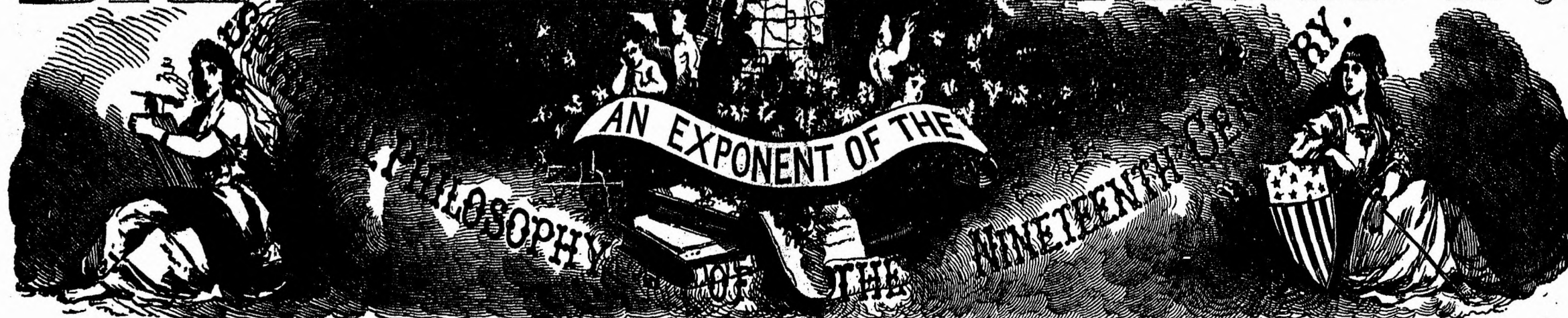


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SPIRIT WHISPERS.

BY ALONZO DANFORTH.

Mother, dear mother, oh, where art thou,
I feel thy hand on my fevered brow,
I hear thy step on the winding stair,
I start and look but thou art not there;
I know thy slight form was borne away
From my longing gaze one weary day,

And I missed thy kiss on my brow that night,
And thy low, sweet voice in the next morn's light;
But thy words on my heart are graven deep,
Thy blessed power it shall never sleep;
Thy life was made up of thy dear ones' love,
I know thou art blessed in the world above.

But—mother, is Heaven a fabled place
Filled with fairy forms of unfettered grace,
Are its floors of amber and streets of gold,
Hath it gates of jasper and marble cold,
Is there no need of sun or star,
In that glorious land from earth so far?

And dost thou ne'er look from thy gorgeous abode,
Dowd to earth and the life-path thou once hast trod,
Is thy golden harp tuned to a tone more dear
Than the voices on Earth thou were wont to hear,
And thy pure, pale brow—is its crown so fair
That earthly love hath no portion there?

Tell me, I pray thee, oh mother mine,
Answer my prayer by some word of thine,
For the love thou hast borne us so long and well,
For the holy power of thy voiceless spell,
For the glory with which we have crowned thee now,
Tell me, my mother, Oh, where art thou?

ANSWER.

I will gladly tell thee, my child on Earth,
Of my glad home and its own true worth,
For the path thou art treading I once have trod,
And it led me at last to the place of my God.
Heaven is another name for Peace,
It tells of a time when troubles cease.

When the weary form is deserted—left,
And Death of its sting and pain is bereft,
Heaven hath not garniture bright and gay,
No gates that are closed to keep thieves away,
No golden cities with turrets crowned,
No waters of Lethe where past memories are drowned.

It hath the bright seal of the Father's hand,
And the freedom from care that his Love has planned.
It brings us back to the friends we love,
Our lives are with them much more than above,
We hear no harp save that whose tone
Echoed softly in life o'er my Earthly home.

The harp of life with its silver strings,
Even now its music swells and sings,
And the crown of flowers on my brow of snow,
Love twined the garland long ago.
Beautiful treasures of Earth are they,
Cheering my pathway from day to day.

I have stood in my home when the twilight gloom
Was falling over each familiar room,
I have noted the changes that time has brought
To each fair young face in my memory wrought,
I have seen my children their places taking
In the great world's mart where fortunes are making.

And now that the hearthstone charm is broken,
That childhood's words are no longer spoken,
That schoolbooks lie of their charm bereft,
And thy Parent's guidance ye all have left;
Yet I am not forgotten. I linger yet
'Round the quiet home I may ne'er forget.

Thou may'st feel my hand on thy brow at night,
Or hear my step in the changing light,
Though no word of clay doth my spirit give,
In thought and action I ever live,
And if to life's purpose ye all are true,
I will welcome you home when its days are through.
August, 1900.

* Referring to the children in Earth-life.

Ego and Company, Limited.

BY CHARLES DAWBARN.

The scientist distinguishes "live" matter from what he calls "dead" matter. So long as atoms and molecules have not found the mates with whom they can settle down permanently and go to housekeeping, they contain a certain amount of unexpended energy which is at the service of Homo as soon as he has learned how to utilize it. This is called "live" matter to distinguish it from molecules that have blended into primary rocks, etc., and in myriad combinations have squandered their energy, usually in the form of heat, eons before man and beast struggled for life on our little planet. As such combinations have nothing left of their original capital, they can yield no more energy than is newly imparted to them by nature or man. Such matter is therefore counted as "dead" matter.

As the writer has insisted that there can be no such thing as "dead" matter, it is well for the student reader to stop for a moment at this point and assure himself of the truth of such an assertion. It is not quite enough to fall back on Ego, and say that as he is alive, and himself an atom, blending intelligence, energy and matter into his oneness, therefore every gathering of atoms must itself surely contain and express life. The shrewd scientist will reply that all he means by "dead" matter is the blending of molecules into a form which yields him no energy he does not himself first put into it. Such molecules have used up their surplus energy in the process of mutual attraction, and are, therefore, dead to him. He is quite willing to concede and believe that the atoms in that molecule are still in motion, and that they are moving freely in space, no matter how solid the molecular gathering may seem; but they exhibit no energy he can control or compel to his service. So they are really "dead" to him, and have usually been cremated long before he was ready to attend the funeral.

This has, therefore, become a question of fact. The writer accepts the issue as such, and now proposes to prove that a molecule is no more dead than the atoms of which it is composed. It may have to appeal to a different faculty of

Homo, but that is all the change possible to intelligent atoms, eternal in active existence, because children of the divine.

There is a point in vibratory action up to which Ego appeals only to the sense of hearing. When Ego becomes silent to that organ, the scientist does not call the human form dead, because he knows that at a certain point of increased movement the vibrating atom will be recognized by another faculty called "sight." But when sight becomes blind, and the machine that grasps vibrations beyond sight has also lost its power, it is then that the scientist scratches a boundary line and says, "thus far, and no further." He thus marks the line at which physics is seen gasping for breath. Here, for a brief hour, we must leave the belated physicist and inquire if Homo has a faculty that can recognize movements in matter which are beyond the limit of his five senses. This, as we have said, is a simple question of fact. If matter offers intelligence to the investigator outside and beyond the limit of the physicist, then it is without warrant that he calls it "dead."

Here is a speck of lava composed of molecules that have done their work for the physicist, and have been cremated by their own fierce energy, transmuted into heat. For the scientist that speck is dead. He declares it contains no lesson for him other than the wasted expenditure of its energy that has left it lifeless. But other students of nature have discovered that the speck of lava has kept a faithful record of its own experiences, and will tell its tale to the proper mortal sense, through mortal faculty, if one be unprejudiced enough to listen. Intensely interesting were those experiments described by the talented Denton in his work entitled "Soul of Things." They were records of little journeys beyond the boundary scratched by the college physicist, and thus it happens that Homo's possession of a sixth sense remains even yet unknown to the great world of science. The point for us herein is, that we have a proof, lying to hand of every unprejudiced seeker, that Ego is not silent at the so-called "boundary," but is alive and active, working inside the "awful gap" which we took for our text when recently exploring The Size of Man. We therein claimed that Ego is ever alive, and active within the entire limit of his vibrations, although broken into various personalities by the narrowness of mortal sense. And here, at our very first step across that imaginary boundary marked "dead line," we find Ego; and every student can find Ego alive and ready to talk with Homo through a sense faculty Homo did not know he possessed.

It is a wonderful discovery that Ego is alive in that so-called "dead" matter, just as he is alive in mortal brain, and in every other molecular gathering in the universe. We have seen in a recent article that brain and human reason have been locally evolved by Ego's necessity in certain limited conditions. At the same time we noted that intelligence was just as active without brain. We saw that if to know be knowledge, then Ego as God Junior was not dependent on mortal brain, for even in earth life he withholds all important processes of Homo's organism from interference by the newly evolved brain and human self-conceit.

We have tried to watch Ego while posing as an inhabitant of earth, but we must explore Cosmos if we would hope to learn his real size. And a most important lesson is that mortal brain, however needed in earth-life, becomes itself a barrier and a limitation when it would grasp details of Ego's higher and fuller life history. The work before the student reader and the writer is to follow Ego into vibrations beyond school taught mortal sense and evolved instrument of skilled inventor. And our task is to gather facts for the trained scientists, many of whom are to-day overstepping their own boundary.

The nineteenth century may wear a shroud woven by science, and wireless telegraphy may echo the glory of the departed from shore to shore, yet intelligence can talk only to intelligence trained and disciplined to listen and interpret. There must be trained intelligence at both ends or even wireless telegraphy is an unprofitable fact in nature. And the communications we are seeking with intelligences outside and beyond even the dead matter of the scientist necessarily demand yet more sensitive instruments and specially trained intelligence than the wireless telegraphy of earth-life. The discovery that every atom is an intelligent Ego is a solid foundation fact for the explorer. But although German, and English and French manhood, and that of every other nationality is permeated with intelligence, their citizens must learn mutual expression before they can exchange thought. This is granted as a matter of course. But we must keep it in mind as a factor in our exploration beyond present boundaries. And as still more important we must draw a line between molecular intelligence and that of the unblended Ego atom. As mortals we have never sought, or even dreamed it possible, that we might communicate with Ego in his own atom life. We have dealt only with molecules, and with the absurdity of ignorance, have always dealt with these molecular gatherings as if they were single individualities. We have loved, hated, punished and rewarded these molecular gatherings as if they were eternal individualities. The universe is itself but a gathering of molecules, with different individualities of attraction and repulsion, blending into infinite variety of manifested selfhood.

Each system of suns and planets is composed of Egos necessarily gathering experiences. The individual freedom of every Ego is warped, twisted and confined to the necessities and sometimes the whims of the majority. Man

himself recognizes an individual life outside himself in the gatherings he calls nations, cities, and every partnership down to the modern trust company of to-day. A nation is recognized as cruel and blood-thirsty, or occasionally exhibiting an unselfish philanthropy as much as the smaller blending we call Homo. The individuality of cities is just as marked as that of man. London, Paris, Berlin, New York, Chicago maintain a distinct individuality, no matter how many single citizens come and go. And we may, if we will, note the resemblance in their life history. Every city the world has known experiences youth, maturity, old age, and then death. It disintegrates into its remaining particles when its time comes. Such is the fate of all molecular life. Nothing in nature is, or can be, indestructible save the eternal and individual atom. From speck monad to the whole universe, every form is a blending, and therefore sooner or later falls apart.

The student must here keep in mind the Size of Man, and recognize that Ego being right royal by divine right within his own limitations, all the disturbance we have been noting is but the dissolution of his partnerships, which were always temporary, no matter whether science called them live or dead. And yet further, to mortal sense every manifestation of Ego will always be molecular. That is to say, Homo cannot sense either God Senior or God Junior save as molecular expressions. He has therefore built up his thought creations (molecular blendings) into gods, angels, devils, and, last but not least, into molecular men and women he has called spirits.

The student must further remember that the creations of God Senior are very different to those of God Junior, although the difference is only a question of degree. And in our exploring expedition the student will find it useless to hunt for the unparticle atom or unblended Ego. We have been tracing Ego as in form life from the vibrating atoms of Cosmos up to Homo in earth life. Everywhere Ego was manifesting a blended sovereignty, with intelligence always manifesting itself according to conditions. The power of Ego has thus been dominant in all below man, and now we have to explore regions where science itself gasps for breath, and see if Ego is at home there also.

Psychometric sensitiveness, the pet hobby of J. Rodas Buchanan, its discoverer, and scientifically demonstrated by William Denton, as recorded in the "Soul of Things," has proved that normal manhood is endowed with a faculty that knows without any exercise of reason. We all recognize the existence of an intelligence in Homo that directs and controls many of his organs, and most of the movements in every mortal form, beside healing wounds and injuries. We have thus a demonstration of a power that is, as it were, interior to reason, and occupying a territory where reason cannot follow. But psychometry shows us that in the other direction, that is to say, traveling outward, intelligence again leaves reason behind and exhibits a power apparently almost unlimited.

I am not belittling human reason within its own limits, but I am asserting that it is a product of earth-life, where a brain has been evolved as a necessity of existing conditions. And it does not follow that brain as an organ, and the consequent reasoning faculty, are needed in other worlds, or amid other vibrations of Ego's own individuality. And here to-day in our present earth-life we have but to watch such mortals as have, however imperfectly, learned to so concentrate as to silence reason for a brief hour, and we soon find evidence that this Ego life and intelligence not merely inreaches to a control of form, but outreaches and knows facts impossible to reason.

The student reader will here take note that we are not now discussing or examining Ego apart from earth-life, but noting and recording that his powers as a mortal are not limited by reason. Denton found a speck of lava, though secreted from even his own identification, told its tale to sensitives the world over. The language differed with age, sex and education of the sensitive, but the history was always there in vivid reality. This is the record of intelligence in form that we call below man, and which the scientist calls dead matter. It can easily be tested, as the writer has tested it, by every patient and unprejudiced investigator. The point here specially noteworthy is that Homo can thus hear the tale and make the record for himself if he will but cultivate his own faculty.

It is when we have reached the level of manhood in our investigations, and would outreach beyond the lordly mortal brain, that we begin to discover that Ego's powers are not limited by human form. This faculty outreaches to every molecular organization. The planet is but a molecule of Cosmos, and Homo himself a molecule of the planet. The planet is a sensitive, and records the happenings to her solar mother in magnetic pulsations, that science is striving to read by the candle-light of reason. It is when Homo drops reason and uses the inner light of Ego, that he discovers and manifests a power which to reason is impossible. Let the mortal try the experiment. Here, for instance, is a photograph never seen or touched by the one it represents. The parent sun has, as we all know, imprinted features and form, but the universal intelligence has flashed in that ray of light a biography of that form, perfect in every detail, to be read only so far as reason is for the time silent. The writer has seen this demonstrated again and again through man, woman and child sensitive, sometimes with startling clearness, and again partial and

incomplete, because at best the faculty is barely alive in the human form of to-day. Give it a few generations of exercise, and Intelligence will voice truths that science cannot deny.

The point we want to note in this experiment is that reason must be asleep before this faculty wakes at any given hour. The mortal using this sixth sense has no reason to offer for details in health, character and conduct which flash through his brain. They come as from one who knows, and afford a glimpse of the outworking of the wondrous power whose inner life we have noticed as manifested in every organism. The faculty itself has so far been little but a child's plaything to the investigator. It cannot be analyzed any more than the intelligence that holds the heart to its rhythmic beat. And, as in that case, a very little interference will silence it forever, so far as that form is concerned. Its discoverer unfortunately never learned to distinguish the "still, small voice" of this power from the utterances of auto-suggestion and unwavering spirit-control. Yet the name of J. Rodas Buchanan, and that of his co-worker, William Denton, will be revered by all future workers in this untitled field.

This sense, being shared by lower, and indeed in measure by all forms not dominated by reason, is worthy of careful study. Unfortunately we have but little data from other than human lives. We have seen Ego manifesting everywhere in form, from ultra microscopic speck to parent sun. We discern him in the molecular groupings of town, city, nation and world, as much as in Homo. Each has its own marked individuality, diverse as that of Chicago and New York, or the United States from that of England. Egos come and go, for sometimes, thousands of years in city or nation, but the general character of that form is practically unaffected save perhaps for a brief hour in its history. At times there may be a frenzy of excitement, if the form have such a tendency or if conditions compel. But as we look back through a long series of years we always discover that something molded and shaped its destiny which was not cool reason, but a tendency born of the faculty or sense which acts without calculation. In the life below man—such, for instance, as that of the ant—it is specially interesting to find densely populated cities deserted because something or somebody knew that a mighty flood was coming within a few weeks or months. And we may depend upon it that every form composed of intelligent units could offer abundant evidence, from its own experience, of collective action that has not been the result of scientific forecast or collection of statistics to determine the immediate future. At this point the student reader faces the most startling discovery that has yet greeted him as an explorer in this outside realm of space.

We have noted that every form is composed of units that come and go. There is no one dominating, age-lasting Ego to any form. The individual life from the first molecular blending up to that of city or nation, is very brief, although the form always goes on to its own maturity, old age and death. The one history may be of but a few seconds, and the other may comprise thousands of years. The result is precisely the same. As this is a fact in form life that cannot be disputed, it applies as much to Homo as to any other form. This startling fact seems to have escaped human attention, because it has been befogged by theological conceptions of the special creation of man, as quite distinct from that of other forms. Such an idea will not bear examination by the explorer. Man is only a conglomeration of Egos, like every other form. His form has its civic history and experiences as much as the city and the nation. Ego comes and goes. I believe science has now counted the stay or visit of a newcomer as limited to some six or eight weeks. At best the atom gathers in but the experience of a few months, whilst the form life may continue three or four score years. But in every form life where intelligence has become active there seems to be an Ego, who at the particular moment is a dominating factor in its every day experience. Presently that Ego departs, and his place is perforce taken by another and another, to the very end. The civic records which we call memory are not placed in safeguard of reason, but are left under absolute control of the intelligence which knows. This is, as we all know, the rule of form life with Homo. Startling as it may seem, we find, by comparing him with the larger form life discerned in city and nation, that one Ego can only dominate for a time, whereas the activity and the experiences of the form will continue to its last hour. So you and I, reader, being forms, are necessarily dominated by different Egos. Each of us has a collective history and collective tendencies which we have called individuality, and have theologically marked for eternal weal or woe.

This is indeed startling, because it shows us the extraordinary limitations under which we have been educated as forms, and trained to our present beliefs. The Ego of boyhood is surely not the Ego of manhood; and whether Ego shall play rascal or benefactor to other Egos is a question of form, tendencies and compulsion. It is form which is subject to hereditary influences, and whose conduct we watch. The mother loves her form child, but, as we have seen, not the same Ego from year to year. The lover is, perhaps for a whole life, a worshiper of many different Egos, who have, one by one, dominated the same loved form. Parents and children can have no permanent relation as Egos, but only so long as form life may continue. And the world goes on in its yet broader relation toward form, with the Egos of

its nations coming and going, month by month, in a universal brotherhood that remains silent because form life is still exhibiting its ignorant prejudices with mutual jealousy and hatred.

Such discoveries should make us very cautious as we continue our explorations. For we discern that we who explore are only forms, and that Ego himself eludes us. We have discovered him aggregated into molecules, but never in naked individuality. It now becomes important, and deeply interesting, that we seek what we may discover of Ego's experiences in forms outside the coarser aggregations we call material life.

San Leandro, Cal.

Love at Work.

BY AUGUSTA ADAMS.

And I held the keys to the Bottomless Pit in my hand. And I said, "Who knows the doors but I?" The stagings down its aching heart were echoed with its weary moans. And I knew the Day was in my care, for all its sun was in my soul.

And I blossomed on through every dark, and felt the sickened Night as knowing death. And the balanced Hours did smile to know their weight was true. The moon and stars were queens that drew near.

And I held the keys to Dooms eternal doom. And swaying back to all my cure came winds of peace abroad with mine. And I knew the quickened pulse of all mankind, for fevered 'twas with all my own. "Forever" was a theme that grew too small for all myself.

And lo! my keys were fit for all the heavens. And I jumped the stars across as little doorsteps, and I flung aside the curtain to the All-Invisible, and I stretched the unborn dawns for carpets, and I rung the bells that circled round the ages gone, and I gathered up what no man's hand might touch, and all the circles of eternity were in my arms, and I said, "Hell was a dream that grew to blossom me."

THE NAMELESS.

I am the herald down the winds of Time, of fashion strange. The morns and bridled eves I ride. 'Tis dream within a dream I pulse. Upon the outskirts of all silence I am known as God; in inner heights unnamed I stand.

The presence of all angels breathe me through the heavens. Where outward form is shown I am its king. The less and less speech tells me on, the more I am. I fawn at no man's door, but rivet every heart to soul of mine.

The tidal waves of one tumultuous sea I rock, and in the sweeps where I proclaim myself I fashion naught but love.

Man is a breath I breathed to kingdom forth myself. I saddle all his soul with breadth of mine, and in the widening out to meet me true I dream him "Time." Upon the back of all its hours I print him "Home," that he may see his goal.

Through babes unborn I speech my greater way, and in the basket where all folded lie my great eternities I am the web that future years shall ravel forth. Counting no numbers I am reckoned still, and all the horoscopes of ages balance me unto their hearts.

Who finds me names me not, but quickens breath to sing me forth, and in the far-off reaches of myself I tremble to the joy I ever am.

A Great Prayer.

One of the evidences of the narrowness and uncharitableness prevalent among a certain class of sectarians is their disregard of that courtesy which characterizes well-bred persons. In almost every instance where a minister of the traditionalist order makes a prayer he appeals to a certain Jewish prophet to aid "through him." If such appeals were confined to audiences of that particular sect it would not be so objectionable; but when an audience is composed of Jews, Quakers, Unitarians, Spiritualists and others who take the Nazarene at his own estimate and regard him as a prophet, the case is different; it is not only an instance of ignorance, but discourtesy. As an instance of a true and inspiring appeal to the Great Spirit, the great prayer of Theodore Parker is an instance from which we make a few extracts:

"Our Father, we thank thee for this world thou hast placed us in. We bless thee for the heavens over our heads, burning all night with such varied fire, and all day pouring down their glad effulgence on the ground. We thank thee for the scarf of green beauty with which thou mantlest the shoulders of the temperate world, and for all the hopes that are in this foodful earth, and for the rich promise of the season on every side of us.

"We are conscious of our follies, our transgressions, our stumblings by the wayside, and wanderings from the paths of pleasantness and peace. We know how often our hands have wrought iniquity, and we have been mean and cowardly at heart, not daring to do the right which our own souls told us of; and we pray thee that we may suffer from these things until, greatly ashamed thereof, we turn from them and lead glorious and noble lives.

"Then when our work on earth is finished, and the clouds of the valley are sweet to our weary frames, may we spend eternity in the progressive welfare of thy children. And here on earth may the gleams of that future glory come upon us in our mortal life, clearing up the difficult paths and strengthening our hearts. So may thy will be done, on earth and in heaven."

Such prayers not only meet the commendation of the scholars of the Christian faith, but also the commendation of other religions.

QUAKER.

Written for the Banner of Light. A PARALLEL BETWEEN PHRENOLOGY AND PSYCHOMETRY.

BY NANNIE GIBSON, THROUGH MRS. M. T. LONGLEY.

Oh, man, what wondrous powers hath thou
To prove thyself a king;
Above creations here below
Thy life doth grandly sing;
Man, thou art still a mystery,
To all of mortals ken,
Linked art thou to Infinity,
As all thy fellowmen.

What wondrous, strange development
Thy mortal cranium hath,
To make of thee a thing of power,
Of virtue or of wrath;
All things in outward life are thine;
It well developed thou,
Thy life with grandest works may shine,
By thy well-rounded brow.

All virtues gleam upon thy face,
Symmetrical thy head,
Each attribute hath its own place,
Its light is on thee shed;
A well developed brain we see,
Phrenology doth prove
That thou canst gain the mastery
Of all below, above.

This science, of the mortal is,
And yet it is a kin
To science of the spirit, too,
That proves its power within.
Psychometry is of the Soul,
It measures keen and fair,
And holds all things in its control,
It reaches everywhere.

Psychometry doth prove the power
Of soul to measure space,
And leap o'er bounds from hour to hour,
And pass from place to place;
It tells the history of the Past,
It probes all secrets now,
It reads the Future, dead and vast,
Oh, Spirit, what art thou?

Soul measurement, this power is,
So broad and deep and true,
Oh, man, it brings thy hidden thought
And purposes to view;
It is the life perceptive sense
That will not go astray,
It brings its own sweet recompense
To those who feel its sway.

Phrenology, a science grand,
A brother 'tis, I know,
Psychometry, twin science here,
Its spirit all aglow.
One is the finer, subtler power
That brings the soul to view,
One is the more external dower,
With purpose strong and true.

And he, who hath them both well trained,
Is master of all things,
Mind, body, soul, have all attained
The speed of upward wings;
For he, well rounded out, may learn
To do and be and dare;
His life and thought may ever turn
To things of sea and air.

An upright man with vigor firm,
And strength of mind withal,
And spirit searching out to find
The answer to each call.
One is the power of the soul
To grasp all knowledge rare;
One is the mind, to hold control
Of all it fudeth there.

So, friend, we say that science grand,
Where'er it be displayed,
In heart of man, or mind and brain,
May ever be portrayed
In glory, by its perfect use.
And this we all may see,
United, mind and spirit can
O'er life gain mastery.

March 28, 1900.

The Central Sun.

The will of love is the will of wisdom; the will of wisdom is to cherish, shield, guide and direct. If the wife truly loves her husband she seeks no other wisdom but his, and involuntarily complies with his dictates. If the husband truly prizes his wife his heart yearns for no other, and his every effort is to be worthy of her trust. The true wife has a heart peace, the true husband has a heart rest. But this state must be attained, grown. Out of the path are they who seek for it in college, church, state, or in the soulless customs of society. These aid no farther than they give knowledge of self. Out of the path are they whose mode of thinking, feeling, perceiving, doing, is divergent. Out of the way are they whose sunniest moments are in making conceits of flitting butterflies, and in receiving promiscuously the smiles of heartless hypocrites. Out of the path are they who barter principle, conviction, virtue and right for gold. Work for the rising of the central sun of home!

Yes, work for the rising of the central sun of home. Already its gladdening dawning sweetens life's labors around many heartstones all over the land. It has come to be a universally acknowledged principle that the Infinite Mind does nothing for earth's conscious entities, which it is best for them to do for themselves. The will and work belong to mortals. By the exercise of will comes power; by work comes strength. The forces from the Infinite Mind are constant reminders of the irregularities of the will, and of labor for that which is not bread. The will must first be for the development and growth of that love and wisdom which blends into a oneness that makes the one indispensable to the other. Unions should only be formed for this object. On no other basis can permanent, increasing reform ever be expected to come. On no other has it ever come in the ages gone by. Learn the way!

When the central sun of home truly dawns and the true home basis is attained, the wife will feel that she could not, by any possible circumstances, love or be with another as husband. Her thoughts and feelings will never wander to any other for sympathy, she will have grown into a soul oneness with her own and will be satisfied. She will love her children because they are his children, and could not have been, by any possible will of her own, another person's. The husband will feel that all his joys depend on her companionship; yes, that his very existence depends on her existence. He will feel that no other soul could, by any possibility, have blended with his own. He will love his children because she willingly and voluntarily bore them, and because he feels that no other could possibly have been their father. Both will feel that they have developed and grown into each other's being, exerting a oneness of influence on the minds of their children, in a manner that will make the ages one continual round of increasing love and wisdom. Until this sun shall have risen, harmony and heaven will be in the future.

In every move in life there should be a well formed purpose. All that tends to thwart that purpose should be avoided. Especially is this true in forming the relation which opens the way to the rising and shining of the true central sun of home. Formed truly and wisely, with a will and purpose, the rays will ever be convergent. Formed from passion's untutored sway, without purpose, without regard to its sacredness, and the few, central attractions will ever be divergent. Early, the husband's chief enjoyment is away from the home place. Early, the wife's admiring gaze goes out from home, her heart longing and her life shaped for other conquests. Above all and every consideration, let the purpose be to blend and focalize all the rays which form the central sun of the real family. Thus, step by step, towards heaven which may be now, as well as at any future time.—The Marion Enterprise.

Spiritual and Mesmeric Phenomena.

The Process of the Production of Spiritual Phenomena as Illustrated by the Process of the Production of Mesmeric Phenomena, Including the Projection of the Double.

The process of mesmeric control illustrates and explains that of mediumistic control. The great similarity existing in the phenomena produced under the two processes is significant, and the inference follows that identity in effects implied identity in cause and process also.

The difference in the quality of the phenomena produced is evidently the effect of a difference existing in the potency or intensity of the force at the disposal of the operators. The force used by the discarnate operators acting from higher states carries higher intensity apparently than that which is at the command of incarnate operators; consequently, the phenomena produced by the latter are subordinate in quality to those produced by operators acting from higher states. It is this fact, apparently, which accounts for the direct production of profound mediumistic states such as occurs in the case of Mlle. Coucouin (and other mediums), without the emerging of the intermediary stages illustrated in the mesmeric process, and which fact was stated by the committee of doctors who considered her case to be inexplicable.

These consecutive intermediary stages of the mesmeric process, as given by M. de Rochas, are presented in the following table.

In this respect, M. de Rochas gives us a new and important interpretation with regard to the respective bearing of the terms hypnotic and mesmeric. The whole of these stages or states are mesmerically induced, he tells us. The phenomena included in the first two stages have been termed hypnotic because the hospital doctors who coined this term have limited their experiments to these states, not daring to push their experiments further and thereby enter the domain which had been already appropriated by mesmerists, with whose unorthodox discoveries it was considered necessary to avoid any possible association. M. de Rochas has made the further discovery that the whole of these stages may be induced by the passing of an electric current through the subject, which fact presents the most important suggestion that mesmerization is equivalent to magnetic induction, and comes in support of his conclusion that the vital radiation which emanates from the operator (or subject) resembles electricity in its character.

The lethargy which intervenes between each consecutive stage is a temporary sleep, and it is during the sleep or lethargy that the change to the next stage occurs. It is by these intervening sleeps that the consecutive stages may be counted. The return to normal consciousness entails the repassing through all these intermediary stages in inverse order, and is entailed by a reversal in the process of the mesmeric induction.

The table given here is a modification of that published by M. de Rochas himself, and includes the stages in the exteriorization of the double, presented by him separately. It presents a supplementary division of the phenomena into two classifications—mental and substantial, or subjective and objective—and that because, while these are inseparable, yet they are distinguishable significations or aspects inherent in the same fundamental basis: the process of the universal consciousness. Thought cannot exist apart from vitality, which is equivalent to saying that spirit and soul or substance are inseparable; or that masculine or positive is impossible without feminine or negative; and equally again does electricity entail magnetism. It is the interaction of these inseparable dual aspects of the one unity that entails the radiation of force, energy, power, thus constituting trinity.

The table given below, therefore, includes the process of the exteriorization of the double. But the distinction made above with regard to the superiority of the subjective phenomena induced by discarnate operators, as compared with those induced by incarnate operators, applies equally with regard to the objective, or substantial, or vital phenomena. While the mesmeric process occurs in stages, the completed double is directly or immediately exteriorized in the mediumistic process; in the same way as deep subjective mediumistic states are induced directly by discarnate operators, while incarnate operators can only induce a process which passes through consecutive intermediary stages. Yet the information presented in the consecutive stages of the mesmeric process is valuable, and serves to explain the more direct and immediate results achieved in the mediumistic process.

M. de Rochas has stated in his last book that this vital emanation, which he here calls "exteriorized sensibility," resembles electricity in its character. Dr. Baraduc has experimentally confirmed that it carries polarity. M. de Rochas now shows that it carries intelligence as well as feeling, and that it is substantial, while etherial. Reichenbach, as well as M. de Rochas, has shown this radiation to be self-luminous. M. de Rochas obtained a photographic image, at Nadars, of an exteriorized double, by photographing a spot about a yard away from the sensitive, from which sensation repeterated to the subject. (See "Paris Photographie.") Dr. Baraduc in his last work has shown that it may impress images on sensitive plates. An American, Mr. Rusk, has shown that these thought-images may be projected on to the photographic plate, through a wooden box, while M. de Rochas again has shown that, condensed in the form of the human double, it traverses solid walls, etc., thus demonstrating that it possesses similar characteristics to the Roentgen rays. Let us hope that some scientific authority to whom the world will be willing to listen, may ere long discover the identity of these human X rays with those of the solar spectrum, which will be the first step in the direction of the recognition by science of the omnipresence of the universal process as premised by metaphysics, entailing identity of mode (with difference in degree or intensity) in microcosmic and macrocosmic process. It will then be recognized that man also radiates a vital spectrum, as does the sun, but in subordinate degree, correlative to ours. But when that is admitted, then it will follow from analogy that the solar rays are not a mere unintelligent cosmic process radiated from a physical globe in a state of combustion, but must emanate, as does our aura or spectrum, from self-conscious beings—i. e., from solar beings, solar angels, and that our aura or spectrum is but a subordinate and inferior representation of that transcendent and supreme reality. Meanwhile, we have above the demonstration that man radiates a substantial emanation which carries feeling, intelligence, polar energy, luminosity, and which traverses solids.

But radiation implies reception or mediation as its pre-condition, as shown on p. 389, which fact is ignored by the occultists, who pretend that man can generate thought *per se*, apart from the prior reception of thought units, and that he can produce thought forms independently. It is also ignored by such psychologists as Prof. Riebet, Janet, and by Ochorowicz, who consider physical phenomena to be produced by an unexplained force inherent in man, and ignore the necessity of prior mediation, though they are well aware that in their hypnotic experiments phenomena presuppose an operator, and that without an inducing operator the subject produces no phenomena. Why they assume that the mediumistic subject produces his phenomena volitionally when the hypnotic subject does not do so, does not appear. They also ignore and incline to deny any such thing as a relating medium, or connecting process, or mediating vital transference or circuit, between the operator and subject. As they do so in the case of the hypnotic subject, it is natural that they should also do so with regard to mediumistic subjects. The Kabbalists, however, do recognize the "River of Life," which descends from supernal Eden, and constitutes the four rivers or elements in the subordinate Eden, in man; yet erroneously, they simultaneously affirm the independence of this mediated influx entails dependence and determination; probably because they do not recognize the inherency and inseparability of vitality and thought.

But the fallacy of this position and the correctness of the above logical inference of man's dependence has been experimentally confirmed by Dr. Baraduc, on the one hand, who has shown that man receives a vital influx and again radiates it as efflux; and on the other hand by M. de Rochas, who shows that the exteriorization of this sensor-motor vital force implies as its pre-condition a transference from an operator, thus supplementing that of the subject, and thereby rendering possible the expansion of the magnetic field of his aura, either in the form of concentric zones, or condensed into the projected form of the double. As this vital emanation is shown to resemble electricity in character, electrical law may be obtained in further confirmation of the dependence of radiation on prior mediation, as illustrated in the electro-magnet, which only radiates magnetic attractive and repulsive energy as an effect induced by the reception of an electric current.

In his work on the "Exteriorization of Motive Energy," M. de Rochas has shown that it is this same force which is used to produce the movement of inert objects at a distance from the medium. If his conclusions as to the resemblance of this exteriorized force with electricity be accepted, then it is evident that the polar force of attraction and repulsion produced by electricity which moves railway trains, which produces the attraction, repulsion and circulation of planets, may suffice to alter the gravity (polarity) of, and levitate tables, and produce polaric disturbances or vibrations which we hear as "raps," manipulate the keys of a typewriter, or other dynamic phenomena, when determined by self-conscious operators.

Table showing the successive stages in Mesmeric Phenomena as given in the experiments of M. de Rochas:

SUBJECTIVE SPIRITUAL PHENOMENA. EXTERIORIZED PSYCHIC PHENOMENA.

SUPERFICIAL STATES, USUALLY TERMED HYPNOTIC.

1st State.—Credulity, Suggestibility, Objective Insensibility, Exteriorization of suggested mental images, with intervals of representation of suggested foreign personalities, with accompanying characteristic voice, expression, attitude, and handwriting, as in mediumistic control.

2nd State.—Somnambulism. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

3rd State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

4th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

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7th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

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9th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

10th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

11th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

12th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

13th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

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16th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

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18th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

19th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

20th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

21st State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

22nd State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

23rd State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

24th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

25th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

26th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

27th State.—Lethargy. The exteriorized aura, physical surround-effects sensitized plates, are distinct to the normal vision, but suggested visionary images may be added thereto, and appear more vivid subject to some extent, and thus explains sorcery. Also explains healing effect of magnetized water, cloth, etc.

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magic, witchcraft and sorcery, healing or massing, and the pseudo sacred or mystic phenomena, voodoo, etc., which are recognized by the Catholic Church, and which are of a similar character to the thought-form phenomena of the occultists. But this emanation cannot be projected by the personal will *per se*, as its radiation is a secondary effect, dependent on the mediation of the primary inducing current. The view of the French psychologist, that mediumistic phenomena are produced at will by the medium is, therefore, erroneous. Equally so, and from the same reason, are the pretensions of the occultists in their claims to volitionally produce thought forms, etc. The real determiner is the invisible operator, whose "suggestions" are conveyed to the subject by the vital telepathic circuit which "induces" the subject and produces the subjective, objective, or dynamic phenomena determined by the invisible operator.

On several occasions intra-normal perception was induced simultaneously in two sensitive, who were then instructed to watch and describe the process of exteriorization as it occurred in the other sensitive, their respective experiences being thus verified and confirmed. Their doubles were projected into space together, and made to separate, and then to meet and commingle. One of these doubles was enabled to leave this earth sphere and visit other earth spheres, but could not apparently perceive transcendent states or planes. Yet this subject became controlled by a thought-current projected by an entity who claimed to have left the earth sphere, and passed through the second death, and to occupy a higher state. Charpignon also says that the exteriorized double of one of his sensitive mediums with spirit, Cabagnet relates similar incidents.

These latter experiments are only tentatively advanced by M. de Rochas, who considers that further confirmatory research is necessary before they can be accepted as demonstrations.—*Questor Vita, in London Light.*

China and the Powers.

BY WILLIAM FOSTER, JR.

The eyes of the world are centered on China.

The uprising of thousands upon thousands of its people has thrust forth momentous problems which are vexing the Western nations—those specially accounted civilized. All is uncertainty, and doubt hedges about the counsels of these nations. Rumors are rife, but facts are wanting, so that even the wisest diplomats and shrewdest statesmen are befogged, piteously crying, "What shall be done?" Armed men and armored ships are gathering; already the shock of arms has occurred, but with no definite results—only butchering corpses, mutilated bodies doomed to lingering miseries and deaths. Plainly there must be fighting, unless there be a fortuitous change of affairs. Speculation as to the results and the possibilities of the future, under the circumstances, is idle. There is an unknown quantity involved—the hundreds of millions of Chinese—which no political algebra can gauge nor determine the value, that is, its power and efficacy. The Boxers gathered in swarms, locust like, came suddenly, more ferocious and brutal than so many wild beasts. We must watch and wait.

One thing is sure, the uprising has long been contemplated. For months there has been large purchases of munitions of war, the best manufactured, in Europe. The dullest statesmen there should have noted the fact and been forewarned; but the menacing acts were explained away by a plea that these purchases of arms were only a mercantile venture of the Chinese to sell them in the Philippines. Every government in Europe knew the facts of the large warlike purchases, and if they believed they were ultimately to be sold in the Philippines, to the detriment of the United States, then there was a breach of faith with the United States, a piece of scoundrel

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in our columns advertisements of parties whom they have
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Going Back Home.

It is the time of the summer begonia from the
cities, for thousands of the busy toilers of
earth. The trains are loaded with eager, happy
people, on their way to quieter haunts, and
scenes to memory dear. The hurry and worry
of the city, the graver cares of business, and
the petty annoyances of boarding house or
hotel, or even home life are left behind. They
are going back home—going back to old play-
grounds, to old landmarks, that were as familiar
as their own names in the days when life
was young for them. As they are borne swiftly
on their way, they relive many of the events
of the far off past, ere they were caught in the
maelstrom of business, and compelled to toil
night and day to keep from being swallowed
up in the vortex of failure. They were happy
then, they now reflect, and wonder why they
could not realize it in those dear old days.
Many mortals are prone to consider the remote
so beautiful that they forget to note the won-
drous beauty of the present.

They recall the old homestead on the hillside
and see within it faces that long since have
vanished from sight. There is father, grave
and sedate, in his own particular chair, ponder-
ing in quiet thought over his duties as a citizen,
his responsibilities as a husband and father,
or reading from some choice book or paper.
Mother is in her low-back rocker by the table
or window engaged with the family mending,
or perhaps is standing near the old brick oven,
wondering if the last baking is going to turn
out well. There are the children, the sisters
and brothers of the family, either at some in-
nocent amusement or engaged with some lit-
tle task ere the time comes for "covering the
fire" for the night. The old open fireplace
throws out a cheerful light, and makes the at-
mosphere of the room genially warm and pleas-
ant. The village bell signals that the hour of
nine has arrived, and now books, games and
work must be put away. A chapter is read,
a simple prayer uttered, the fire is covered with
ashes, and soon all are at rest.

The scene changes, and the merry laughter
and ruddy faces of boy and girl companions are
heard and seen. There is the old elm with its
wide spreading branches, a cooling shade in
summer, and a giant defying the storms of winter.
Yonder is the old maple tree, with its roots
dipping deep in the cool fountain beside which
it stands. Its topmost bough reaching far into
the sky, the old grove in which far into
spring is heard the sound of the ax, and the
drip, drip, drip of the life blood of the
maples as it falls into the pans or
troughs set to receive it. The river, like a
thread of silver, winds its way through the
verdant meadows, or sleeps in the ioy arms
of the frost king, as winter's mantle of white
falls upon the earth. There are the apple or-
chards in which the favorite tree is at once
seen that bore the fruit they most liked,
around which each autumn lay numberless
miles that had been sent violently into the
tree-top to bring the apples down.

The train stops in the midst of this reverie,
and they alight at the little station a few
miles from the old homestead. As they move

along toward the dear old home, a half hope
arises that they will find everything as it was
in the olden time—father and mother, sisters
and brothers, and all of the household treas-
ures that were so familiar in by-gone years.
But change has been busy as time slipped
away, and the returning children—men and
women—realize that it is the same, yet not
the same. The hills are there as of yore, but
how small and level even they appear now to
what they did in years gone by. It seems as if
they had all been huddled together, and out
down one half by the moments as they went
flitting past. There is the river as of old, but
it is only a tiny brook now, whereas it was
once a swimming pond and a skating pool com-
bined. The old mills are all silent, and some
of them are gone forever. Hushed is every-
thing in that river valley, and only the faint
murmur of the softly-gliding water, or the
hum of the cricket is heard. All is as still as
was the deserted village of old Goldsmith
speaks.

The old home is now in sight, and the eye
brightens, the heart beats high with hope, and
fond anticipation lingers in the memory. It
too is changed; its coat of white has succumbed
to the onslaughts of the weather, until one
could scarcely tell it was ever white in all its
history. Ah! what is that? The old elm, the
dearly-loved maple, the orchards and maple
grove are all gone! The land about the old
place is also different. Grass is growing in
the roads, bushes beside the fences, and weeds
and shrubs by the roadside. Here is the old
home; a white haired man with tottering
steps; a woman with crown of silver and
serene face, come out to greet them. They
are father and mother, welcoming the children
home. Within the house the fireplace, brick
oven, big woodbox, and dozens of other fam-
iliar objects are all missing. The eyes fill,
the breast heaves, and the heart sinks down, as
none of these old friends are there to welcome
the wanderers home. The boys and girls, too,
where are they? Many of them are out in the
busy world, while others, like Burns's Mary,
are asleep by the river-bank, to walk the earth
no more.

So many things are missing, so great are the
changes time has wrought, that it seems as if
one half the anticipated pleasure of the home
visit had vanished at the threshold of the old
home. But the welcome from father and
mother is kind and loving; they accustomed
themselves to the changes as they occurred,
and nothing seems strange to them. They
want to know of the busy world in which their
children move, and eagerly they seek to learn
how well those children have borne their
parts in the affairs of life. "Has it been well
with thee?" they ask. "And thou been a
good man and true? Didst thou remember
aught we said to thee in thy new life?" The
answers mean much to these patriarchs, as they
bend forward to listen to what their children
say. If records of good deeds, of kindly service,
of devotion to duty, of love and tenderness are
revealed, a foretaste of that heaven over which
the God of Love forever rules, is given to these
aged parents, soon to graduate into the realms
of the soul. They relive their lives in those of
their children, and regain their lost youth in
the beauty of the love they receive from them.
Age is ever dependent upon youth, and receives
from the latter the inspiration and strength
that make it easy to traverse even the long
covered bridge that spans the river between
the two worlds without regret or fear.

These scenes can be multiplied many fold.
They are being enacted on all sides to day. We
have simply described, all too imperfectly,
events in the lives of thousands. But these af-
fecting scenes, these events of tears and hopes,
of joys and sorrows, are fraught with deep
meaning to the soul who will read life's lessons
aright. Every living being went out of its par-
ent's house at the command of the soul, and
sought expression on earth. While love, hopes,
fears, pleasures and associative ties were
formed, only to meet the unerring law of
change. The going back home of the people of
the cities is only typical of the return of the
children of the soul to the homes of their par-
ents. What will they find? Will the elm of
truth, the maple of affection, the orchards of
love, the groves of peace, all be missing? When
called upon to give an account of their stew-
ardships, will there be more than apologies
and excuses for failures, more than bleak and
disfigured landscapes, and ruined homes with-
in which no fires of tenderness are burning, to
be recorded? All human beings are only going
back home as the years of life roll away, and
they should solve here as not to disfigure their
homes in the land beyond the cloud-rift.

If they would have the things they most
prize in their new lives in soul-realms, if
they would find the old familiar objects
to which they became attached by the ties
of affection during their earth pilgrimages,
then they must seek to live in harmony
with the commands of their Soul-Selves who
gave them being. They must realize that they
enlarge the horizon of vision for their
Soul-Parents only in so far as they reflect the
white light of truth and goodness. As the
parents of earth receive light and instruction
from those who dwell in the busy world, so the
Soul-Parents expect to be benefited by the ex-
periences of their children over the plains of
matter. It is the duty of all mankind to so
live as to be able to grasp the widest
amount of goodness, truth and greatness,
that they may lay a rich harvest of
sheaves upon the altar of the Soul as their
offerings of affection to the Parents to whom
they have returned. It was said of old that
the spirit returns to the God who gave it;
true, and the God who gives each mortal being
is that mortal's own Soul-Self, who dwells be-
fore in the higher spheres, where the spirit is
all in all. "We shall all return to our Father's
house—we shall return to our dear ones all,
when we go back to the home from whence we
came." Yea, and the whence they came is
found in the Soul-Centres of power, where Wis-
dom rules and Love is his gentle Queen. Let
us all go back to this home laden with the
riches of a well-spent life, and full of that love
that recognizes the brotherhood of the race.

Hope ever sees a star beyond the night
of despair, and holds aloft a torch to light the
stumbling feet of some wayward traveler on
his way to the kingdom of knowledge. Hope
on, O mortal, for thy Hope shall yet lead thee
to the Truth, despite the efforts thou art now
making to destroy it.

Thy Soul-Self is thy guardian angel, O
child of earth, and she is ever seeking to im-
press thee to love truth, purity and goodness
in all thy doings with thy fellowmen. Heed
her admonitions and thou wilt be happier and
better than thou art now.

Struggle.

The struggles of a human soul to surmount
the obstacles that circumstances place in its
way are often most pathetic. In the business
world, it is a contest of brain against brain,
of intellect against intellect, in the endeavor to
gain an advancement that will make the indi-
vidual absolutely independent. In the struggle
with poverty will be found many of the
most pathetic scenes ever enacted in the great
drama of life. A sensitive being, conscious of
his own integrity, desirous of being at his best,
and of expressing that best in the best possi-
ble way, is often defeated because of his lack
of money with which to make the slight change
necessary to give him the first forward step.
It is sad indeed to gaze upon those who are suf-
fering from hunger. Pity is aroused, and with
it comes a burning desire to relieve the needs
of the worthy poor. Poverty steps forward
and forbids, with pitiless voice, the giving of
even a loaf to stay another's hunger.

We read of the famine in India, and say that
we sympathize with the starving millions who
are struggling against the awful pangs of hun-
ger. The granaries of the world are bursting
with food supplies, yet millions of human be-
ings on all continents have not the means to
obtain even a loaf of bread. What hope have
the sufferers that they can overcome the machi-
nations of their arch-enemy—Poverty, what
opportunities have they to do so when the
produce of the world is harvested for the ben-
efit of the few? The sufferings and struggles
of the masses are as nothing when they affect
even for a day the income in dollars and cents,
of the favored few who control the money
markets of the world. The day laborer, the
farmer, the artisan, the mechanic, are all
forced to struggle against heavy odds to merely
exist. The products of their toil are garnered
for the enrichment of the few, and they are
told to be content underneath the heavy bur-
den that unjust legislation and human selfish-
ness have cast upon them. "The white man's
burden" is an ever present reality, and was
too grievous to be borne without murmuring,
ere the added load of suffering, through in-
creased taxation, in the form of struggles with
the brown and yellow men of the Orient, came
to them.

Yet all of these struggles, grievous and pain-
ful as they are, pale into insignificance when
contrasted with the struggles of the soul within
itself. There is a sorrow too deep for words to
express—a grief that no flood of tears can
ever wash away. That sorrow, that grief,
spring from causes too intense for any emo-
tion, however sincere, to interpret correctly.
The soul has met within the hidden recesses of
its own being something that has thrilled and
chilled, and burned to the very centre of life
itself. It may have come in the form of delib-
erate deception, or that of direct distrust, or of
some cruel reflection upon the integrity of the
sufferer. The harshest agony that mortal can
receive is generally caused by those who should
love and trust him most. The sharpest grief is
that which arises from the betrayal of love by
those who should enter most deeply into the
lives and affections of the sufferers. Physical
suffering is often severe, but when the soul is
agonized, the physical is often forgotten in the
overshadowing grief that springs from the
depths of the soul.

Physical wants can be and are often supplied
when the needs of those who are hungry and
cold are made known. The wants of the soul
can only be met by the soul, and few there are
who have arisen to a conscious knowledge of
their souls. The Gethsemane of Jesus is the
portion of every sensitive soul that ex-
presses itself in mortal form. He did not
grieve over the crucifixion upon the cross, for
he had become superior to all physical pain;
his was the agony of a soul that had found
none who could understand his meaning, and
share with him his thought. The struggles of
those whose souls are wrought with the agony
of injustice, misunderstanding, suspicion, are
the Gethsemanes that many mortals are pass-
ing through to day. Is there a remedy for the
woes of the soul, as well as for those of the
body? Yea, for souls of the same family or
group of souls can enter into the feelings of
the sufferers and share their burdens with
them, if they will. It takes a soul to interpret
soul, and when mortals are instructed in soul-
wisdom, they will become reunited to their
true Soul-Selves, who will enable them to rise
above all of the struggles, the griefs, the ag-
onies, the woes of earth-life, and lead them on
in peace, at one with humanity, and they have
earned for themselves a place in the spheres
where the soul is the all-in-all. Spiritualism
is the agent of the Soul-Self in the realm of the
spirit, to do the work of reform in its name on
earth.

Explanatory.

Mr. Frederick McKeon's article, entitled
"The Professor's Experiment," has excited
considerable comment on the part of a few
of our correspondents. The essay in question
was one of the ablest arguments against the
horrible practice of Vivisection that we have
ever seen. It brought the matter home to the
operator, and showed him exactly how he
would feel when he was rendered powerless to
help himself by being bound alive to the dis-
secting table, and compelled to submit to the
torture of being cut to pieces. Mr. McKeon's
article was timely, and has rendered the
cause of humanity and spiritual civilization a
signal service by the object-lesson so vividly
illustrated in his essay.

Brother Charles Dawbarn speaks again
in words of wisdom to our readers on the first
page of this issue. "Ego and Company (Lim-
ited)" may not be too close a corporation to
permit each man to study its methods of work
for himself. Every human being should read the
words of this erudite philosopher of California
and spiritual sage, and he welcomes a frank com-
parison of ideas, and is ever ready and willing
to compare notes.

One of our esteemed correspondents,
Quintus Vita, speaks instructively to the
Spiritualists of the world from our second
page. The article is a scholarly production,
and should be carefully studied by all who are
in search of truth. The publication of this
valuable essay has inadvertently been long
delayed, but it is so full of instruction that we
know it will be eagerly read. It was taken
from the columns of our esteemed contem-
porary, *Light*, of London, Eng., and designed for
a much earlier reproduction.

The truly good men and women of the
world live the life of the soul, and seek to estab-
lish harmony, peace and good-will wherever
they dwell. When Spiritualism produces such
men and women as these, it will become the
only religion of the world.

War.

"He who taketh up the sword, shall perish
by the sword," said a Teacher of old, who is
alleged to have had something to do with the
founding of Christianity. To-day the follow-
ers—rather the alleged followers of that
Teacher—believe that only in the sword lies
the hope of Christianity. They shoot their
raging into brown and yellow men alike, with
Gatling guns and Mauser rifles. They hate
the brown men for believing that all govern-
ments derive their just powers from the con-
sent of the governed, and for wishing to be
free from the domination of the priest. They
hate the yellow man for having a civilization
older, truer and more peaceful than their own,
and for being in possession of a religion whose
ethics rests upon the eternal law of justice and
right.

Because of these differences, they prefer war
to peace—wrong to right. They uphold the
modern Christian missionaries in their efforts
to overthrow a religion superior to their own,
and in their flagrant violation of the law of
conscience that tells them to mind their own
business. They have joined hands with the
traders of the world for the spoliation of the
Orient, whose treasures are to be shared with
the church and mercantile worlds. Gen. Shaf-
ter—a Christian—says civilize the Filipinos
by killing off half of them, in order that profit
in dollars and cents may be made by Occidental
merchants. War has become an instrument
for them to use in endeavoring to carry out
their nefarious schemes. The peace of the
world for which Jesus pleaded, and the reign
of the spirit of which he spoke, are laughed to
scorn by those who claim the persecuted
teacher of Nazareth as their leader. The
profits of trade are of more concern to them
than are the lives of thousands of human
beings. The missionary is after the dollars,
even though he pretends to be anxious to save
souls.

A revolution is needed in religion. The right
of Peace to reign over all of the earth should
once more be fearlessly proclaimed. The san-
ctity of all life should once more be taught, and
the right of all men to life, liberty and the pur-
suit of happiness should be zealously main-
tained. Spiritualism as the religion of the soul,
whose sole aim is "Peace on earth and good
will to men," whose highest gospel is the rule
of Love, whose truest inspiration is angel com-
munion, should take the lead in this much
needed revolution. Let every Spiritualist be-
come in word and deed a true representative of
peace; let him become an exemplifier of the
thought that all life is sacred; let him show by
example the beneficent influence of the idea of
angel communion upon his own conduct, and
the main supports to war will be torn away.
When man is truly civilized and spiritualized
from within, war will be known on earth no
more; right will make might, and the Queen
of the Soul-World—glorified Love—will become
the ruler of men and of nations. Speed the
coming of the day when this ideal shall be
realized, oh angels, if you would have your
loved ones on earth truly happy and blest in
their every day lives.

Temperance.

This is a subject upon which reformers have
had much to say for many centuries. They
have inveighed against the evils of the liquor
traffic, and have by voice and pen pictured the
fate of those who use alcoholic stimulants in
the most lurid colors. Many sincere people
have demanded the prohibition of the liquor
traffic, and have imagined that a law forbid-
ding its sale would be effectual to accomplish
this object. As a matter of fact legislation of
this kind has only proved a rope of sand or a
reed in the wind, as a support to the cause of
temperance. If the manufacture, importation
and sale of all kinds of liquors were forbidden
by law, some good might result from prohibi-
tion. So long as liquor is made it will be sold;
so long as men are created with appetites for
it, it will be drunk. Sumptuary legislation has
never removed an appetite that was born with
any individual. It may build an artificial dam
that will check the natural flow of the waters
of being for a time, but it will cause them to
break out in another direction, carrying de-
struction to everything that lies within their
course.

From the time Adam and Eve, whom Yahweh
forbade to eat of the fruit of a certain tree, ac-
cording to the Bible myth, prohibition has
been a stupendous failure. It will ever be such,
so long as people lean upon artificial instead of
natural supports for their cause. Education
through evolution is the best solvent for the
problem of intemperance. Each child should
be rightly taught for hundreds of years before
it expresses itself in mortal form. When hu-
man beings seek to produce as perfect spec-
imens of manhood and womanhood, as they now
do of sheep, swine and cattle, the human form
will come to earth devoid of all abnormal ap-
petites and passions, and will permit the soul
controlling it to express itself in the most per-
fect manner possible. To-day a fine race-
horse is worth more to a father than a perfect
boy or girl. A mother prefers a stylish dress,
a laced fanny, a diet of sweetmeats, to a beau-
tiful baby with perfect health. The gratifica-
tion of the physical appetites is of more con-
cern than the welfare of the unborn infant. In
view of these facts, there is little wonder that
intemperance exists among men.

But there are other forms of intemperance
than that of liquor-drinking. Tobacco, co-
caine, absinthe, opium, tea, coffee, and other
harmful things are taken in large quantities by
thousands who loudly preach temperance, and
even presume to take the liquor seller and
drinker to task for his sins. Many people glut
themselves with food, clothe their bodies ex-
travagantly, and load themselves with costly
jewelry. Others use the most violent language
in public and private conversation, and are
ever ready to condemn the drunkard most un-
sparingly. These are forms of intemperance
that are equally as dangerous and reprehensi-
ble as is liquor-drinking. The prohibitionist is
horrified when told that he has been intem-
perate in his use of words, when he denounces an
opponent as a friend of the liquor curse. We
should prohibit ourselves from using intor-
cants of all kinds, and recognize no higher pro-
hibitory law. "Temperance in all things" is
our motto, and the true temperance man or
woman will recognize the justice of those
words. When Spiritualism is rightly lived, and
rightly taught, temperance men and women
will be found in all lands, having been made
such by correct generation and right parental
influences. Spiritualists of all people on earth
should be the best representatives of temper-
ance through right living and right doing.
May true temperance soon prevail over all the
earth!

Look well out for the wiles of the poli-
tician at this time. Bink your party prej-
udices in the pending election, and vote only
for those men who truly represent your prin-
ciples. Pledge every candidate for all parties
to sustain medical liberty, to oppose capital pun-
ishment and compulsory vaccination, and to a
vigorous crusade against class legislation inim-
ical to the interests of the people.

Grand Lodge, Mich.

MEMORIES THAT LIVE.

To the Editor of the Banner of Light:

I left Lily Dale Aug. 1, after a varied and
interesting experience and many social thrills,
as soul met soul, and the past, present and
future melted into the omnipresent now, and
the hopes, joys, efforts, pains, struggles, defeats
and victories of life pulsated in the spiritual
sea and echoed from sphere to sphere.

Pausing in Detroit, I talked to the elect in
Dr. Burrows' Temple, and on Friday, Aug. 3,
lit at this modern Eden—without the serpent,
or naked innocence of idleness and a warm
welcome, a warm dinner and a warm
atmosphere. Here the faithful have labored
for six years in the most uniform spirit of
fraternity to evolve the possibilities stored in
this magic centre.

Here the trees are tall, straight and beau-
tiful, and in rich abundance. The river flows at
the foot of the ledge, fringed with great vari-
ety of shrubs, plants, mosses, and mushrooms.
A steamer plies between the ledges, fishes dart
and dive from shore to shore, groups of
happy men, women and children utilize these
opportunities to sail by moonlight, wade by
starlight, walk, dance and play by all kinds
of lights, and sing, laugh or meditate as the
moods come on.

The Auditorium is a fine building which
cost between two and three thousand dollars.
The old dining-room is spreading its capacity
to suit the growing needs, with an annex twen-
ty-two by thirty-two on the ground. A well
of soft water, said to be hygienic to the extent
of being medicinal, refreshes us with delicious
draughts of sparkling clear water.

Mrs. A. E. Sheets, the popular orator, is the
magic wand that welds the destiny of this
camp to harmonious success. But as "It takes
two to make a bargain," so she has the essen-
tial co-operation of her brother, and a rarely
united society, making a salaried against all
the cankered discords and social poisons that
so often eat out the life of spiritual societies.
They are, as one, agreed on the general plan
and purpose of this beautiful work.

Dr. B. O'Dell is a conspicuous factor and
earnest worker, who, with his family, have a
tent and enjoy the season and the rare beau-
ties and attractions of this magical place.
Laura Matlock, of Owasso, is Secretary, and a
fine helper she is. She represents the cream
of the Spiritual Gospel. Mrs. Lee Pryor has
done excellent work here, and left a good im-
pression. Mrs. Koffman, now here, is also reach-
ing many with her tests, good words and
social attractions. G. W. Kates and wife are
to be here in a few days, and are the attrac-
tion for next Sunday, Aug. 12. Bro. Hutchin-
son, of Jackson, has been with us the past two
Sundays, and seemed buoyant and happy.

"Inspiration" was the absorbing theme of con-
ference this morning, and many clear ideas
of thought quivered in the air and illumined our
understanding. Various phases of mediumship
are represented. Among others, Mrs. Russell is
accredited with good gifts and honesty in medi-
umship—a very high recommendation. Prof.
Daniels, the astrologer, has been here and
gone. He is peculiar. Gifted, it is said, though
I did not test him; rather retiring, never at-
tending the meetings to hear lectures, and is
opposed to dancing or card-playing. Never-
theless, the new dining-room annex was dedi-
cated last evening, Aug. 6, with the jubilant
vibration of the "light, fantastic toe." That
is a memory (Brother Dawbarn) that will
cross the valley of shadows and light up the
chambers of consciousness when we shake our-
selves over the musical floor of the Summer-
land.

Memory has a mission for us deeper and more
far-reaching than the transient grasp of a mo-
ment conditioned by temporary states of vibra-
tion. From the cradle to the grave our struc-
tures are changing, and the vibratory order of
all our faculties must undergo numerous and
radical transformations—as great as, or greater
than, the change between the death-bed hour
and the first years of residence in the Summer-
land. But we remember vividly the scenes of
childhood and striking experiences all the way
up to the ascent of mortal years, and can recall
them at almost any time, by a moment's effort,
after we are far removed from them by all the
habits and measures of activity, interest, ap-
plication and modes of motion in our conscious-
ness; and through all changes of body and mind
there appears to be no tendency toward the
obliteration of the striking impressions made in
early life—after the age of four or five years.
Why we do not recall the impressions made in
the first two years of our lives, we attempt to
discuss here. This digression is making my
letter too long, as it is, but it thrust itself in
my way, and is written for what it is worth.

I helped move the initiative order of this
camp the first two years of its existence. The
second year—just before my arrival—a cyclone
struck it and made general havoc, and tore
down more than half the campers away. It
tore the dining-hall into fragments and landed
them in the gulf. A tree crashed into a tent about
five minutes after the family had taken refuge
in the Auditorium. Had they been in the tent
all must have been killed. One woman was
struck by lightning, but recovered. No lives
were lost. That was four years ago, and no
trace of the storm is now visible. Instead, cot-
tages have grown up, a hotel built, a new and
greatly improved dining-room occupies the site
of the old one, the buildings are newly painted,
a grove of young maples is every where to the
west and south, the dead leaves and rough
places have been cleaned out of the natural
grove, and many attractions added since the
cyclone paid its respects to the camp, made a
complex bow, winnowed the dust from the air,
and taught the campers to regard the power of
the Invisible.

Bro. G. W. Kates and wife made a good im-
pression here last year, and their coming is an-
ticipated with pleasure. The city, a mile away,
treats the Camp and its workers with cordial
respect, and shares in the meetings. George
Sheets, treasurer, is a popular merchant in
town, and his influence, with that of his sister,
is a talisman, and tonic to the Cause. Char-
acter counts. The abuses often dealt out to
Spiritualists, frequently begin in abuse per-
petrated by the Spiritualists themselves. Gen-
erally, society respects those who respect
themselves. If Spiritualists prostitute their
faith, and degrade mediumship to fortune tell-
ing, and worse uses, and waste their energies
in jealous bickerings and blatant harangues
that have neither logic, common sense, nor
spirituality in them, they ought not to com-
plain if the world takes them at their own val-
uation. If vulgar ignorance is the Spiritual
Philosophy, the public are justified in estimat-
ing the Cause by its accepted representatives.

Nevertheless, there are many good mediums
capable of giving convincing evidence to the
world, which is of priceless value; and, so long
as they follow their legitimate calling and con-
fine themselves to the sphere in which they are
fitted to work, and maintain uncompromising
integrity in all their mediumship, they should
be honored, protected, loved and encouraged in
their beautiful mission, whether ignorant or
cultivated, for their gifts are of priceless value.

Grand Rapids, Mich., Aug. 8, 1900.
Another correspondent writes: The hottest
recoiled on record at Grand Lodge Camp. Mr.
Lyman C. Howe finished his engagement with
us Wednesday. His tribute to the soldier was
listened to by a large and appreciative audi-
ence despite the heat. Mrs. Coffman will close
her work here to-day. Mrs. Parker's lectures
to ladies are attracting many visitors to the
camp. Mr. and Mrs. Winans and Mr. Maybee
have arrived. Mrs. Russell, Mrs. Radcliff and
Mrs. Martin are still here—all good mediums.
CORRESP. SEC.

The N. S. A.

Are you going to Cleveland, Ohio, to attend the Annual Convention of the National Spiritualists' Association? It will be an event long to be remembered, and is well worth many times the cost of the trip. Every true Spiritualist should plan to attend this great convocation. Visitors and delegates from New England and the Central States are invited to make up a grand excursion party, that they may the better enjoy the trip. If you would have an instructive vacation, by all means take in the Cleveland Convention. If you wish to meet the representative Spiritualists of America, you will find them in a body, if you will go to Cleveland. Try it and see.

A man who lives for himself alone may lay up a store of riches for himself on earth, but his treasure-house in the world of spirit will be filled only with the ghosts of lost opportunities, and with reflections of what he failed to do for others. Living and doing for others constitute the true life.

The true man is he who rises above prejudice, above jealousy, and envy, and in honor supports principle in all things, even though he is thereby compelled to support his bitterest personal enemy for public office, or in a crusade for the right.

Which is the higher principle of right—the Golden Rule of Confucius, or that of the missionary in China? The former seeks to benefit all classes alike, while the latter seeks only an opportunity to fill his own pockets.

Spiritualism, to be of service to mankind, must make its followers just, kind, sincere and truthful in all their dealings, and inspire them to render faithful service to all who may be in need of help.

Life is only well lived when men and women find their own good in doing good unto their neighbors. True Spiritualism teaches them how to do that good.

The handsomest woman on earth is the woman who is truly good in soul. The woman with a beautiful face and form may be too ugly in soul to describe in words.

The good woman is she who thinks more of doing some kindly deed for another than she does of adorning her person with costly raiment and glittering jewels.

Queen City Park.

Sunday, Aug. 5.—Another lovely day at our pleasant summer home. It is delightful to have the sunshine on this, the best day of all the week, not because it is holier than other days, but because custom and habit bring out more people on that day to hear the teachings of our Grand Religion than on week days, and those who came to listen to the speaker last Sunday were certainly well repaid for coming.

Mrs. Ida P. A. Whitlock who was advertised to speak at the morning session, was obliged to disappoint us; on account of the dangerous illness of her father she was called home. We regret very much not having her with us. She has many friends at the Park, and is always kind in assisting in any work that may be going on during her stay. Her place was well filled by our dear sister, Mrs. Russeque, who occupied the platform both morning and afternoon. Her subject in the morning was, "What Constitutes Greatness?" and that of the afternoon, "Upon What Do We Base Our Ideal, and Upon What Rests Our Religion?" They were both admirable discourses, the afternoon address being particularly fine. It was remarked by many that it was one of the best she ever gave.

In the evening the hall was well filled by an audience to whom she gave a number of psychometric readings, which were intensely interesting. Mrs. Russeque is a tireless worker, always ready to use her many sided gifts for the benefit of all. Her lectures are full of power and beauty. Her clear voice and distinct enunciation enable every one to follow her utterances with ease and pleasure. We never tire of hearing her. Mrs. Hand gave descriptions at the close of the lectures.

Monday being our day of leisure visitors and campers have opportunity for social intercourse. Mrs. Hand took Mrs. Whitlock's place on Tuesday and gave us a pleasing lecture, followed by delineations which were recognized by many. On Monday evening the Park was visited by a veritable cyclone. The wind was terrific. The rain fell in sheets. Almost total darkness prevailed at 7 P.M. The lightning seemed unceasing, and heaven's artillery thundered and roared. Many beautiful trees were blown down and the walks strewn with leaves and branches. The force of the storm was felt much greater in Burlington than here. Thousands of dollars' worth of damage was done. All the telephone and trolley wires were mixed up in inextricable confusion, the city was in darkness for three nights, no cars running for two days, many lovely gardens destroyed, and some of the finest shade trees were found lying prostrate across the streets. It was the worst storm ever known there.

Tuesday evening the campers were invited to attend the dedication of a handsome new cottage built by Mr. Taylor of Burlington, who, with his family, has become one of us and has come to stay. The house was filled to overflowing, and also the broad verandas, and, though the rain poured down, all seemed to enjoy the evening. Speeches were made by Dr. Smith, who acted as Chairman, Rev. J. J. Lewis, Mr. Hubbard, Mrs. Crossett and Mrs. Russeque. Choice refreshments were served, and all seemed happy. Truly it was a delightful occasion. Mrs. Mary E. Lease gave her first lecture at Queen City Park on Wednesday afternoon, her subject being "The Signs of the Times." It would be impossible in a short sketch like this to give any adequate report of her splendid address, which was most enthusiastically received by the large audience who greeted her. Mrs. Lease is well known as one of the finest lady orators of the age and does not need any commendation from us. The frequent bursts of applause during her lecture testified to the high appreciation of those who heard her.

Thursday morning a conference in the Pavilion as usual, at which an address was given by a gentleman from Randolph, full of good thoughts. We were again favored in the afternoon by listening to Mrs. Russeque, and notwithstanding the great heat a good audience filled the Pavilion. Mrs. Hand gave spirit descriptions. It had been arranged that Wednesday should be a gala day at the Park, with bicycle races, foot races and other sports in the forenoon, to be followed by boat races in the afternoon, and a concert and dance in the evening; but unfortunately it rained all day, and the races had to be postponed till Friday. The pattering of rain on the roof of the cottage in the early morning seemed to say to us that our gala day would have to be deferred indefinitely, but it cleared up in the forenoon. The sun came out, and the sports went on.

Mrs. Lease gave her second lecture to day on "The New Woman." A very large audience filled the Pavilion, the weather being too damp to hold the meeting in the grove. It was a new lecture she announced, and was one of her best. It was a powerful appeal for woman's rights in every department of life, and her words were followed with the closest attention by all. She is indeed a wonderful speaker and holds her audience with magnetic power. A concert and dance will be given in the Pavilion this evening. Mr. J. Clegg Wright is expected on the ground to-morrow.

Maple Dell Camp, Mantua Sta., Ohio.

Sunday, Aug. 5, was a red letter day at this Mecca of Spiritualism. From Cleveland and the surrounding country, in cars, in carriages and on "wheels" people gathered on this beautiful spot, not only to enjoy visible nature but to learn something of that invisible realm, to prepare for which is one of the chief objects of existence.

The crowd which gathered was the largest of the season. A. J. Weaver opened the exercises in the Auditorium by expressing the gratitude, the joy and the aspirations awakened by the occasion in a few earnest and prayerful words. Mrs. Kates followed with an address replete with spiritual truth and rhetorical beauty and force. She dwelt on Spiritualism as a factor in the world's progress which history will not ignore. Vigorous applause followed when she emphatically condemned the injustice and avarice of the European allied powers in their long talked of scheme to dismember the Chinese Empire by force in order to enlarge their boundaries and increase their wealth and power which are already immense.

In the afternoon there was a still larger audience. Mr. Kates delivered a fine address on the need of spiritually enlightening and morally elevating the human race. He emphasized the need of children being born rightly and rightly trained, and spoke a good word for the Lyceum as a factor in the work. He was cheered when he said, "we need to grow Spiritualists instead of making them."

At the close of the address Mrs. Kates came to the front and used her clairvoyant power in demonstrating the fact of spirit-presence. The excellent work done by Mrs. Curran and Mr. Dunakin is being successfully carried on by Mr. and Mrs. Kates, who will remain till the close of the week, when Dr. Peebles is expected.

The school work is meeting with unexpected success in each of its four departments: Psychical, Oratory, Scientific and Language Lessons by Mr. King, Miss Hill, Mr. Kerstetter and Mr. Weaver respectively. For all the good work done at Maple Dell Spiritualism is indebted to "The National Spiritual and Religious Association." The management of the hotel under Mr. and Mrs. Cole deserves praise.

Maple Dell, Aug. 6, 1900. A. J. WEAVER. Another correspondent writes: The campers and workers of Maple Dell Park were pleasantly surprised to-day by the arrival of about twenty visitors from Lake Brady Camp, who drove in with song and happy faces about 11 A.M. Among them were D. A. Herriek and wife, E. W. Sprague and wife. A chicken pie dinner was bountifully served by our host, J. Cole and wife; then the school building and other points of interest were visited. After a pleasant chat under the maples all repaired to the Auditorium. Short speeches were made by E. W. Sprague, D. A. Herriek, Mr. and Mrs. G. W. Kates, D. M. King and others upon the best plan of unifying the work and workers. Most of the speakers were in favor of an alliance under some plan that would leave the local societies free from the per capita demands of expensive central associations. This would leave funds in the treasury of local and State societies to pay the expense of delegates chosen to attend State and national conventions and build up their respective societies. M. C. DANFORTH, Chairman. Maple Dell Park, Aug. 7, 1900.

Lily Dale Camp.

The past week has been an eventful one at this Camp. Mrs. Cora L. V. Richmond's address on Sunday, purporting to be the inspiration of Ingersoll, created a variation in the usual routine of lectures.

Then we had a little fire alarm which, however, amounted to nothing serious, and it is a matter of interest to know that in the twenty years of the existence of this Camp, there has never been a fire to cause damage of any account.

There has been, too, some flurry over alleged fraudulent practice at the séances given by one Shultz. The President of the Association notified the people of the same, and so they must take their chances if they patronize him. There are plenty of good mediums and there is no need of going where things are doubtful. But the Cause is growing, and the masses are beginning to look higher than material phenomena for the real understanding of what Spiritualism means, and some time the cry of "fraud" will be something unheard in our ranks.

There is so much that is beautiful, so much that makes life seem worth living, in the truths which are every day presented by our able teachers of this philosophy, that the disturbances caused by some of the pretenders in our ranks leave but a momentary impression on the thinking mind. If there is counterfeiting, there is surely the genuine, and time makes all things clear. Enough has been offered that is known to be positive truth to enlighten the world to-day so it will never again be shrouded in the darkness of credulity superstition and bigotry, and a few more years will bring great changes. Even the warmest supporters of the Cause of Spiritualism will stand amazed at the rapid transformation wrought in the thought world through the subtle workings of this great truth.

MARY WEBB BAKER.

Twenty-first Annual Camp-Meeting

Of the Madison Spiritual Association.

Our meetings at this beautiful spot for the twenty years past have been steadily on the road to success, due to constant endeavors. We are employing the best speakers and mediums, and our musical program is also well looked after and made a feature of our meetings.

During the meetings the Ladies' Spiritual Aid Society will hold a fair and sale of useful and fancy articles.

The Maine Central Railroad will sell round-trip tickets to Skowhegan, commencing Aug. 30, good to return Sept. 11, at one fare. The Somerset Railroad will sell round-trip tickets to Madison, commencing Aug. 30 good to return Sept. 11, at one fare. From Madison and Skowhegan take Somerset Traction Company's electric cars direct to Lakewood Grove.

Admission to grounds, 10 cents for each five days. Admission to musical entertainments, 10 cents.

PROGRAM

Aug. 31, opening address by Cora L. V. Richmond of Chicago, Ill.; Sept. 1, addresses by Miss Lizzie Harlow of Haydenville, Mass., and Harrison D. Barrett, President of the National Association; 2, Cora L. V. Richmond, Harrison D. Barrett; 3, Miss Lizzie Harlow, Cora L. V. Richmond; 4, Miss Lizzie Harlow, F. A. Wiggin of Boston, Mass.; 5, Cora L. V. Richmond, F. A. Wiggin; 6, State Association Day, Miss Lizzie Harlow, A. H. Blackington (President of the State Association), F. A. Wiggin, Cora L. V. Richmond. Evening, Illumination Night, the grove will be beautifully illuminated, and we want all campers and cottagers to join with us and illuminate their grounds; 7, business meeting at 10 A.M., address by Cora L. V. Richmond at 2:30 P.M.; 8, address by Miss Lizzie Harlow in the morning, National Association, afternoon; Harrison D. Barrett will conduct the meeting; 9, Cora L. V. Richmond, F. A. Wiggin.

Speaking from 10 to 11 A.M. Tests from 11 to 12 M. Speaking from 2 to 3 P.M. Tests from 3 to 4 P.M. All addresses, except those delivered by F. A. Wiggin, will be followed by tests by Mrs. J. K. D. Conant-Henderson, formerly BANNER OF LIGHT medium. Good music will be furnished during the meeting—the first four days by Mrs. Grace D. Knight of New York, the remainder of the night by the Ladies' Schubert Quartet of Boston, Mass.

On Tuesday evening, Sept. 4, and Saturday evening, Sept. 8, musical entertainments will be held in the Auditorium. Admission 10 cents. On Sunday, Sept. 9, we shall endeavor to have a special train run from Bingham with low rates to accommodate those wishing to attend this meeting.

Lake Brady, Ohio.

A quiet but pretty little wedding celebration occurred here on Tuesday evening, the contracting parties being Charles H. Dunnikin, of Cecil, O., and Miss Merle Darrel, of Milan, O. Rev. F. D. Dunnikin, father of the bridegroom, performed the ceremony. Miss Mabel and Mr. Clyde McCaslin acted as bridesmaid and groomsmen. The guests assembled at Mrs. Mary Russell's cottage, which was artistically decorated with ferns and flowers. The bridal party formed at the hotel and were escorted to the cottage by their nearest friends. Almost immediately after the ceremony, while congratulations were in order, two serenading parties arrived—the "Kendall Club," of Cleveland, and the "Young People's Pleasure Club," of Lake Brady. Mirth, music and a general good time followed.

Rev. F. D. Dunnikin has been the speaker here for several days, and it is with deep regret that we bid him adieu to-day. There is a marked change in this worthy medium's style of oratory since last year. Then, quoting from Paul, we might say, "He said it of himself, not the spirit within him." Now he is evidently dominated by influences from the higher spheres, for he traverses realms of thought that are as a sealed book to the average mind. He simplifies the supposed mysteries of the séance room by comparing them to the familiar things of nature, showing that all creation is only a materialization into visible form, that which is self-existent and inviolable. Speaking of the imperfections of mediumship, he said: "Who is to be the judge? Whether the lives of mediums lead up or down, their mediumship establishes the same truth, the marvelous earth, that we are surrounded by an invisible creation like unto our own, yet of a higher form, with which we are in constant interchange. Nature goes on in her wonderful manifestations of life in every form, with no shadow of turning, with no regrets; she never sheds a tear."

Several new campers have been established here during the week, most of them arriving Sunday on the excursion. Mr. and Mrs. E. W. Sprague are still here exercising their mediumistic gifts to the credit of the Camp. Their classes in psychic science have created much enthusiasm among the students. A second course is to be formed as soon as this one is completed.

Mr. and Mrs. G. W. Renner gave a very successful séance the other evening for the benefit of the Association. Another benefit for the Association was given by the "McCaslin family," consisting of original comedians and individual personations, and was pronounced one of the best things of its kind yet produced at Lake Brady. An urgent request has been made that the entire program be repeated. We regret to say the "Haines Orchestra" has seen fit to sever its connection with the management; but another good one has been engaged. The Women's Auxiliary furnished a delicious chicken supper to the campers the other evening, for which they were highly eulogized.

Mrs. M. McCASLIN.

Central Iowa Spiritualist Camp, Marshalltown, Iowa.

Everything will be in readiness for the campers by Aug. 27, and will be opened formally Sept. 2 at 10:30 A.M., closing Sept. 16 at 11 P.M.

John D. Vail is the efficient President of the Association, which is an assurance that all attending the camp will have a pleasant and interesting time. Prominent among the lecturers is D. P. Dewey of the N. S. A.

GENERAL INFORMATION.

The campgrounds are located in a pleasant grove of large oaks on North Third street, three-quarters of a mile from business portion of the town, and one-quarter of a mile from Iowa river. Good boats and boating. Campgrounds can be reached by taking the cemetery car (green lights); a car leaves the depot every twenty-three minutes. The grounds are fenced with a tight woven-wire fence six feet high, with gates and locks, and all campers will be charged daily fifteen cents unless they procure season tickets (except mediums who are engaged by the society). Prices for admission to the grounds: Season ticket, \$1.25; one week, 75 cents; general admission, 15 cents. No additional charge will be made for admission to the large tent during all lectures and séances.

Birthday Reception, Aug. 4, 1900.

A very enjoyable affair was a birthday reception to old campers and friends by Mrs. Andrews, of Gloucester, who opened a cozy little building as a reception room for her visiting friends on Broadway, Lake Pleasant.

Many speakers and friends were present. Miss J. Rhind presided. Miss Lizzie Harlow made an address, in which she referred to her birth into the larger expression of life at Lake Pleasant, and gave interesting reminiscences. Miss Annie Cunningham followed with experiences and good wishes.

Fine musical selections on two cornets by Mr. Bemis and Miss Burt were heartily enjoyed. Mrs. Fletcher of Lowell followed with genial and humorous remarks, recalling the past. Mrs. Lizzie Lincoln also extended congratulations and good wishes on the twenty-seventh summer of her camp life. Dr. Proctor read an original poem, "A Birthday Greeting." Mrs. Andrews expressed her thanks and welcomed her guests in a few well chosen remarks and recited a poetical selection very effectively. Mrs. Carrie Twing followed with an address of encouraging prophecy, and "Ika-bod" put in some of his quaint and comical speeches, closing with one of his inimitable prayers. Cornet selections by Mr. Bemis and Miss Burt.

Ice cream and cakes were served by Miss Mollie Blinn and Miss Eva Allen; song by Mr. George Cleveland; further remarks by Mr. Hart of Springfield; Mr. Merry, Mrs. Whittier of Everett, Mrs. Rich each spoke friendly words. Miss J. Rhind was as usual genial and efficient.

Camp Progress.

The very welcome rain kept away many of our regular attendants on Sunday. The soil at our grove is of such a nature that our roads are dry in half an hour after the rain stops. About a thousand persons were assembled to enjoy the services. At the morning meeting, Messrs. Graham, of Boston, Smith, of Cliftondale, and Coburn, of Quincy, made interesting remarks. Mr. G. L. Bake and Mrs. Smith gave excellent messages. At the afternoon services, the President, L. D. Millikin, made a fine invocation and some well chosen remarks. Mrs. J. M. Ott, of Boston, was excellent in remarks and messages.

I would like to repeat the invitation I extended the first of the season. Any mediums or speakers who come on our grounds are heartily welcome, and would confer a favor by making themselves known to the President.

Hope we may have all the rest of our Sundays bright and pleasant.

Mrs. H. O. MERRILL.

53 Lowell street, Lynn, Mass.

Notice.

The Hopkinton Society of Progressive Thinkers will hold two meetings at Claffin's Grove, Aug. 19, at 10:30 A.M. and 2:30 P.M. Mr. and Mrs. J. W. Kenyon of Onset will be the speakers at both meetings. Conveyance can be had from the electric cars to the grove by addressing the Secretary, or from Phipps' stable. The meetings held fortnightly have been of unusual interest and attract good audiences.

L. D. DRAWBRIDGE, Sec.

AN APOSTLE OF SPIRITUALISM. A BIOGRAPHICAL MONOGRAPH OF J. MORSE TRENCE MEDIUM. With an Abstract Report of a Lecture entitled "Homes in the Hereafter." Paper, 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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This eminent man, whose life has been devoted to the relief of suffering humanity, is not only a graduate of the best medical colleges of this country, but he has counseled with the best medical men in every country on the globe, and his study and research after knowledge that would enable him to benefit those around him who are suffering from chronic diseases, has taken him three times around the world, and to day his advice and counsel is sought after not only by chronic invalids who have learned of his ability to cure these troubles, but also by many physicians as well. This great and true Healer was one of the pioneers in the study and investigation of the Psychio Science, one of the greatest and most wonderful of all the sciences, and one which is destined to do more for the sick and suffering than any other agency ever discovered. He has made a study of this subject for over half a century, and is to-day considered by the advanced students of this grand science the GREATEST PSYCHIC LIVING! You should read his late essay on this subject entitled "The Psychio Science in the Art of Healing," which he will send you free of cost, with the diagnosis, if you desire it. Learn for yourself of this wonderful power, which may be developed by all. The learned physician who fully understands the Psychio Science can read the human body like an open book. All Dr. Peebles's diagnosing is done by the aid of this occult science. All that is necessary for you to do to receive a complete and accurate diagnosis of your case is to write the Doctor a plain, honest letter, in your own handwriting. If you will do this, he will send you a diagnosis free of all cost, and special advice concerning your case, also his essay spoken of above, and other remarkable cures ever performed.

Thousands of sufferers are treated by physicians who do not know positively where the seat of trouble lies. They experiment for weeks trying to hit upon the right point. The result is that, instead of getting relief, the patient gradually grows worse, and the case becomes, as they term it, "chronic," and at last the poor sufferer receives that awful sentence, "Your case is hopeless." With Dr. Peebles there are no hopeless cases. His life has been devoted to conquering disease, and the tens of thousands of lives he has saved, the thousands of so-called invalids he has made healthy men and women, and the countless number of homes in every part of the world his wonderful skill has brightened, are testimonials of his ability to treat all kinds of chronic diseases.

Remember that Dr. Peebles does not cure by Christian Science, Mesmerism, or any other "ism," but uses mild magnetized remedies in connection with his psychio treatment. "These Psychio treatments," says one of his patients, "seem as if they would almost raise the dead." Every effort has its cause, and if the cause is seen and removed, the effect will cease—health will ensue. What is your condition? It is within your power to know. If he can tell you the exact cause of your trouble, he can bring relief, and without doubt a cure. This he can do, and it will cost you not one cent to test it. In order to inspire confidence in those who have been given up beyond hope, he will diagnose all cases free of charge. All that is required is for you to write the Doctor an honest letter, giving in your own writing your name, age, sex, and leading symptom. If you will do this, he will return your diagnosis at once, and will also give you special advice concerning your case. A letter of advice from this great and true physician, whose life has been devoted to relieving the suffering of his fellow-men, drives back the cloud of despair and comes like a ray of sunshine into the chronic invalid's darkened sky.

Remember that it costs you nothing to write the Doctor and learn your true condition. Write to-day and learn your exact condition, and also ask for literature that will give you a full knowledge of this wonderful method of curing disease. Address

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

Aug. 11.

SPECIAL NOTICES.

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

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Aurora, Neb., 77 years old, had cataracts on both eyes and Dr. Coffee's remedies restored her to perfect eyesight. If you are afflicted with any eye trouble write to Dr. Coffee and tell him all about it. He will then tell you just what he can do. He will also send you Free of charge his 80 page book, "The New System of Treating Diseases of the Eye." It is full of interesting and valuable information. All cures are permanent. Write to-day for yourself or friend to

W. O. COFFEE, M. D., 895 Good Block, Des Moines, Ia. Aug. 18.

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17

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—OR—

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Aug. 11

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Spiritualists of Maine, Attention!

THE twenty-first annual meeting of the Madison Spiritualist Camp Meeting Association will be held at LAKEWOOD GROVE, MAINE, 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. (twis Aug. 4.

HIGHER DEVELOPMENT.

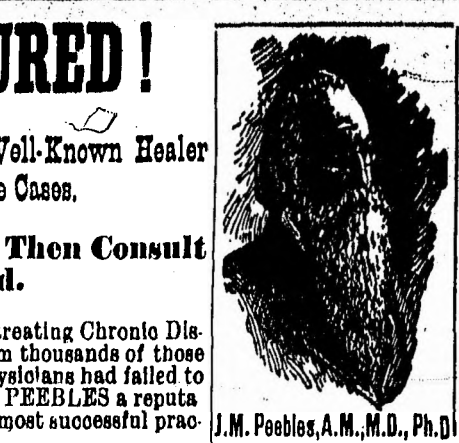
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MENTAL HEALER, Point Shirley, Winthrop, Mass. Aug. 4.

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J. M. PEEBLES, A.M., M.D., Ph.D.

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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 become a missionary for your particular locality.

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

MESSAGES.

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

Louise Veezie.

Now I see a girl. She is about eighteen years old. She has blue eyes and soft hair that is a light blond. Her name is Louise Veezie. She comes from Philadelphia, Pennsylvania. She says: "I have been back from the spirit before, but never at this place. I am not familiar with any of these people, but I have been to my mother and she has been glad to receive me. I wanted to see if it were possible to come in different quarters and bring the same report of myself. When I came before, I said I was fond of music and that I was studying it, and I say so now. My voice is much stronger than when I was here, and I can sing much lower. I am going on and hope by the time my mother comes to me that I can surprise her with the development in music that she had hoped I would get in earth-life. I do not think I was strong enough to do all that was expected of me. I am not kept back by physical conditions now, and am strong to go on. My mother's name is Mary."

Daniel Howe.

Here comes a spirit named Daniel Howe, a man about forty five years old. He has a smooth face, dark hair, and deep set eyes. He says: "Nobody ever called me anything but Daniel, and it seems quite odd to have the whole name given me. I was a rough old tar, and I come from St. Johns, Newfoundland. I thought that I would kind of take a sneak around, myself, and see if there was any way for a man who had no special mission or any sound reason for coming, to just take a peep at the old conditions. My but ain't things changed since I came over. Crafts that I sailed in would not hold themselves together now. They would be laughed at so hard that I expect they would go to pieces for very shame. I want to get to my son. He is interested in ships and vessels of all kinds. His name is Emery. He makes quite a specialty of keeping up with the times, and he often laughs and says: 'Well, father's eyes would stick out if he could see that!' I want to tell him that they're sticking out, but I expect his will stick out after he comes over, as much as mine do now. My wife is with me. Her name is Sarah, and she says: 'Give the boy a mother's blessing, and tell him she is sorry for the shock he has had.'"

William Dame.

I now see a spirit named William Dame. He is very tall, has side whiskers, blue eyes, and dark brown hair with a little of the gray mixed in the front. He seems to be a man of no small importance, and everything he did, he did with the air and manner that it was going to be just right because his personality was mixed up in it. He laughs a little bit and says: "Hold on a minute. I believe I am the first one to report from Council Bluffs, Iowa. I went out there years ago from the East. I started in for myself, and just pulled away as hard as I could and made as much success as was possible. Did not have much to do the last of my life except to pull away at my pipe and watch to see how the rest were coming up around me. I cannot smoke now, somehow I have lost my appetite. I think of the hours that I spent without any particular purpose except for what I could get out of it materially, and I feel a little ashamed of myself that I knew so little of this subject. Such a clamoring as there is over here to understand more about this life. It is a good thing that there are some schools where a few of us can go to learn what we want to. I think it would be still better if there were some on the earth plane where a few people could go before they came over, so they would not be too crowded over here. I don't mean making speculations about what this spirit-life is. No indefinite talk about indefinite theories, but a school where you would be told that there was a purpose and privilege besides taking care of money-getting, good big fees, etc."

Alice Watson.

There comes now a woman, short, stout and dark-dark hair that is crimped as prettily down over her face, and dark eyes and a round, full face. She says her name is "Alice Watson," and she has such a weak way after she says it, as though it has taken all the strength that she could summon up to express herself. But she says: "Dear me! I am so anxious to get back. I don't care about talking about the spirit-life or about anything I have found, but I do want to get to my own people. Oh, dear! My husband and my children are alive, and I cannot seem to be easy until I can do something for them. My husband's name is Frank, and we lived in Lexington, Kentucky. My babies! Oh, it seemed to me I could not leave my babies! Now they are in the care of some one else, and while everything is being done that can be, it seems my mother's heart is beating itself out against the bars that hold me from them. My own people here tell me that I am unwise, that I ought to be strong, that I ought to be content. But if it is possible for me to get back, why could I not have known it before, so that I could have established a place and a way to make myself known

and kept in touch with my own? My little boy is such a sensitive child, and so delicate; he needs me so much sometimes I wish I had him, and then I think that perhaps it is better for the rest that he stay. But if you can get this message through to my people, tell them that I know so well how they still love me and how I love them. It is with the greatest desire to come into their home that I come here. Ask them to open the doors to me in some way to make it possible for me to speak to them."

Edith Harvey.

There is a spirit, very tall, light-blue eyes, fair hair, and as quiet and still as can be. As she steps up to me she says: "My name is Edith Harvey, and I want to get to Lawrence, Massachusetts. My people are not Spiritualists, but they have been told that this is possible, and I want them to know that I am alive and that I am glad to be able to speak to them. I have so many things to say that it would give them so much comfort to hear, and yet there is no opening for me now. My brother Harry is mediumistic, but he does not keep still long enough for me to use his force, and my mother is too nervous. When I go near her I make her head ache; I don't mean to, and so I keep away. But I thought if I could come and tell them that I see that they have not made much change since I came over and that they try to be content with things as they are, that I have seen the flowers they planted thinking that I would like them, perhaps the message somehow would please them. And so that is all I can say, with my love."

Amanda Drew.

Here is a woman from Fall River, Mass. Her name is Amanda Drew. She is an old lady, rather delicate and feeble looking. She has so many people in the spirit with her, that I would be surprised to find very many alive. But she says: "I have some. I would like much to send this little word to George Drew, and tell him that I feel such a desire to help him through the struggle that he is now having. It is hard work to always keep your faith through every wind that blows, and I just want him to know that he has the support of the spirit, and that his effort to do right and be good and true is not all useless. And tell him, too, that Maude is trying to do as well as she knows, and that I am helping her all I can."

Catherine Buck.

The last spirit that comes is a little old lady. She is very small and looks like an autumn leaf. Her face is all marks and sallow; her eyes are dim, her hair is quite white and her name is Catherine Buck. She comes from Concord, New Hampshire. She says: "I have long felt that I was influencing some of my people, and that if I could only speak it would, perhaps help them to understand what the influence is. I want to go to Sarah. She is alive and she will know that I am anxious to speak to her because of those I have with me who are near and dear to her. Tell her that I will take good care of all those who do live here, and will help them to come to her as often as I can and that I also bring Nellie."

In Re Angie Cushman's Message.

Please say to "Belle Blossom," that the "George" is for her, and the "Angie Cushman" as well. That they desire very much to have her sit at home that they may come close to her and give her evidence of their presence. The "Angie" is connected to her through a tie of relationship farther back in the family, and finds a mediumistic power here which brings the anxiety to unfold it. She is not to be discouraged, but go bravely on, and brighter days will come for her.

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THIRTY FIVE.

To the Editor of the Banner of Light:

Since No. 131 was published I have received a number of letters filled with sympathy and cheer, and, in some instances, "the needful," as it is called by some, was also forthcoming. All this has made me feel the nearness of human kinship.

There were three who wrote anonymously, so I will take this occasion to thank those who wrote to me from Cabot, Vt., from Springfield, O., from Cadmus, Kan., and from Mt. Pleasant Camp, Clinton, Ia. The last is from a mediumistic lady who is drinking in spiritual truth there. The best I can wish for her is that she may receive such a baptism of the spirit as came to me there in 1890. This glorious influx of power led me to open a new meeting in Minneapolis after my return, and to begin a series of lectures on Spiritualism, twelve of which were printed the following year in "Why She Became a Spiritualist."

I can never forget Clinton Camp. It was the first Spiritualist one that I ever attended. At that visit and a subsequent one I took one of those smallest tents all to myself, and with my head laid close in the bosom of Mother Nature and my soul attuned to the choir invisible, I found it indeed good to be there. Previous to that first stay at Mt. Pleasant, my Spiritualism was cherished as a secret treasure, but the embargo was there removed, and all who have met me and known me since have known me as a Spiritualist.

When I wrote for you in sore depression a few weeks ago, I did not mention my deepest source of pain. It was that I feared that people were tired of my Banner Letters. That dread has been removed by the letters that have come. Of course I well know that many of your readers do not care for them. Indeed, I have often wondered at the favor with which they have been received by many, and I am truly thankful that they are liked by them, and that eyesight and strength are still vouchsafed to me to keep them up.

Those of our readers who are very familiar with the New Testament, may have noticed an odd mistake in a Scriptural quotation given in "Number 131."

"Anna Malan" is presented as mourning that dogs are not allowed to enter heaven, on the ground that the Bible says "Without are dogs." This was printed in the above letter, and twice over, "Without our dogs." This mistake lays something to the charge of the Bible that is not its due. It is made to say that if we get into heaven at all, by the skin of our teeth, as it were, we must enter that sacred place without our canine pets, "without" being used in its separative sense. An examination of the fifteenth verse of the last chapter of the Bible shows the word "without" used in the sense of being outside of, and after a description of the delights of heaven, occurs this passage, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

In this passage, the word "dogs" is used in some figurative sense, and does not really apply to a hitherto dog like the Japanese spaniel, Mikado, valued at \$1,000, which lately passed to spirit-life from the household of your frequent and valued correspondent, William Foster, Jr., Warwick, R. I., or the dog of low pedigree, or no pedigree at all, what has a warm place in the hearts of many of our readers.

Those who were not "brought up on the Bible" have escaped a great deal, but in just one point they may be the losers. They cannot appreciate so exquisitely as can we who are thoroughly familiar with the language of Scripture, the many jests and funny stories, which base their wit on the contrast between solemn words and some very practical thing occurring in every day life.

Surprise is often an element of wit, and that is the reason that when we have heard a joke many times, it does not seem funny any more. No saying is witty unless the unexpected relation in which ideas are put is such as to create surprise. An example of this sort is the story told of the old lady who named her dog "More-over." When people wondered that she chose so odd a name, she replied that she found it in the Bible, and referred them to Luke xvi, 21, where she read that "Moreover the dog came and licked his sores."

We are here surprised that she should take "moreover" as here used to be the name of a dog. However, the saying always seems funny to me, no matter how often I think of it. Perhaps I have a stronger sense of fun than many. If so, it is derived from my father, who was well endowed with a love for both humor and wit. This faculty for seeing the funny side of life carried him through many an hour of suffering in doing his work as a pioneer missionary.

The best analysis of wit in the English language, perhaps in any tongue, was written by Dr. Isaac Barrow. After giving with great acuteness the many different ways in which it appears, he adds, "Often it consists in one knowing not what, and springing up one can hardly tell how."

I feel tempted to tell our readers what I once heard a good Baptist minister narrate to a company of ministers and their wives, as well as some lay members of the very elect. It was about a young colored man, who was being examined for the ministry, and one of the questions asked was whether he knew who Jezebel was.

"Oh! yes; he knew all about Jezebel. She lived in the fourth story of the house. And the king was riding by, and he looked up, and she was combing her hair—and he said, 'Frow her down,' and they frowed her down—and he said, 'Frow her down seven times,' and they frowed her down seven times—and he said, 'Frow her down seventy times seven,' and they frowed her down seventy times seven—and the dogs licked her blood—and they gathered up of the fragments that remained, twelve baskets full—and last of all, the woman died also—and in the day of judgment, whose wife will she be of the seven?"

To one unacquainted with Old Testament history and the parables of the Nazarene, the above might seem only an odd conglomeration of incongruous statements, but most persons who are familiar with the Bible will agree that the story is very funny, and the fun lies in adroitly combining things that were not meant to go together, all of them being what we were taught from our youth up to be very solemn, and as pertaining to the salvation of the human soul. The "Moreover" story comes in Dr. Barrow's category under the head of "a crafty twisting of obvious matter to the purpose," while this one about the young theologian gives us a series of surprises, and awakens our curiosity as to what is coming next, while there is a contrast between the Scriptural language and the sense of fun. To me the most comical statement in the whole is that "last of all the woman died also." I should think she would.

Shall we laugh in heaven? Why not? This query would seem sinful to those brought up under the old regime, and would have shocked me forty five years ago. To such, heaven is a very solemn place. The angelic host and the rows of the redeemed are engaged in adoration only, and if a smile were seen, it would be the smile of ecstasy alone, the ecstasy born not from companionship, but from absorption in love to the Deity. We were also taught that there were no tears in heaven, for they had been forever wiped away, and we could sympathize with a character in "Gates Wide Open," who exclaims in surprise: "What! Crying in heaven!"

But we who realize that the further life is as natural as this, expect to love our dear ones, to enjoy the beauty of flowers, to make animals happy, to weep for those we have left behind, and for all sorrow that we cannot lessen, to smile on the little children, and to laugh merrily at funny sayings and doings. This natural mode of existence will not prevent our reverencing those souls who have reached the goals to which we aspire, nor our adoration of the Source of all life and light and love. We reverence and adore here on the earth plane most truly when we live most naturally, and it will be the same in the life beyond.

By the way, the minister who told us about the colored hierophant is the very Dr. William T. Chase, my revered and loved pastor in Minneapolis. Those of our readers who have "From Night to Morn" at hand, may learn from pages twenty to twenty-six of the little pamphlet, what he was to me, and that from him I first learned the truth that it was the spiritual body through which Jesus manifested himself to his disciples after his resurrection.

Dr. Chase, like most large natured persons, had a strong sense of humor, though delicate health and the stringency of pastoral labor kept it somewhat in the background. But now that he enjoys the glory and the freedom of the spirit-world, he can laugh with better heart than when enumbered by the clay.

Bye-and-bye, when I join him there, I shall see him with his son, whose loss in babyhood he mourned with tender tears, with his mother, who made the transition after he died, and with many who were treasured by him on earth. We shall have much to talk about, many reminiscences to recall, and many little incidents to recapitulate.

This expectation is based on the persistence of memory, though we cannot doubt that it will be the more ethereal part of the events of earth that are recorded on the brain of the spiritual body. Even a story that is so much of the earth as that of Jezebel as narrated above, will have enough of it left on the spiritual tablets to awaken a sense of humor; and it may be that some old sobersides passing by, who will still retain the flavor of the orthodoxy in which he was brought up, will look upon us

with gravedisapproval and say, "What! laughing in heaven!"

Yours for humanity and for spirituality,
ABBY A. JUDSON.

Arlington, N. J., Aug. 3, 1900.

Letter from Australia.

To the Editor of the Banner of Light:

Dear Sir: Time passes very swiftly with me in this great island of Australia, where distances are great and opportunities for work innumerable. Since last addressing a few lines to THE BANNER, I have been engaged both in Melbourne and in Adelaide, and am just now settling sail for Sydney, to commence a work long promised in that largest city of the Southern Hemisphere.

As I suppose you receive both the *Herald* of Light and the *Messenger* from Melbourne, you are by this time officially aware of the immense audiences which congregated in that great enterprising city during my engagement with the Victorian Association of Spiritualists and the Lyceum. For four consecutive Sunday evenings "Hall full, no admittance," had to be placed at the entry of Odd Fellows' Hall immediately the exercises opened, and on the other two Sunday evenings and on all the Sunday afternoons the large hall was filled to its full seating capacity.

My course of Wednesday evening lectures in the Lecture Hall under the celebrated Australian church, ministered to by the famous Dr. Chas. Strong, was also very largely attended, and my courses of lectures on "Spiritual Science" drew together large concourses of truly delightful people. On two occasions I spoke in the Unitarian church, and was greeted there as elsewhere by large and sympathetic audiences.

Melbourne somewhat resembles San Francisco, though it is not nearly so hilly; the cable car system is exactly the same, and is thoroughly effective. Weather has been, on the whole, very genial; no extremes of heat or cold, but an abundant rainfall, which is always a blessing in a country where the soil is dry and sandy, and therefore quickly absorbs moisture.

The cosmopolitan character of Melbourne is very striking; almost all nationalities are well represented, and, though the prevailing sentiment is British to the core, people from all parts of the world get along very happily together. Australians dearly love holidays and are fond of public display. May 23 and 24 were gala days, the first in celebration of the Relief of Mafeking, and the second because it was the eighty-first anniversary of the birth of our beloved Queen Victoria.

Though the British victories were the cause of great civic rejoicings and a magnificent choral thanksgiving service was held in St. Paul's Church of England Cathedral, at which the Bishop of the diocese preached, the sermon expressed truly pious sentiments and contained positively kindly references to the Boers. I do not presume to decide the *pros* and *cons* of the war in South Africa, but I speak from actual knowledge when I declare that the prevailing feeling among kind-hearted English people is that the native races will be far better treated under British rule than under Boer administration. I always use my voice and pen in the interest of arbitration versus conflict, but I can see clearly how it may be that, as we are advancing toward a reign of universal righteousness, a war may do the work of a tempest to destroy impurities and thus pave the way for lasting peace on an immovable foundation.

My general impression of Australians is that they are an expansive, hospitable people, and their hospitality is by no means confined to any special phase. New ideas on all subjects quickly take root in what is largely virgin mental soil, and though in some instances the effect produced by mental seed sowing may be rather superficial in the larger percentage of cases, I think the impression made by fresh waves of thought in a comparatively new country is apt to bear permanent fruit.

Adelaide, which is the principal city of South Australia, is a remarkably enterprising place; the people are enquiring and demonstrative beyond the average, and unless one descends to vulgar abuse of existing institutions, a sincere promulgator of advanced views in any direction is sure to receive an attentive hearing and respectful mention by the press.

The Democratic Club of Adelaide is the place *par excellence* where liberal thinkers meet to discuss matters of vital moment to the welfare of the community. By kind invitation of that thoughtful organization, composed chiefly of thoughtful, active, working people, I have delivered two lectures, one on "Ideal Democracy," the other on "The Need for a State Bureau of Justice." The Adelaide *Herald* (a most progressive paper, edited by Newton Wood, a man who takes a deep interest in all psychic as well as economic problems), gave a four-column report of each lecture.

I have been quite amazed at the reception accorded me by the Swedenborgians in Adelaide. I have preached five sermons in the pulpit of the New Church at its regular services, and given four lectures in the adjoining school-room. The society has been for some time without a regular minister, and as it is made up chiefly of truly progressive people, no hard and fast line has been drawn, though the committee has been naturally careful to select only such speakers as would deal respectfully and sympathetically with the life and doctrines of the great and good Emanuel Swedenborg.

Though I speak quite fearlessly both in the pulpit and on the platform and give unrestrained vent to whatever inspiration comes to me, I have been formally invited by special letter to supply the vacant pulpit of the New Church in Adelaide, and it is barely possible that I may reappear before that generous and earnest society after completing a three months' engagement in Sydney, which begins with Sunday, June 24. My services are also largely in demand in New Zealand, a country I particularly wish to visit.

When first I saw Adelaide I did not feel that I should care to make my home in Australia; but I have by this time become thoroughly acclimated to the Antipodes, and it seems a dim possibility that I shall see America again, though I shall never cease to feel the same bond of "psychic fellowship" with numerous valued friends in great America as though the hand of destiny had pointed to my permanent residence on your hospitable shores. I receive with gratitude and peruse with intense interest the many gracious letters which come to me from valued acquaintances and coworkers of days gone by.

The waterproof cloak presented to me in New York last October has been most serviceable both on land and sea, and whenever I wear it I seem to feel a spiritual attraction to that great

city where I have spent so many happy days and delivered so many courses of lectures. The Orient steamer *Oruba*, on which I have just traveled from Adelaide via Melbourne for Sydney, is a fine vessel with excellent accommodation, and though the sea was so rough that the tender from Adelaide was almost overwhelmed, the good ocean steamer sailed so smoothly across the waters that the motion was only agreeably perceptible.

I think of all the great summer gatherings in America and remember how I hurried from camp to camp last summer, telling every one I was making farewell appearances, and now at the same season I am equally busy at the other side of the world enjoying a winter in June with roses and lilies blooming in the open air in profuse luxuriance.

My next contribution to your columns will be a batch of long neglected "Questions and Answers." Please let your subscribers know that the old parrot is still on the perch, and if questions are sent to me either in your care or direct to my address, 4 Norwich Chambers Hunter street, Sydney, they will receive as prompt attention as mail steamers and my numerous engagements render possible. With best wishes for dear everybody,

Yours sincerely, W. J. COLVILLE.

The Lower and the Higher Life.

BY MRS. SOULE.

Man himself is made up of thoughts, feelings and impressions. If he depends largely upon his material attributes, he is low and animal-like in his nature, and he does not give his brain, his mind or his soul a chance to grow; he seems to be unconscious that he possesses a soul.

Again, a man who lives largely in his mental organism neglects his material body, and ill-health is the result.

The highest of man's natures is his soul nature. Beautiful thoughts, the power to paint or write poetry are all created from within this soul nature. The brain is like a printing press that prints the soul's impressions so they will be clear to the mind and to the body. Soul impressions are created by the action of feeling, and one may train himself so that he will know when he has a certain idea or an impression whether it belongs to his body, his brain, or his soul.

Those things which are of the Soul are eternal, and are taken over into the other life when the person goes there to dwell.

There are different kinds of love. Pure love is of the Soul. A mother's love for her child is a Soul love. One may tell whether the love he bears toward another is a Soul love or a material love. If it continues to grow stronger year by year, it is a Soul love; but if it begins to wane then it is a material love.

Genius belongs to the soul. Talent belongs to the brain. Genius is created in the Soul but talent must be cultivated. Genius creates an idea, but talent enlarges upon some other person's idea. Every thought produces a scar upon the brain; some are deeper than others. Those that are very slight do not remain long, but are built up and over by the new brain tissue that is continually forming.

You would find it an interesting study if you would try to distinguish the difference between your brain attributes and your soul faculties. Just try closing your eyes and thinking, and see how the wonderful life that is within you will begin to expand after awhile and show you how perfectly and wonderfully you are made.

God creates the soul that is within every man. It is the grandest work of God. Every person has the God principle in his own soul. He has the power to create good, also the power to create evil. God gives him the power to choose whether he will create a good work or an imperfect one. The insane asylums, the prisons and hospitals are all the result of man's imperfect works.

Nature is perfect, and God created Nature as an example for man to use in creating his own work. The more you look at a flower and examine it, the more beautiful and wonderful does it appear to be, which shows that God's work is perfect. Has man ever been able to construct anything so delicate as a butterfly's wing? You may depend upon it, a divine mechanic was the constructor.

Everything in nature has a soul part, even the stones; and the material body, when it crumbles away in the ground, is doing its part toward feeding the vegetation. The atmosphere about you is filled with the spiritual parts of flowers, foliage, etc.

The electric cord that connects body and soul also is connected with every vital part of the body. When the body is asleep this electric cord is capable of being extended for many miles, and the person who is still of the flesh may walk and talk with the dear ones who are disembodied.

Life on the other side is either spiritual or heavenly. If the person belongs in the first four spheres, he is a spirit; but if he belongs in the higher spheres, he is an angel. Each sphere has its lessons, and when one has learned the lessons of his sphere he is given the privilege of entering the next higher one.

The other life is very beautiful. The heavenly world is much more beautiful than the spiritual. The climate there is perfect, and flowers bloom the year round. There is no sickness, no money, no replenishing of material wardrobe, no night, no changing seasons; and yet everything is harmonious. There are beings there who have never seen a material person, never heard an unpleasant word, and who know nothing of sin; they have grown up in the other world.

Over the gateway that leads to the heavenly world is a beautiful arch with letters of fire upon it, in these words: "Lay down your burdens, all ye who enter here," and they do lay their burdens down, for no burden can be brought into that life; all is harmony, peace and love there.

Denver, Colo.

Passed to Spirit-Life.

From her home on Howard street, South Waverly, N. Y., Thursday morning, Aug. 2, at 6 o'clock, MRS. UENIA C. RACKLEY, wife of John R. Rackley.

Mrs. Rackley had been a patient sufferer for a long time with dropsy. She was born at Enfield, N. Y., June 24, 1827. She had been married once before, to a Mr. Howell, but had no children. The funeral was held on Saturday, at 2:30, at the home, and was conducted by Mrs. Perline, of Elmira. The body was taken to Newfield for burial. She was a true medium and a good healer. Many can testify to her healing power. Always just and kind, she will be missed by all, and the Society in particular. Her motto was: "Do good to-day, where there is ever a way; do good to-day, for to-morrow comes still; do good always."

MRS. E. P. FRALICK.

(Obituary notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. An obituary average make a line. No poetry admitted under the above heading.)

Banner of Light.

BOSTON, SATURDAY, AUGUST 18, 1900.

Onset Camp.

Sunday, Aug. 5.—A large crowd gathered to listen to the band concert by the Middleboro band at 9:30. At 10:30 the services of the morning commenced. Singing, A. J. Maxham, J. O. F. Grumbine preceded his lecture with two selections, "Secrets" and "Mid-day," by Joseph Cook. The following is a synopsis of his discourse:

"Spiritualism teaches that spirit is the source and causality of all matter; that spirit is the source and causality of all mind; that spirit is the source and causality of all being. Spiritualism comes not only to demonstrate and play upon the senses of man, but to reveal to him the innermost depths of the spirit. Spiritualism is not content to teach man upon one plain of consciousness, but seeks to utilize all the power. If it does not appeal to man as a religion, or does not appeal to him as a philosophy, then Spiritualism to him becomes a science, appealing to him upon the plain of thought where it touches him. Therefore, while we may have many false religions, many false philosophies and sciences, the truth touches the fact of life in the sphere—consciousness. The spiritual life of man stands, and stands forever."

"Science is neither physical nor spiritual, but purely physical, and it is limited by reason and mind. It does not deal with metaphysics, it deals with phenomena and facts. Science to day, as far as the utility of life is considered, comes to the door of the Temple of Light, but she has no key to open the door to let in the light in regard to the higher realities."

"We have many forms of religion, but without a spiritual revelation we will deny the immanence of God. When we are ready for the truth we shall have the Universal Religion. Spirit is coming up out of darkness into reality. There is no difference between the phenomena of the material and the spiritual world. They are all governed by the same Universal Law. How easy it is to conceive if we are spirit that it is impossible for this body to stand in the way of immortality; the body is bound to decay; the spirit is divine. The important question is, are we spirit now? Spiritualism proves to us that we are immortal and are eternal. Mediums are dependent upon the spirits; they are the gateways between the two worlds. It was never intended that physical phenomena should take the place of philosophy. Spiritualism seeks to unite the two. In order to have union we must follow our own light as God has given it to us; this is the meaning of universal science, universal philosophy, universal religion. We want more truth, we want more light, until the *The Light* will prevail." The meeting closed with singing by Mr. Maxham.

In the afternoon the Auditorium was filled to listen to the lecture by Rev. Anna H. Shaw, and to receive loving messages from the medium, Mrs. Minnie M. Soule. Mr. Maxham opened the meeting by singing a selection, "Satisfied," Miss Shaw gave an invocation. She then said: "The first chapter of Joshua rings full and clear in its tone to all of God's people. 'Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.' I don't know, after reading this passage, how any human being can believe and not be strong. I have so much faith in God, and I believe if every man and woman would have faith they could be strong. If we are spirit, as your good lecturer of the morning said, why can we not make of ourselves strong and noble people. Women have been taught to be weak, and not to think; they have been taught to be dependent upon others. Can the stream rise above its source? I do not wonder that men are not stronger, when we know they are born of weak woman. In the past it has been taught that the children have inherited all characteristics from the father. Now we are taught that boys inherit from the mother and girls from the father. So when we see good, grand, noble men, we know they had good strong mothers; when we see good, strong, courageous girls we know they had noble fathers. I feel we should build strong and noble characters."

"We talk a great deal about heredity; we feel sin is a disease, that the sinner is not responsible for his sin, and we try to trace it to his mother. If she has always tried to do the best she could, and we can't find any fault in her, then we say 'Who was his father?' If he was a man who lived a noble life, then we go to the graveyard, and try to lay the fault upon some of his ancestors. We try to lay the fault to some one beside the sinner."

"But, my friends, I believe the longer we live, the older we grow, the more we shall find that environment has a great deal to do with it. We can take a child from the slums and place it in beautiful surroundings, and develop a beautiful child. Environment is a mighty force. As we grow, we realize that we are responsible for and make our own environment. If we unfold the good, the beautiful, the strong, that will enable us to live beautiful, clean and holy lives."

"Man must be obedient to the higher laws of nature—spiritual laws. The children of God must turn their souls Godward. If we wish, we can have our souls so divinely attuned that we can hear the heavenly music, and it will make of us a power which will bring a glow to every other human soul. We cannot lead souls higher than we are. We must obey the voices when we hear them; we must bring ourselves into obedience with the highest law we know. The man or woman who has moral courage, faith in God, who hears the voice of God and obeys it, is a success—the divinest success that can be attained in this life."

After a musical selection by Mr. A. J. Maxham, Mrs. Minnie M. Soule gave demonstration of the continuity of life. She said:

"You are all hungry for a word from the loved one who has crossed the river, and the loved ones are just as anxious to give you a loving message. I hope that I shall be able to give many to you on this occasion." Then followed a test séance which was very interesting and much enjoyed by all.

Aug. 6.—A conference was held at 2:30 P.M. The topic of the day was upon the "Bible," as at a former meeting. The following took part: Mr. Piegin, Mr. Steadman, Mrs. Lewis, Mr. Mazon, Mr. Nickerson and Mrs. Mears. Mr. A. J. Maxham sang several selections.

Aug. 7.—The day was cloudy and we had to meet in the Arcade. A large audience was present to once more listen to Mr. J. C. F. Grumbine. He took for his subject "Spiritual Gifts; or, the Power of the Spirit." Mrs. Soule gave loving messages to the waiting friends. The communications were all recognized.

Aug. 8.—A large audience gathered in the Arcade to listen to the lecture by N. F. Wynn, who took for his subject "The Spiritual Movement in the Light of Present Limitations and Future Possibilities." "The limit of religious thought is reached. There has been a wonderful change in the religious field in the past few years. The limit of scientific thought upon the material plane has been reached. Physical astronomy has not half unfolded to the astronomer what it contains. There is a great deal of speculative science. The scientist upon the material plane who goes so far and no farther is in the bondage of self-conceit. As the limit in the material has been reached, you must reach for something higher. Genuine phenomena will always be needed as long as the planet is inhabited, but we must progress. One word in regard to love and friendship. If people have anything against me, I want them to tell me of it now; if they have love and a good word for me, I want them to tell me so while I am upon the earth. Many a man seeks a medium to receive a communication from his darling wife, but he never took the trouble to call her 'darling' while she was with him here. The death of people seems to increase our love for them. Oh! my friends, tell your wives and families that you love them now, and seek to communicate with them

while here. The future movement of Spiritualism will be the unfolding of the spiritual sight; you will see them and speak to them in all their radiance; you will become filled with the light and glory of spiritual love. The hope of the world, of all conditions, depends upon the evolution of the unfolding of the spiritual movement. Unfold your spirit, and let the light in, and put yourself in rapport with spiritual things, and material disorders are silenced forever." Mrs. Minnie M. Soule followed with messages, which were all recognized. Mr. A. J. Maxham closed the meeting with singing. This was Mr. Maxham's last appearance this year, and many were the regrets expressed because he was not able to remain with us through the season.

Thursday, Aug. 9, was the opening day of the Woman's Congress, and certainly the weather was all that could be desired. The Auditorium was handsomely decorated with yellow and white, and flags of all nations were in evidence. The motto, "Unity in Diversity," held a prominent place over the platform. At the regular hour, 10:30, the meeting was called to order by Mrs. C. P. Pratt, President of the Congress, who in a few well chosen remarks greeted the friends, and welcomed them to this, the fifth annual Congress of Women. Mrs. Kate R. Stiles was then introduced as the first speaker. She said in part: "Woman has not yet taken her true position in the world; she has not yet developed within herself the possibilities that belong to her. We speak of the coming woman, we feel she is already here; but when she arises to the possibilities within, she will take her position where she belongs."

Mrs. Rachel Walcott, of Baltimore, Md., the next speaker, said in part: "I am glad the time has come that men and women must cooperate to be able to reach the highest attainments. It was always designed that they should stand together, and I see at no distant day when they will cooperate upon all platforms. Woman must take her position with man before we can have a perfect whole, therefore we hope from this Congress a wave of womanly thought will go forth that will assist woman to her right position." The Ladies' Royal Baido, Mandolin and Guitar Club then discoursed sweet music. The ladies of the Club are: Lione Davis, Selma Ball, Alice Williams, Bessie Logan, Bertha Wilkins. They have been engaged to play during the entire Congress. An invocation was given by the talented young reader, Miss Alida Donnell, of Chelsea, Mass. Miss Susie Clark was the next speaker. "A Congress of Women—of noble women, of wise women, of young women—I am not going to call any of you old women, because we are spirit and therefore always young."

"Much has been said of the new woman. The womanly element must lead the way in all emancipation. Woman has been enslaved for ages, but gradually that spirit within, that could not be enslaved has at last risen to assert itself, and woman is to be free. Women are interested in everything pertaining to life, but the grandest, noblest type of womanhood is the mother; whether found in the palace or hovel she is ever faithful, giving forth her strength, her life if need be, for her child. Some one has said, 'When God got tired of making everything else, he made a woman.' A time is coming when there will be a new woman, one who is nevermore ill; one who never knows disease; she will at last come out of her crystal. This woman, a winsome, loving woman, who has placed all morbid appetites under her feet. She is willing to aid and assist her neighbor and do all she can to make life beautiful. We have convened in a good time, because a new cycle is about to be born, the sixth cycle. The star of this new dispensation will have six points, and it will be for the advancement of woman. It takes three hundred years to prepare these stars, and the warfare and bloodshed at the closing of the nineteenth century are a part of the great whole. It has been predicted that a new Messiah will come in the form of a woman on the shore of the Pacific coast. Perhaps we can become angels of preparations, and can assist in the unfolding of the sixth cycle. We must make more use of our opportunities; we must deepen inward to grow in soul-culture; we must become cheerful, earnest women, and work for the advancement of humanity."

Miss Marie Walsh spoke in part as follows: "Woman has no wrongs to avenge, she has only to come to herself to take her place. Woman has only to find her soul, and she can emancipate herself from all ills. As we grow stronger in our thoughts, the better able we will be to express ourselves. Woman must cast out fear ere she can come into the realization of her own soul." After a musical selection Mrs. Minnie M. Soule was introduced. She said: "While I listened to the friends, I wondered after all the obstacles had been removed, and there was no more need to fight for freedom, all people were free, what would there be for us to do? We must remember that all women cannot preach. Must we not think of the toiler, the laborer, the one who works in the kitchen? Do we not realize that there is an independence in the women who go about their work in the kitchen with cheerful hearts and willing hands? They are as great, if they are truly good, as though they were preaching to the multitude." Mrs. Stiles closed the meeting with benediction.

Thursday afternoon the meeting opened with music by the Club; Mrs. Minnie M. Soule gave an invocation. Mrs. Mary A. Livermore was introduced as the lecturer of the afternoon, and all listened to her with rapt attention. She took for her subject, "A Dream of Tomorrow." "There are occasions when vessels of war are sent to sea under sealed orders. The captain does not know his destiny; he is not allowed to open his sealed papers until well out to sea. He then opens only one paper at a time, carrying out every detail before opening another. He is told what to avoid, where to get supplies, where to dispose of his cargo, where to sail, what waters to avoid. All is provided in his orders. The sailors do not ask questions in regard to orders; they watch events, and gain what knowledge they have by observing the places they stop at, what supplies are taken on, etc. Now, something like this has been the career of the human soul. Man has come into life out of mystery, and he continues in mystery; but every people in every generation lift the world, be it ever so little. The seer of the time looks down over the turmoil of the past, and predicts a grander, nobler, higher future than ever before. The world has always carried this dream of to-morrow in its heart, and has always reached out for more light, with the thought that all in good time would come right. The man of to-day is not only better, but he is about developing his sixth sense. He is in his infancy."

"The man of to-day has surrounded himself with all kinds of labor-saving machines, making wonderful advancement since he built his first boat. Man was undeveloped when he first came to the world. To-day he has conquered the elements, and made subservient to his use the wild animals. We use electricity, and do not fear it. The last fifty years have been so-called golden years. And now the time has come when we must have better bodies; we must conquer bad habits. We must say, 'I am a soul, and I live in my body—I will be free.' I often think if a man uses tobacco, his wife should use it too; if he is fond of alcohol, his wife should use it also. Let us do away with all animal indulgence."

Thursday evening an informal reception was held in the Temple. The Committee of Arrangements and guests of the Congress were present to greet all who might come. The ladies were in evening costume. There was music by the Club, a piano solo, and vocal selection by Miss Ella Robbins; Miss Alida Donnell, recitation, "Christmas Star," and Mrs. C. Fannie Allyn improvised a poem.

Friday morning, Aug. 10.—Meeting opened with music. Miss Donnell favored us with a fine reading. Mrs. Allyn was introduced as the speaker of the morning. After reading a poem, she spoke of freedom and woman in general, not taking any stated topic for her discourse. "I am glad, under the circumstances that exist, with warfare and bloodshed on every hand, I am glad we women are not responsible. I am glad that at last we begin to see the necessity to build from the bottom up; formerly we have built from the top down. Every soul who is interested in the human race is interested in the now. Those who are only interested in the beyond ought to take a round-trip ticket. He who saves a life is better than he who takes it."

OVARIAN TROUBLES.

Lydia E. Pinkham's Vegetable Compound Cures Them—Two Letters from Women.

"DEAR MRS. PINKHAM:—I write to tell you of the good Lydia E. Pinkham's Vegetable Compound has done me. I was sick in bed about five weeks. The right side of my abdomen pained me and was so swollen and sore that I could not walk. The doctor told my husband I would have to undergo an operation. This I refused to do until I had given your medicine a trial. Before I had taken one bottle the swelling began to disappear. I continued to use your medicine until the swelling was entirely gone. When the doctor came he was very much surprised to see me so much better."—MRS. MARY SMITH, Arlington, Iowa.

"DEAR MRS. PINKHAM:—I was sick for two years with falling of the womb, and inflammation of the ovaries and bladder. I was bloated very badly. My left limb would swell so I could not step on my foot. I had such bearing down pains I could not straighten up or walk across the room and such shooting pains would go through me that I thought I could not stand it. My mother got me a bottle of Lydia E. Pinkham's Vegetable Compound and told me to try it. I took six bottles and now, thanks to your wonderful medicine, I am a well woman."—MRS. ELSIE BRYAN, Otisville, Mich.

If that is so, we should settle our troubles by arbitration, and save life. The time is coming when we will not need war. This is part of woman's work.

"Until we have decent homes, honorable parents, we shall have war and rumors of war. We are learning the intrinsic merit of the human soul, and we are not looking for what you believe, what is your creed. We want good mothers and fathers; the boys and girls are not born because they want to be; therefore we must learn of environments and conditions. Let us remember we are preparing the mothers of the future, we are educating the voters of the future. We want love and kindness; just as long as you use force you will have wars; just as long as mothers bribe their children just so long you can bribe a man. Civilization means justice to the meanest thing that ever lived, it means the unfolding of woman. The working boys and girls are really the pillars upon which we stand. Shall we not go into the workshops and teach the girls the sacredness of motherhood? Shall we talk of heaven while murdered infants are telling their story in pain?" Mrs. Allyn closed her lecture with a poem; she received an ovation.

Friday evening a Grand Concert was held in the Temple, under the auspices of the Woman's Congress and directed by Mr. and Mrs. Rodenbaugh. This was in the form of a society minstrel show, and all took their parts admirably; the talent was local.

Friday afternoon, Aug. 10, Mrs. Anna C. Shaw was introduced as the lecturer of the afternoon; her subject was "Woman's Emancipation Essential to a True Government." The meeting closed with music.

Saturday, Aug. 11, was the last day of the Woman's Congress. The meeting opened with musical selections. Miss Alida Donnell of Chelsea gave a recitation, "When Jack Comes Late." Mrs. Pratt introduced Mrs. Cora L. V. Richmond. Mrs. Richmond had the pleasure five years ago to open the Congress. After an invocation by Mrs. Richmond she said in part: "We have chosen one word for the subject of our lecture to-day—'She.' You have heard all about 'He.' He has told himself in books of the past, in histories, in everything. She is here to-day to tell her story. Woman dominates when the innermost depths are stirred. She is the mother of all life and governs all things that have birth. If you examine the heart of a lily or rose, you find the same principle underlying and working there; they are but the expressions of the twofold manifestation of life: the feminine element of birth is predominant. Truth is not complete without the unity of the masculine and feminine. The great Godhead is dual, and it belongs to all possible life. We must remember the little girl born in China and India is often deplorable. She has no existence except through the masculine. However, she is the empress of China, the executive head. She does not wish for invasion. She objects to the missionaries, and, although she may not have given the order for war, she is pleased that they are fighting. She loves to be an empress and will not abdicate until death steps in and dethrones her. She is very much in favor of all the arts and is forward in the spiritual unfolding of the world. Mothers who have sent sons to the war are in the Light of Evolution." Mr. Blinn has an easy address, is fluent in speech and orate in language—a promising young platform speaker who will be in demand. Evening—Mrs. Lulu Billings Eddy gave a musical concert in the Temple to a flattering audience. She sang in the trance state, the controlling spirits singing in a foreign language. She was supported by the Schubert trio and by Mrs. Mason, vocalist.

Aug. 12.—Mr. Albert P. Blinn, our clerk, delivered a well received address upon "Man in the Light of Evolution." Mr. Blinn has an easy address, is fluent in speech and orate in language—a promising young platform speaker who will be in demand. Evening—Mrs. Lulu Billings Eddy gave a musical concert in the Temple to a flattering audience. She sang in the trance state, the controlling spirits singing in a foreign language. She was supported by the Schubert trio and by Mrs. Mason, vocalist.

Aug. 13 a conference was held in the Temple, the people discussing subjects suggested by J. Clegg Wright's lectures. In the evening, at the Pavilion, a "coming out party" was held in honor of Miss Edna Cook, from Hartford, Ct., a special favorite at Lake Pleasant.

Aug. 14, Prof. William M. Lookwood of Chicago began his course of lectures and special lessons, which will continue through the week and part of next week, ending Tuesday, Aug. 21. Mrs. Lookwood is also a welcome visitor here. The attendance is very gratifying to the management, every day rapidly swelling the number of campers and visitors. The annual meeting will be held next Monday, Aug. 20. The Ladies Improvement Society held their annual fair Aug. 14, 15, 16. It was a success.

Have you Eaten Too Much?
Take Horsford's Acid Phosphate.

If your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

Society Notice.
The members of the Harmonical Society of Sturgis, Mich., (incorporated), are hereby summoned to attend the Free Church in that city on the first Monday in September, at 2 o'clock P.M., for the purpose of electing officers to serve during the ensuing year, as required by law of the State of Michigan.

THOS. HARDING, Sec'y, pro tem.
Sturgis, Mich., Aug. 10, 1900.

Movements of Platform Lecturers.

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

Edgar W. Emerson will be at Clinton, Iowa, Mt. Pleasant Camp, from Aug. 17 to 27. Will also be in the West to hold engagements until October. Address care of J. B. McCarrall, Ottumwa, Iowa.

The Ontario Healer is now located at the Star Lake Hotel on the Canada Atlantic Railroad, sixteen miles east of Parry Sound, Ont. The diseases that have been cured and the manifestations given through this medium are wonderful. For terms and board write Hawie Mulhern, manager, Maple Lake Station, Ont.



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The Original and Genuine Worcestershire.
All successful cooks use LEA & PERRINS' SAUCE to get the most delicious flavor for soups, fish, meats, gravy, game, salads etc.
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JOHN DUNCAN'S SONS, AGENTS, NEW YORK.

Lake Pleasant, Mass.

Tuesday, Aug. 7.—The course of lectures on "Mediumship," by J. Clegg Wright, is attracting the attention of many of the best thinkers here. Mr. Wright, with blackboard, maps out the brain, and shows how spirits touch certain cells to produce inspiration, the trance and personal descriptions of spirit people; how they are able to give names through some mediums, and why they cannot through others.

This afternoon Mrs. Carrie E. S. Twing gave her last address. It was upon the subject of "Suggestion." She treated it in a practical manner, and applied it to right living, closing with an earnest appeal to all to rally to the support of Lake Pleasant Camp Meeting, predicting a bright future to this great center of spiritual light, if all give it their hearty support.

An enthusiastic conference was held in the afternoon yesterday. Prof. Coombs of Boston led off with a sketch of the astrological interpretation of parts of the Christian Bible. Mrs. Webber voiced beautiful sentiments upon the higher spiritual life. Mrs. Farrar, under control, gave practical advice; Mrs. Shirley delivered some emphatic remarks upon right living; Thos. C. Budington, with special emphasis, dwelt upon the immanence of the universal intelligence in nature; J. Clegg Wright made an historic sketch of ancient astrology. Others spoke, and interest was intense to the close. This evening Mr. Wright, in the Temple, gave his third lecture on "Hallucination," showing the fallacy of those who claim that all trance mediums are hallucinated. His lecture showed that the so-called scientists are the ones hallucinated on this subject.

Wednesday, Aug. 8.—J. Clegg Wright talked to his large class upon "The Faculty of Causation and its Relation to Clairvoyance." He gave valuable advice to mediums as to the best way to develop mediumship. He emphatically warned them not to go to so-called professional developers, but to retire to a quiet room at the top of the house, and sit alone with pencil and paper and give way to whatever thoughts floated through the brain.

Mrs. Carrie E. S. Twing left this afternoon for Vicksburg, Michigan, Camp. Her services here have brought into the treasury of the Association more than double the amount of her compensation. Mr. Wright delivered another of his scholarly lectures to a good audience. At 8 P.M. this evening Thomas C. Budington of Springfield delivered a lecture in the Temple on the subject "Creation by Evolution."

Aug. 9.—To-day Mr. Wright talked to his large class upon "The Reliability of Mediumship," and explained how to get truthful messages. In the afternoon a stirring conference was held upon "The Inspiration of the Bible." The speakers participating were Mr. Williams of Utica, Dr. Spaulding of Worcester, Mrs. B. F. Farrar of Springfield, Mrs. Webber, Mrs. Lincoln, Mrs. Howard, Mr. Magoon and J. Clegg Wright. This evening the Schubert Quartet gave its annual benefit concert to a fine audience. They were assisted by Albert P. Blinn and Mr. Wallace.

Aug. 10.—Mr. Wright gave his last lesson to his enthusiastic class this morning. These lessons have been of great benefit to the hearers, and will long be remembered. This afternoon he delivered his last address—a powerful and instructive effort. Mr. Wright leaves to-night for Queen City Park, Vt., camp-meeting. In the evening the annual association ball came off in the Temple; a large party danced for several hours to the music of Mr. Milligan's orchestra.

Last Monday evening a good old-fashioned sing was enjoyed at the Budington Cottage. Mrs. Worster, of the Schubert Quartet, presided at the organ, and people gathered in numbers on Lyman street to join in the songs once sung by our fathers and mothers. The cetylene gaslights produced by the new lamp, the location of T. C. Budington—lighted the street so that all could read the words in the hymnal.

The hotel managers are pleasing their patrons, and the great dining hall is filling up rapidly. We are obliged to omit the list of guests for want of space.

Aug. 11.—A stirring conference was held over the claim of one, Mr. Magoon, who announced himself as an incarnate god. His claim was not accepted by any of the speakers. In the afternoon Mrs. Belcher conducted a good Lyceum. A number of children were present and many adults were spectators. Evening—Miss Nahar of Brooklyn gave a dramatic recital of special merit. Her personifications were of a superior order, bringing storms of applause from a large audience. She was assisted by Mrs. Severn, pianist; Mr. Charles Bickford, violinist, and Mrs. Louise Oliver of New York, vocalist.

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Verona Park.

Tuesday, Aug. 7.—Mrs. Tillie U. Reynolds gave two fine discourses, her morning subject being taken from the opening song, "Let By-Gones be By-Gones." Her speaking is very gratifying to the listeners, and her messages from spirit Winona come with such ease, gentleness and truth that all are delighted. This little Indian spirit has found an abiding place in all our hearts. The Ladies' Auxiliary Entertainment advertised for Wednesday was postponed to Saturday evening on account of the rainy weather.

Thursday, F. W. Smith of Rockland, gave the morning discourse on the subject, "How to Get the Most Enjoyment Out of Life." He was much gratified at the expressions of approval received at the close of the meeting. In the afternoon Mrs. Reynolds spoke from a text given by Mr. Thomas Fowler, and found in Mark xvi:17-18. "And these signs shall follow them that believe, they shall speak with unknown tongues, heal the sick, cast out devils," etc. The influence who gave the address had formerly been a clergyman who lived to be very old, but never understood spiritual things until he passed into spirit-life. He regretted exceedingly the wrong ideas he taught in earth-life. He stated that many persons are now so gifted and protected by spirit-power that they can handle fire, cast out evils, speak in unknown tongues, walk among poisonous growths, and still be entirely unharmed. Verified messages followed this interesting lecture.

Friday Mrs. Reynolds spoke on "Reformers." "The tiny raft inaugurated the greatest reform the world has ever seen. The best work of reform is that which clasps hands with all humanity. We should learn what love is, and then live it. The world will never be reformed until man shall reform himself." At the close of the lecture different subjects were given for an improvised poem, all of which were woven in. The speaker is wonderfully gifted in this direction. Invocations, messages and delineations are frequently given in rhyme.

Saturday was children's day. Winona gave all the children personal delineations of character, showing the natural tendencies of the mind, how they should be trained, and what was needed for the physical development of the body. A fine literary and musical entertainment was given in the evening, Mrs. May Burton of Boston, our organist and singer, taking a prominent part.

Sunday Mrs. Reynolds's discourse was an answer to the question: "What is Life, What is Death?" "Death is the best friend humanity can have. Theology has taught us to call it hard names. We should aspire to the grandest achievements in life, and by patience and perseverance we shall attain them. What was once considered an enemy is now called our friend. We are the creatures of habit, and if we overcome evil tendencies we are honored victors; but it is of no particular honor to temperate if he has no inclination to be otherwise. We should try to learn the great lesson, 'Know Thyself.' Mediumship is not confined to Spiritualists. Many are guided and assisted by the unseen ones who know little of Spiritualism." From several subjects an excellent poem was improvised. In the afternoon the subject was "When You and I Shall Know." It was taken from the words of the song sung at the opening. "To know for a certainty that our loved ones live in another life is the grand source of happiness. Man is the only animal that bends the knee to supplicate. All other animals stand erect in their supplications and praises to the great Over-Soul. Mothers should educate their children in reference to those great truths regarding the origin of life, instead of leaving those vital questions to be answered by the low and the unenlightened. The knowledge of the presence of arisen ones is a great restraining power to evil doing." Mrs. Reynolds goes to Lake Pleasant in a day or two, leaving behind her many friends and pleasant recollections. F. W. SMITH.

Local Briefs.

BOSTON.

Odd Ladies' Hall, 446 Tremont street.—Sunday, Aug. 12, all three sessions were well attended. Great interest and spiritual power were manifested. Those assisting: Messrs. Hall, Whittemore, Thompson, Griffith, Hersey, Cohen, Ward, Taylor, Gould, Mesdames Hall, Mack, Stackpole, Grover, Akerman, Johnson, Thoms, Strong, Gutterrez, Miss Perkins, and many others. BANNER OF LIGHT at the door. Meetings all summer.

Commercial Hall.—Mrs. Nutter, President.—Aug. 12, morning session opened with singing, reading and invocation by M. Brehm. A large and harmonious circle was present, each and every one receiving a message. Mediums taking part: Mesdames Weston, Nutter, Brown, Bird, Douglass, Burnett, Miss Willcomb (the child medium), Dade, Wheeler, Burrell; Messrs. Ibel, Baker and Jackson. Miss Chapman, pianist.

Spiritualist Camp-Meetings for 1900.

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

AS THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the MANAGERS will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the PLATFORM SPEAKERS will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Canandaigua Lake Free Association, Lily Dale, N. Y.—Opens July 13 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 Swampscot.—June 3 to Sept. 30.

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

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

Vicksburg, Mich.—Aug. 3 to 28.

Ashley, O.—July 29 to Aug. 19.

Maple Dell, O.—June 27 to Sept.

Columbus, O.—July 1 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 19 to Aug. 26.

Ottawa, Kan.—Aug. 8 to 13.

Freeville, N. Y.—July 29 to Aug. 26.

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

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

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

Marshalltown, Ia.—Sept. 1 to Sept. 16.

Haslet Park, Mich.—Aug. 2 to Sept. 4.

Nebraska State Camp, Crete, Neb.—Aug. 16 to Aug. 26.

Temple Heights, Me.—Aug. 11 to 28.

Etta, Me.—Aug. 31 to Sept. 9.