Yandabo, and, later, a commercial treaty between the two countries. For these services he received from the British government twenty-six hundred dollars, and from the Burmese gifts, the avails of which amounted to one thousand dollars. These sums of money he refused to keep, and turned them over to the Missionary Board. Though his knowledge of the language made him invaluable to both parties, he felt that he could not honorably receive any more than his regular and narrow pay as a missionary.

After the death of the first Mrs. Judson, the decease of his father in America brought him a certain sum of money, which he also turned over to the Missionary Board. It is, however, possible that he might have retained this, had he known that after a widowhood of seven years, he would rear a family of little ones, through his marriage with his second wife, my mother.

The third special instance to be narrated is as follows: When near the end of his life on earth, he gave strict injunctions to his third wife that his property be used for the education of his children, and to see that all the rest be given to the Missionary Board.

Mrs. Emily C. Judson faithfully carried out his wishes. The proceeds from the sale of his Memoir by Dr. Wayland were large, and all of his children were well educated on the property. After educated, each daughter received \$500, and each son \$300, and whatever remained was given to the Missionary Board.

My father's attitude to money exemplifies the integrity, the self-denial and the strict honor of his whole career. A true missionary while on the earth-plane, he remains a missionary, in seeking to enlighten and uplift all poor souls who need his aid. He can now bring them a larger hope, or rather knowledge, than he once possessed.

When I think of him and of other grand missionary spirits, and of the work they do, my heart swells with the desire to work as far as possible on the same line. I long to be more faithful here. And when I pass to the larger life in more spiritual environments, may I be so blessed as to be able to work under the direction of my beloved father, Adoniram Judson, once a missionary to Burmah, and now a missionary, not to Burmah alone, but to all nations of earth and to all spirit-realms that come within the scope of his powers!

Yours for humanity and for spirituality,  
ABBY A. JUDSON.  
Arlington, N. J., July 26, 1900.

Written for the Banner of Light.

## "The Love of Money Is the Root of All Evil."

BY E. W. GOULD.

This is an old adage, familiar to all who have ever accepted Bible teachings, or common sayings. Now I propose to consider the result of the lack of money in the promotion of the great Cause of Spiritualism, for a few moments. This is a subject all Spiritualists are familiar with. But I am convinced that few realize the importance of its use, in disseminating the great truths we teach, at the present moment.

During the first two or three decades, after the introduction of Modern Spiritualism, such was the surprise, the anxiety of so many who had read of the experiences of the Wesleys, Emanuel Swedenborg, and the wonderful writings of Andrew Jackson Davis, to know something of this new marvel, that money was not needed to create an interest, or promote the wonderful developments that had been made through the Fox children.

The difficulty was to secure rooms sufficiently large to accommodate the multitude, and the speakers to address them, who had developed mediumship of a character to satisfy the audiences that thronged every spiritual meeting, regardless of the price of admission.

This condition prevailed for some years, until the number of mediums and public lecturers had greatly increased, and many other ethical and psychical organizations had grown out of the phenomena developed through the Fox sisters, thus dividing the interest and adding to the necessity of raising larger amounts of money every year, to promote the new theories.

Spiritualism having been introduced as a free benediction from spirit influences, the idea of contributing money for its promulgation and support was often thought preposterous, and many who at first accepted the new theory with enthusiasm, became cold and indifferent when called upon to contribute money or labor, to support and advance the Cause in which they had enlisted.

Many converts were made from orthodox denominations, who had been taxed beyond what they believed to be just or necessary in proportion to what they received. They joined circles of Spiritualists with the idea that they could evade the payment of a tax to support a Cause they believed to be under spirit direction.

When at length it was found that in order to maintain spiritual organizations and furnish converts with equal advantages—socially, morally and spiritually—that other ethical and religious denominations enjoyed, money was necessary, many of our people began to grow indifferent, and some even united with other new organizations that have developed more enterprise, more zeal and liberality than Spiritualists have yet manifested.

This, together with the lack of harmony, cooperation and brotherly love, leaves us face to face with the alternative of changing our views and our practice or abandoning our Cause, so far as an independent organization is concerned. The only change necessary in our views is to recognize the fact that with a liberal supply of money all things else are made easy and sure. In the absence of money, we find ourselves comparatively bankrupt. Let us see what we could do, what we would do, if we had a reasonable amount of money to expend judiciously in the promotion of our Cause.

From my standpoint, the most essential thing is thorough organization. When that is accomplished, a suitable house of worship should be provided, adapted to the number and character of the community to be accommodated, and the character of its surroundings. A local society should be inaugurated in all communities of a sufficient number to justify it, and a man or woman, satisfactory

to the society, should be selected to preside as pastor and superintendent of the society, at a salary consistent with its numbers, whose duties should be determined by the society.

An annual license should be paid by each society to the national society, sufficiently large to enable that society to pay its own expenses. Judiciously conducted, to appropriate as much money for missionary purposes as circumstances seem to justify, from year to year, and to defray the expenses of a national convention as often as it may be deemed necessary to call one. As soon as the trustees of that organization shall have devised a system of finance, which, together with donations similar to the one recently proposed by Brother Theodore J. Mayer, aggregate enough to enable them to commence the erection of homes for indigent mediums and worthy Spiritualists, unable to provide for themselves, it should be their duty and no doubt their pleasure to make such provision as the means within their power may justify, and their devotion to the cause of humanity insure.

That duty having been accomplished, every sincere Spiritualist will agree that the next benevolent effort that should interest that organization should be to do all that lies within its power to build and equip an educational institution, competent in every particular to train and educate both male and female applicants who desire to fit themselves as teachers in the ranks of modern Spiritualism, if deemed worthy.

With a sufficient amount of money to secure the foregoing, is there any reason to apprehend a failure on the part of those who are honestly striving to advance the Cause of Spiritualism? The only question involved is, Can the money be raised?

I respond: If all sincere Spiritualists can be persuaded that it is only a question of dollars and cents, and that they are responsible for the result, the money will be raised and the Cause sustained. The aggregate amount is not large, and when all contribute in proportion to their ability, the tax will be far less than is paid by any other religious denomination of the same number, after a few years, if not at once. But with less than one half of our number registered in any organization, and but a small proportion of them paying or working members, how is it possible that our Cause can be sustained prosperously, in the midst of such inducements as are springing up all around us?

These questions are often asked, Why so much indifference on the part of those who were once earnest, active Spiritualists? Why so few attendants at Spiritual meetings? Why such meagre collections, after a fine Spiritual discourse? The answer or remedy is with ourselves.

Until we arise to the necessity of inducing our people to unite themselves together in bands of harmony and local societies, and persuade them of the importance of contributing to the support of these societies, increasing their membership, showing them how great a benefit and a pleasure a nice house of worship in their midst would be to them, and to the friends they would like so much to associate with them, we cannot expect great enthusiasm or results. Many of our best and most able workers are devoting themselves largely to building up and supporting State organizations.

While I have no doubt of the object and of the sincerity of those thus engaged, from my standpoint, I must contend that that effort is premature. That it detracts from the more important one of educating and spiritualizing the masses. It detracts from the interest that should be centered in the National organization.

State organizations can accomplish nothing of vital interest, that cannot be accomplished by the National and local organizations. They do not, they cannot reach the masses, except the few who read the spiritual papers, and I am sorry to think but few do that. They consume a good deal of valuable time and some money.

With some fifty camp meetings scattered broadcast through the country, where notes may be compared and important points discussed every year, and a National Convention is convened for several days each year, is it wise in our present pecuniary condition to attempt to maintain or to create more State organizations? If it did not seem absolutely necessary that every effort should be put forth and all possible sacrifices made to secure the one great object, I should be the last one to suggest that any auxiliary to our Cause should be abandoned.

If I am right in the illustrations I have made of the use and value of money, for the advancement of our Cause, surely all honest and practical means should be resorted to to accomplish so desirable an object. That this necessity for the use of money exists at the present time in our organizations, cannot be doubted by any one who casts an eye over the field and comprehends its extent, and realizes the small number of active harvesters engaged in the harvest. But with a reasonable amount of money, as I have said before, all may be accomplished that is necessary for our successful advancement.

This is an important and a practical question, no less important because often referred to. It addresses itself directly to Spiritualists, and upon their appreciation and their action, our success as a religious organization largely depends. Shall we advance along present lines or abandon the effort? The time seems at hand when that question must be answered.

Oakland, Cal., July 21, 1900.

Style is that which makes thought permanent, which gives it life; it is the feather in the arrow of life. It is a grand manner of utterance. It must always have serenity at its bottom. When an impressive fact is told with simplicity, we have style; that is to say, when a great thought, great idea, is expressed by the lowest terms of expression, then we have style. In short, style is the thing that binds the book with immortality.—Edwin Markham.

## Passed to Spirit-Life.

From Stow, Mass., July 23, Mr. JOSEPH PRIEST, aged 84 years.

Mr. Priest was an intelligent, honest and very kind man. The marriage relations were exceptionally harmonious, each being selflessly devoted to the other to that extent that the children had never heard an unkind word between their parents. No friend or neighbor asked in vain for sympathy. This worthy couple had been constant Spiritualists more than forty years and it was in accordance with his long expressed wish that the writer officiated at his funeral, which took place Thursday, July 26, at 2 P. M., and was attended by many relatives and friends. Mr. Priest leaves a wife, one son and one daughter. The belief in angel ministry which cheered the years of slowly declining strength comforted the bereaved companion, who in patience waits the time when "faith shall change for sight."

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



Banner of Light.

BOSTON, SATURDAY, AUGUST 11, 1900.

Onset Camp.

Monday, July 30.—A Conference was held in the Grove, and everything as to weather was all that could be desired. Mr. Bates told of his conversion to Spiritualism. He was followed by Professor Matson, who introduced a religious topic which occupied the attention throughout the meeting. The following took part: Mr. Nickerson, Dr. N. O. Lyon, Mrs. Carrie E. S. Twing, Mrs. Mears, Dr. Ravlin. All were glad that this was a free platform, so they could have an opportunity to express themselves. Take it all together this was the spiciest Conference we have had for many a day.

July 31.—Mrs. Whitlock took for her subject "Spiritualism and its Present Opportunities." "It is not necessary to define Spiritualism," if we have not a full comprehension of it yet, we are able to realize its possibilities; Modern Spiritualism, as it is called, invites the attention of the world to the truth it is presenting to the world, and the world is looking at Spiritualism as never before.

There never was a time when the necessity for the demonstration of religion was needed as at the present time; the opportunities of Spiritualism are great. The religions of the past have not cemented the peoples of the other countries as they ought, but the opportunity is given now to Spiritualism. Let us see to it that we grasp it. We hardly realize the advantages that are ours. Many people say that the phenomena can be accounted for in a natural way, outside of spirit power. If we hear of some wonderful experiments that are being investigated by Scientists, we do not say they are false, but we wait expectantly to learn further of the truth. Can we do less in regard to this grand scientific religion of ours? We are willing to accept the demonstration of truth wherever we may find it. We have grown in many ways, and we have learned to look for Causes.

"We do not now think that everything that takes place is by Divine Will. We are studying the laws of cause and effect for the benefit of the future generation. We have affirmed that this world is not all. If we could teach the world the earth is our chamber of heaven, and births and deaths are rooms of the Eternal World, we would then use every opportunity of this life as though it meant something.

"Why do Spiritualists fear death? It only ushers you into the possibilities of the spirit-life, and new avenues are opened to you for investigation. We must implant the truth-seed of Spiritualism in the world, so that good, pure Spiritualism will spring up and blossom forth as never before. We need a spiritualization of phenomena, a demonstration of the truth of the continuity of life that will appeal to the thinking people. The scientific binds the worlds together in one harmonious whole.

Mrs. Effie L. Webster of Lynn gave many true and convincing messages, and demonstrated to all present the fact of spirit communication.

Wednesday, Aug. 1.—A fair-sized audience attended the afternoon meeting. Dr. Fuller introduced Rev. J. C. F. Grumbein, who was the speaker for the day. He preceded his address by reading a poem entitled "Listening for God." The subject of his discourse was "Inspiration." He said in part: "When we speak of mind we do not refer to divinity or spirit. There is a vast difference between them. The mind could not exist without spirit, but spirit can exist without mind. When the spirit has expressed itself, then the mind ceases to exist. There is a difference between consciousness and mind; consciousness is a nearness of mind. There can be no mind without consciousness any more than body without spirit. Matter has no existence without life. Back of phenomena is spirit. It could not be called spirit phenomena without the spirit.

"Because man can see clairvoyantly is an evidence he is divine. Spirit can only prove to man the divinity of spirit. Back of all states of consciousness is a God—that of yourself or myself. The laws of likes and dislikes only hold good as a man attracts or detracts. All thought is from spirit. Inspiration dilates all modes of experience. Back of the mode of inspiration is the consciousness. A man may desire interpenetration, and the angels cannot inspire him; and until he masters himself he will be obsessed by that desire.

"You must unfold yourself into paradise; God cannot do it. Just as you have grown, so has the nation grown. One of the saddest things of all is that we misunderstand each other. No involution ever destroys evolution. Spiritualists have no inner experience. They have the essence room, but that is an outer experience. We know ourselves that we are spirit, and no medium can take it away. It is time for us as Spiritualists to have an inner experience as well as an outer. It is well to know that divinity is within us. Just according to our capacity will be the inspiration of spirit. Spirits do impress, because spirit impresses. For the past fifty years spirits have come to impress man. We ourselves must unfold the divine that is within us, then we can come in touch with the highest Spiritualism."

Thursday, Aug. 2.—Mrs. Ida P. A. Whitlock read a poem, "A Legend." The subject of her discourse was "The Heart-side of Modern Spiritualism."

Mrs. Effie L. Webster was introduced and said briefly: "I hope to be able to bring many messages from the loved ones who have been snatched from the loving homes, and at least bring a crumb of comfort to the mourning ones." A séance followed, which was indeed very satisfactory. Many messages were given; all were recognized. Mrs. Webster is doing a grand work, and the friends of other associations should engage her for platform work.

Friday, Aug. 3.—Mrs. Kate R. Stiles lectured under influence: "Mr. Chairman, sisters and brothers, I address you thus, for we are more than friends. The thought with which we greet you to-day and that which we shall try to talk upon is, 'The Universal Need.' We are not here to proclaim ourselves Spiritualists; we are not here to say we are Theosophists, Metaphysicians, or Christians, or any of the names that are part and parcel of every one of these; nothing short of the universe can satisfy the growing soul.

"We once belong to cults and special organizations, and we named ourselves accordingly; but to-day we come with the one thought of the great universal religion found in that great and glorious word under the banner of Universal Love. This is not the love we once knew, not the kind of love that is centred upon our own, or a love that could organize anything short of Universal Love. We have seen for we come into our atmosphere enough for that—how you grasp that which you felt brought you contentment. We have noticed how you have adorned your homes and made them a heaven upon earth, and have emblazoned the word home over your door when the little one has entered into that home, and you have felt that the measure of your joy was in the love of the little one.

"Oh beautiful love! We are not here to say the home love is not beautiful, but after all have you found your heart's rest in these surroundings? Have you found the rest for which you sigh? Is there not a void, do you not feel there is something needed still? Have you allowed your soul full capacity of loving? The soul is crying out for something it needs; it says, 'Let me be free, and be able to gather in the Universal Love.' When your nearest and dearest are taken away from you, and you feel so crushed to earth, have you ever asked why this terrible agonizing grief should envelope you? What is the lesson to be learned? It is that you must enlarge the capacity for loving. If you could grasp this thought that you hold the key that unlocks the door between the two worlds, and know that anything that was truly yours cannot be lost.

"You are ignorant of the fact that while you are crying over the cold form of your earthly child, some child near you, perhaps, is crying

out for the mother's love that you might give if you would only embrace this thought of Universal Love. He that has the most of Love has the most of Wisdom. Love must become universal. The world is moving onward. We know that by the death bed of your idol you are learning to love unselfishly, to love divinely.

"I tell you, my sisters and brothers, that the great universal need of to-day is not to know of the continuity of life—that will take care of itself—but you should strive to understand this grand thought, 'Universal Love.' The kingdom of knowledge will come to the world in the building up of Universal Love. One of the great things of the hour is to learn how to do the practical things of life. So many leave these, and search for the mysteries of life. You leave chaffs all along the way, you have to build bridges when you come to spirit-life. This takes so much time. We want you to build your bridges now so you will be able to go on and on. So, my friends, pay attention to the practical things now, the commonplace things that you need to know.

"We come to you to-day to advise you to get rid of calling yourselves one thing or another, Spiritualist, theosophist, or anything else. You must say, I am willing to learn; I am a seeker after truth wherever it is—inasmuch as I believe there is good in everything. We wish you to open your hearts and let the rays of Universal Love flow in and fill your life with its light. Let us come into the silence; it is necessary; hush and hush speech will be a thing of the past, and the whisper of the soul will be the speech of man. Listen to the spirit of your own being, and then you will grow; think more of Universal Good, and then you will grow nearer the Infinite; then shall the Banner of Truth wave over you, and peace shall come at length to individual souls first, and to the nations of the earth."

Mr. A. J. Maxham sang a beautiful selection, "We Shall Not Come This Way Again," after which Mrs. Stiles closed the meeting with a benediction. This closed one of the best meetings held during the camp.

The steamer *Martha's Vineyard* came in to-day with a large party from New Bedford, and the friends had an opportunity to hear a grand lecture.

Saturday, Aug. 4, a good audience was present to listen to the lecture given by Miss Marie A. Walsh. She said in substance: "The Persians have an old legend that may apply to all times and all peoples. 'Once upon a time the fishes in the sea were talked to by an old fish, and he said to them, 'What do you know about water?' They said to him, 'What is water?' Then he began telling them of the wonders of the ocean; but they knew nothing of what he was saying. He went away, and they talked among themselves, and finally said, 'Let us go to the wise fish and ask about it.' The old man of the sea smiled and said, 'You live in the sea.' He explained to them about it, but the fishes could not understand." So it is with us. We live in an ocean of life, and yet we know so little about it. It was said in years past, 'Let there be light!' From those words came life, for light is the first ripple on the ocean of life.

"I am going to talk to you this afternoon upon 'Color and Breath.' Color is the symbol of light. The major chord is red, yellow, blue. We have a trinity of color, of forces. Now compare them to the trinity of life—consciousness, energy and form—a body, soul and spirit. The great force of the universe flows from the heart. The red predominates—the brain force ever working within us. The light we perceive around us is not the real light. These lights are only the echoes of light. The diffusions of these lights give to us the effect of light. It is an illusion, as most of our perceptions are. They are simply reflections of the reality. Color is a force, and plays upon the emotions of our hearts. Red is the color of war. It projects energy. It is also the color of love, and affects the emotions and acts upon the blood. Yellow touches life itself, and by having a little yellow about you, and placing something yellow, be it ever so small, in a room, it will let in the light and bring in the sunshine. Insane people have been cured by colors." The lecturer spoke at length of the force-breath, and urged all to take up the study, as it is too great a subject for one lecture.

"When we breathe deeply we live deeply. We should have a beautiful thought in our mind, something elevating and inspiring, and then breathe. If we can think great thoughts and keep them in our minds, and then desire them, we shall find ourselves well developed. We must adjust ourselves with all the tones of color and then breathe.

"There is an old legend about the rainbow, 'If we can walk across the bow we shall find a pot of gold.' Well, if we can master these colors that are symbols—if we can make them our own lives, we will find the pot of gold; for it means a perfect life, a harmonious being, a oneness with God. Then we shall become the white light. White is the mother of all the finer forces of God itself."

The music for each session is furnished by Mr. A. J. Maxham, who never fails to have appropriate selections, which are rendered in his own inimitable way.

There are many new arrivals this week, among them Mr. and Mrs. Thomas M. Locke, Mary R. Gallows, Mrs. Josephine Hinds, all of Philadelphia; Mr. and Mrs. Thomas A. Rogers, Camden, N. J.; Mrs. Armstrong, Mrs. L. Y. Potnam, N. Y.; Mrs. S. C. Cunningham of Boston; Mrs. Rachel Walcott, Baltimore; Mr. Rufus Skinner, and many more.

We are expecting large crowds to-morrow. The barges and cars come full from every train, and the prospects are that we will have a very lively week. The moonlight sails upon the bay are enjoyed by many.

Lake Pleasant, Mass.

The opening week has brought much happiness and health to the dwellers in this beautiful grove. The weather has been fair and cool so far (Thursday morning). The hotel is increasing its guests, and the cottages are entertaining numerous visitors.

The lectures by Miss Harlow please her friends. The conferences are drawing well; live subjects are treated, and the people talk freely; special music is sometimes given by visiting singers.

The new store in the Barnard Band Building is very popular.

Jennie Rhind's Mystic Circle at 4 p.m., in the woods, is a well-established institution. Miss Jennie, with her bell, calls the faithful to the quiet grove punctually at 4 p.m., and for an hour or more she, with others, discourses esoteric wisdom and the mysteries of Nature.

Mrs. Waterhouse has, with the aid of Mr. Cleveland, been adding practical and ornamental improvements to the hotel. The whist parties, inaugurated by Mr. Cleveland, have raised quite a sum of money, which has been expended in these improvements.

Mr. J. Clegg Wright arrived on Wednesday morning from Lily Dale. He reports a large attendance and interesting meetings at that camp. Brother Wright finds his winter in Florida of great benefit to his health.

Mrs. Carrie Twing came Wednesday noon from Onset, where she has been speaking for a few days. She says Onset is as charming as ever, and the singing going on there is well.

Working Women

are invited to write to Mrs. Pinkham for free advice about their health. Mrs. Pinkham is a woman.

If you have painful periods, backaches or any of the more serious ills of women, write to Mrs. Pinkham; she has helped multitudes. Your letter will be sacredly confidential.

Lydia E. Pinkham's Vegetable Compound is known wherever the English language is spoken.

Nothing else can possibly be so sure to help suffering women. No other medicine has helped so many.

Remember this when something else is suggested.

Mrs. Pinkham's address is Lynn, Mass.

Her helping hand is always outstretched to suffering women.

ject was: "Are all Human Beings Immortal?" One of the speakers stated that only those who develop while in earth-life a soul-organism will live forever. All who live merely an animal life will be eventually annihilated, the original spirit spark from the over-soul going back to the infinite source; others argued that the ego, a spark from the over-soul, once incarnated in a human organism—no matter how low the status of the person—would always live as an organism and go on developing in spirit life. The discussion was participated in by Mrs. Farrar, Mrs. Webster, J. Clegg Wright, Mrs. Twing, Mrs. M. B. Fletcher, Dr. Merriam, Mrs. Cloutier and others. Mrs. Fairchild of Sunderland and Mrs. Rockwell of Middletown, Ct., both sang solos with fine effect.

In the morning Miss Lizzie Harlow gave the third lecture in her course, upon "Spiritualism a Factor Toward a Higher Civilization."

Friday, To-day at 10:30 A.M. Miss Harlow gave her closing lecture upon the subject "Spiritualism Considered as a System of Philosophy." Her lectures have all been delivered with exceptional magnetic force and earnestness of purpose.

At 2 P.M. Mrs. Carrie E. S. Twing spoke to the largest audience of the season so far upon the subject, "Be Temperate in all Things."

The Schubert Quartet sang with their accustomed sweetness, every song rendered showing their culture and taste in music.

The arrivals to-day are numerous, among which may be mentioned Henry Douglas and family, of Windsor Locks, Ct.; Mrs. S. R. Belira, Brooklyn, N. Y.; Mrs. J. W. Wheeler, Northport, L. I.; Mrs. C. M. King, Mr. Leon F. King, Fitchburg; Mr. and Mrs. W. C. Ellis, Holyoke; Mrs. G. E. Alderman, Mrs. H. C. Holland, South Vernon; John J. Dyer, Mrs. W. B. Dyer, A. L. James, George S. McCall, Boston; Jennie Ruffe, Hinsdale; H. L. Jones and lady, W. E. Travers, A. E. Travers, O. C. Donaldson, Greenfield; Mr. and Mrs. G. E. Kane, Montague; P. E. Hills, Springfield; C. A. Bishop, John Bishop, New London, Ct.; Mrs. S. L. Porter, Oneonta, N. Y.; Margaret Ireland, Adorah Nahar, Jno. K. White, New York City; Anna S. Parsons, Bridgeport, Ct.; Charles Lockett, Brooklyn.

Sunday, Aug. 5.—To-day the splendid weather has brought out many people. Bicycles, trolly cars, steam cars and carriages have been busy all the morning bringing people to the Lake.

J. Clegg Wright delivered a magnificent lecture upon "The Development of the Soul in Spirit-Life," showing that growth will go till man becomes one with the Infinite. The spirit entrancing Mr. Wright made a powerful impression upon the audience, both by his sweep of ideas and by his eloquence.

In the afternoon Mrs. Carrie Twing gave one of her popular and practical themes, "Obedient to the Heavenly Vision." A fine audience listened with close attention.

The Schubert Quartet sang at all the meetings to-day, and very appropriate were the selections they made; now that Miss Whitcomb has come, their harmony is complete.

Last evening the pretty cottage of Mrs. Andrews on Boardway was dedicated. Miss Jennie Rhind presided. After the congratulatory speeches were finished, Mrs. Andrews served refreshments to a large number of her friends. A sweet duet on cornets by Mr. Bemis and Miss Burt was rendered. The friends of Mrs. Andrews left a number of presents.

Sunday evening Mrs. Twing's "Ikabod" called out a large audience, in the temple. Ikabod was quaint, witty, pathetic and practical. His descriptions were generally admitted to be correct.

Mrs. Lulu Billings Eddy, the trance singer, formerly of Rochester, N.Y., now of Worcester, Mass., gave a musical recital to a party of friends and officers of the Association this afternoon in the hotel dining room. Her songs were in foreign languages.

Mrs. Eddy will give recitals in the Temple on Sunday evenings Aug. 12 and 19.

Monday, Aug. 6, J. Clegg Wright began his course of five lectures in the Temple on high spiritual themes. A lecture will be given each Monday, closing Friday.

For Sickness.

Use Horsford's Acid Phosphate.

Dr. J. Fourness-Brice, of S.S. Teutonic, says: "I have prescribed it among the passengers traveling to and from Europe, and am satisfied that if taken in time it will in a great many cases prevent sickness."

Lycium.

Lake Pleasant, Mass., July 28.—At 2 P.M. Lycium opened by singing "America," followed by remarks by Mrs. Hattie C. Webster of Boston; instrumental music by Willis Milligan of Boston; remarks by the writer. The following took part in the exercises: Recitation, Reagh Boyden; song, Edna and Viola Finney; recitations, Grace Bilson, Ruth Maynard, Bertha Bryant, Ella Bradt, Annie Millet, Ralph Millet, Ralph Maynard, Evelyn Morse, Eva Renwick; song, little Esther Holly; remarks, Mrs. Waterhouse; singing by Mrs. Lyceum; recited with benediction by Mrs. Lyceum; number of children present, twenty; ninety-five persons in all being present; collection, \$1.31.

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Etna Camp-Meeting, 1900.

Oct. 5, 1899, our Association was duly incorporated as a religious body under the laws of the State of Maine, retaining the same old name so dear to so many who have gathered here annually for many years, and to many others "over the silent sea." We hope ere long to own our beautiful camp-ground, and a great and special effort will be made the coming year to accomplish this object. Our directors earnestly wish each and every brother and sister of our Association to give freely to the fund now being collected for this purpose, and to constitute himself or herself a committee of one to solicit subscriptions from all sources. "In union there is strength." Let us all work in union and harmony, have a common interest and purpose, and make the camp-meeting of 1900 a great and glorious success.

PROGRAM.

The following program has been arranged and will be adhered to so far as is practical and possible. A good corps of speakers has been engaged, and a choir to render appropriate music. The Social Evening Meetings will be made a special feature this year and all are cordially invited to participate.

Aug. 31.—10:30 A.M., singing by the choir, opening remarks by the President, speaking by Mrs. Nettie Harding of Boston, messages by Mrs. Ella Hewes of Carmel; 2 P.M., lecture by F. A. Wiggin of Mirror Lake, N. H., followed by messages.

Sept. 1.—10:30 A.M., singing by the choir, lecture by Mrs. Nettie H. Harding, messages by F. A. Wiggin; 2 P.M., lecture and messages by F. A. Wiggin.

Sept. 2.—10:30 A.M., singing by the choir, lecture by Mrs. Nettie H. Harding, messages by Mrs. Ella Hewes; 2 P.M., lecture and messages by F. A. Wiggin.

Sept. 3.—10:30 A.M., singing, Mrs. Ella Hewes and Mrs. Nettie H. Harding, remarks and messages; 2 P.M., lecture and messages by J. S. Scariett of Cambridgeport, Mass.; 7 P.M., social meeting led by J. S. Scariett.

Sept. 4.—10:30 A.M., song by the choir, lecture by J. S. Scariett, followed by messages; 2 P.M., lecture by H. D. Barrett of Boston; 7 P.M., social meeting led by Mrs. Nettie H. Harding.

Sept. 5.—10:30 A.M., singing, lecture by Mrs. Ida P. A. Whitlock of Boston, followed by messages by J. S. Scariett; 2 P.M., lecture by H. D. Barrett; 7 P.M., social meeting led by Mrs. Ella Hewes.

Sept. 6.—10 A.M., memorial song by the choir, memorial services conducted by Harrison D. Barrett; 2 P.M., grand annual concert, opened by Newburg Cornet Band, H. B. Luce, leader. All members and friends are earnestly invited by the committee—W. E. Luce, South Newburg; L. M. Hewes, Hermon; Mrs. Abbie M. Hopkins, Plymouth; Miss Bernice C. Barker, East Exeter, and Miss Chloe Packard, North Newburg—to cooperate in making this the best concert ever held on the grounds. The Newburg Cornet Band and full orchestra will furnish music for this concert, which is for the benefit of the Association. 7 P.M., lecture by Mrs. Ida P. A. Whitlock. This evening the pavilion and grounds will be illuminated, and there will be a grand ball at the hall on the grounds.

Sept. 7.—9 A.M., annual business meeting of the Association; 2 P.M., children's concert; 7 P.M., lecture by H. D. Barrett.

Sept. 8.—10:30 A.M., singing, lecture by Mrs. Ida P. Whitlock, followed by messages; 2 P.M., lecture and messages by J. S. Scariett; 7 P.M., social meeting led by Mrs. Ella Hewes.

Sept. 9.—Singing, discourse by Mrs. Ida P. Whitlock, followed by messages by Mrs. Ella Hewes; 2 P.M., discourse by H. D. Barrett, followed by messages; 7 P.M., farewell meeting.

Local speakers and strangers are always welcome to our rostrum.

For programs or other information address the Secretary, W. E. Luce, South Newburg, Me., or if more convenient, either of the following officers of the Association: President, A. F. Burnham, Ellsworth, Me.; Vice President, Abbie M. Hopkins, Plymouth, Me.; Treasurer, L. A. Packard, North Newburg, Me.; Directors and Trustees, H. H. Simpson, Etna, Me.; E. F. Clapham, West Sullivan, Me., and F. C. Barker, East Exeter, Me.

Temple Heights Spiritual Camp-Meeting.

The Temple Heights Spiritual Corporation will hold its eighteenth annual session at Temple Heights, Northport, Me., commencing Aug. 11 and closing Aug. 19.

Temple Heights is very pleasantly located in the town of Northport, on the west bank of Penobscot Bay, six miles south of Belfast. The scenery around the bay is not excelled by even the far famed bay of Naples. The grounds are admirably suited for camp-meeting purposes, gently sloping to the shore, making the drainage perfect.

An admission fee of ten cents a day will be charged. Season tickets fifty cents. Extra charge for entertainments. Our speakers are so well known that they need no commendations from us.

PROGRAM.

The following mediums and lecturers have been engaged:

Aug. 11, Harrison D. Barrett; Aug. 12, Mrs. M. J. Wentworth, Harrison D. Barrett; Aug. 13, Harrison D. Barrett; Aug. 14, State Association Day. Mrs. Rand, secretary; lecture, Harrison D. Barrett; Aug. 15, Juvenile Temple, Mrs. E. P. Alexandria G. Supt., lecture, Mrs. Ida P. A. Whitlock; Aug. 16, five minute speeches by officers of corporation, lecture Mrs. Ida P. A. Whitlock, annual meeting; Aug. 17, Mrs. M. J. Wentworth, Mrs. Ida P. A. Whitlock; Aug. 18, 19, to be supplied.

TRANSPORTATION.

Reduced rates on the Maine Central Railroad from stations on their line to Belfast. Tickets can be purchased from Aug. 10, good to Aug. 21. The M and M, Capt. W. D. Bennett, will leave Belfast every day (Sunday excepted) at 9:45 (on arrival of train) for Temple Heights and Camden. Returning, leave Camden 1 P.M. Reduced fares during the meetings. Parties from Boston should take the Boston and Bangor steamer to Northport, and (if notified) F. A. Dickey will meet, and take them to Temple Heights.

ENTERTAINMENT.

Thursday evening, Aug. 16, a literary and musical entertainment will be given in the auditorium for the benefit of the corporation.

FAIR AND SALE.

The Ladies' Aid Society will hold a fair and sale of useful and fancy articles in a room of the auditorium. Friends are invited to assist. Officers of Ladies' Aid Society: President, Mrs. Alice Pool, Lowell, Mass.; Secretary, Mrs. A. E. Clark, Treasurer, Mrs. J. P. Stearns, South Lagrange.

ACCOMMODATIONS.

Board and lodging can be obtained at reasonable rates. Those who wish can obtain rooms, and board themselves. Any desiring cottages, or land for tenting purposes can be accommodated by applying to F. A. Dickey, Northport, Maine.

Officers of the corporation: President, L. C. Morse, Liberty, Me.; Vice President, D. D. Chapman, Rockport, Me.; Treasurer, Mrs. O. S. Rich, Bangor, Me.; Secretary, F. A. Dickey, Bangor, Me.

Northport, Me.: Directors—Benjamin Colson, Bangor; M. R. Webber, Fairfield; Collins McCarty, Belfast; R. W. Woodman, Westbrook; A. E. Clark, Belfast; Lewis Robinson, Bangor; Mrs. J. P. Stearns, South Lagrange.

Queen City Park.

The opening day of the season of 1900, at this pleasant Camp was a lovely one, bright sunny skies and the sweet carol of birds ushered in the morning and gave promise of a charming day. The Park is looking very beautiful, and the grounds were crowded all day with pleasure seekers.

At the morning session, in the Pavilion, after appropriate remarks by the Chairman, we were addressed by Mrs. A. W. Crockett of Waterbury, Vt., one of our old-time workers and mothers of the Camp. She gave an excellent lecture, her subject being "The Practical Use of Spiritualism." Music was furnished by Mrs. McKethrick of Saratoga, N. Y. Mrs. H. P. Russeque of Hartford, Conn., occupied the platform in the afternoon. A good audience gathered to listen to her profound and beautiful lecture, to which they gave the deepest attention. Her subject was "The Foundation of Progress, and How Much Has Spiritualism Added to It." Mrs. Sadie L. Hand of Boston, message medium, who made many friends when at the Park two years ago, gave several descriptions after each of the lectures, which were well received, and many of them recognized. Mrs. Hand is a sweet, amiable woman and is much liked by all.

Mrs. Russeque gave psychometric readings in the hall in the evening, which were much enjoyed by those who were present. We are glad to say she will be with us some two weeks or more, so the Burlington friends who were so pleased with her last summer will have an opportunity of listening to her again. Mrs. Hand lectured on Wednesday and followed her lecture with some excellent delineations, which were readily recognized. The lecture was full of good thoughts.

A very large picnic party from Bristol, Vt., visited us that day, numbering about three hundred, with their fine band. They gave a concert in the afternoon, and their sweet music gave us much pleasure. Our visitors remained till late in the afternoon, and were charmed with the Park and the hearty welcome they received. We hope they will come again.

Thursday afternoon we were again favored by listening to Mrs. Russeque. She took for her subject "The Image Worship and the Ethical Worship of Spiritualism." Like all her lectures, it was scholarly and interesting; she never fails to hold her audience. Mrs. McKethrick and Miss Gould sang very sweetly.

The Conference meetings have commenced and will continue through the season; they are usually quite interesting.

On Monday, July 30, the first excursion of the year left the Park with a number of visitors for Lake Pleasant and other places, and the following day Dr. Smith returned with an excursion party for the Park and Burlington. The trips this season are by way of Bennington and Hoosac Junction. It is a very pleasant ride and the train is well stocked with food and drink. There will be another excursion later on of which due notice will be given.

Our good friend and brother, Mr. Hubbard, of Tyson, was the speaker on Friday; he gave a good and practical address. Mrs. Russeque followed with some pleasing readings.

The shady trees and pleasant surroundings of the Park seem like a boon to the working people of Burlington, who come out on the electric cars in large numbers on Sundays, with their families, to enjoy the rest of this quiet place. One cannot but notice the number of babies and little children, who all seem so contented and happy here. It was estimated last Sunday that twenty-five hundred people were on the ground, but perfect order prevailed.

We hope for a successful season this year at the Park. We have a fine list of speakers, the hotel is well kept—clean, orderly and comfortable, and the host and hostess do all in their power to add to the comfort of the guests. We trust the angel world are with us to assist and help us in carrying on the work here, which was so successfully inaugurated some twenty years ago.

Announcement.

THE SPHINX is a publication that cannot fail to interest cultured and thoughtful people. Its object is to teach the influence that the Sun, Moon and Planets have upon the earth, and particularly upon man and his affairs. THE SPHINX is the leading Astrological journal of the world, and is supported by the best writers on Astrology in England, America and India, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians.

Price, \$3.00 a Year. Back Numbers, 50 Cents. 30 Cts. a Copy. Sample Copies, 30 Cts. CATHARINE H. THOMPSON, Editor, 721 Tremont Street, Boston, Mass.

Spiritualist Camp-Meetings for 1900.

The reader will find subjoined a partial list of the localities and time of sessions where the conventions 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.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 18 to Aug. 26.

Onset Bay, Mass.—July 15 to Aug. 26.

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

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

Camp Progress, Mowerland Park, Upper Swamprat.—June 3 to Sept. 30.

Island Lake, Mich.—July 15 to Aug. 30.

Mt. Pleasant Camp, Clinton, Ia.—July 29 to Aug. 26.

Vicksburg, Mich.—Aug. 3 to 26.

Ashley, O.—July 23 to Aug. 19.

Maple Dell, O.—June 22 to Sept.

Columbus, O.—July 10 to Aug. 27.

Delphos, Kan.—Aug. 10 to 26.

Lake Brady, Ohio.—July 1 to Sept. 1.

Grand Lodge, Mich.—July 29 to Aug. 26.

Briggs Park, Grand Rapids, Mich.—July 1 to Aug. 15.

Verona Park, Verona, Me.—Aug. 3 to 27.

Niantic, Conn.—June 25 to Sept. 8.

Queen City Park, Vt.—July 29 to Sept. 3.

Chesterfield, Ind.—July 15 to Aug. 26.

Ottawa, Kan.—Aug. 8 to 13.

Freeville, N. Y.—July 29 to Aug. 24.

Los Angeles, Cal.—Sept. 2 to Sept. 20.

Colorado Camp, South Boulder Canon.—July 1 to Oct. 1.

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

Marshalltown, Ia.—Sept. 2 to Sept. 14.

Hawlett Park, Mich.—Aug. 2 to Sept. 4.

Nebraska State Camp, Crete, Neb.—Aug. 16 to Aug. 27.

Temple Heights, Me.—Aug. 11 to 26.

Etna, Me.—Aug. 11 to Sept. 8.

Madison, Me.—Aug. 31 to Sept. 9.

ATLANTIS: The World before the Deluge. A People, Institutions, Religion, and Influence on Later Civilizations. By W. J. COVILL. Pamphlet, price 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.