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SPIRIT WHISPERINGS.

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, Down 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 gladsome home and its own true worth, For the path thou art treading I once have trod.

Heaven is another name for Peace,

And it led me at last to the place of my God.

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 bringeth us back to the friends we love. Our lives are with them much more than above,

I bear no harp save that whose tone 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, 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 ve 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 form of clay doth my spir.t 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 ih 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 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

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 It may have to appeal to a different faculty of sometimes the whims of the majority. Man with startling clearness, and again partial and broader relation toward form, with the Egos of

Homo, but that is all the change possible to in- | himself recognizes an individual life outside | incomplete, because at best the faculty is | its nations coming and going, month by month, because children of the divine.

ing. 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 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 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 apart. 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 according to conditions. The power of Ego shaped its destiny which was not cool reason, ze of Man. We therein claimed that Ego is 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 knowledge, then Ego as God Junior was not dependent on mortal brain, for even in earth life he witholds 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 | tions of Ego's own individuality. And here grasp details of Ego's higher and fuller life his tory. The work before the student reader and the writer is to follow Ego into vibrations be yond school taught mortal sense and evolved reason for a brief hour, and we soon find eviinstrument of skilled inventor. And our task dence that this Ego life and intelligence not 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 outoriginal capital, they can yield no more energy side and beyond even the dead matter of the in vivid reality. This is the record of intelliscientist necessarily demand yet more sensitive instruments and specially trained intelligence than the wireless telegraphy of earthlife. 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 record for himself if he will but cultivate his nationality is permeated with intelligence, own faculty. their citizens must learn mutual expression before they can exchange thought. This is granted as a matter of course. But we must important we must draw a line between mole-Ego atom. As mortals we have never sought, molecule of the planet. The planet is a sensior even deented it possible, that we might com-

of Egos necessarily gathering experiences. The individual freedom of every Ego is warped. dead than the atoms of which it is composed. I twisted and confined to the necessities and

manifested selfhood.

telligent atoms, eternal in active existence, himself in the gatherings he calls nations. cities, and every partnership down to the mod-There is a point in vibratory action up to ern trust company of to-day. A nation is recwhich Ego appeals only to the sense of hear ognized 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 individual-"sight." But when sight becomes blind, and ity, no matter how many single citizens come the machine that grasps vibrations beyond 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 the belated physicist and inquire if Homo has 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

> 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 son, is worthy of careful study. Unfortunately say, Homo cannot sense either God Senior or | we have but little data from other than human 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 spinits. 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 unparticled atom or unblended Ego. We have been tracing Ego as in form life from the vibrating atoms of Cos- | frenzy of excitement, if the form have such a mos up to Homo in earth life. Everywhere | tendency or if conditions compel. But as we Ego was manifesting a blended sovereignty, look back through a long series of years we with intelligence always manifesting itself always discover that something molded and took for our text when recently exploring The has thus been dominant in all below man, and but a tendency born of the faculty or sense now we have to explore regions where science ever alive, and active within the entire limit of itself gasps for breath, and see if Ego is at home there also.

Psychometric sensitiveness, the pet hobby of J. Rodes 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 we noted that intelligence was just as active | reason cannot follow. But psychometry shows without brain. We saw that if to know be 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 vibrato-day in our present earth-life we have but to watch such mortals as have, however imperfectly, learned to so concentrate as to silence merely inreaches to a control of form, but outreaches and knows facts impossible to

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 gence 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 apprejudiced investigator. The point here specially noteworthy is that Homo can thus hear the tale and make the

It is when we have reached the level of manhood in our investigations, and would outreach beyond the lordly mortal brain, that we begin keep it in mind as a factor in our exploration to discover that Ego's powers are not limited beyond present boundaries. And as still more by human form. This faculty outreaches to every molecular organization. The planet is cular intelligence and that of the unblended but a molecule of Cosmos, and Homo himself a tive, and records the happenings to her solar municate with Ego in his own atom life. We mother in magnetic pulsations, that science is have dealt only with molecules, and, with the striving to read by the candle light of reason. absurdity of ignorance, have always dealt with It is when Homo drops reason and uses the these molecular gatherings as if they were sin- | inner light of Ego, that he discovers and manigle individualities. We have loved, hated, pun- fests a power which to reason is impossible. shed and rewarded these molecular gatherings Let the mortal try the experiment. Here, for as if they were eternal individualities. The instance, is a photograph never seen or touched universe is itself but a gathering of molecules, by the one it represents. The parent sun has, with different individualities of attraction and as we all know, imprinted features and form. repulsion, blending into infinite variety of but the universal intelligence has flashed in that ray of light a biography of that form, per-Each system of suns and planets is composed | feet 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

it a few generations of exercise, and Intelligence will voice truths that science cannot prejudices with mutual jealousy and hatred.

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 rythmic 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 unavowed spirit-control. Yet the name of J. Rodes Buchanan, and that of his co-worker, William Denton, will be reverenced by all future workers in this untilled field.

This sense, being shared by lower, and indeed in measure by all forms not dominated by realives. 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 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, history and experiences as much as the city and the nation. Ego comes and goes. I be lieve 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 that Ego departs, and his place is perforce taken by another and another, to the very end. | make a few extracts: The civic records which we call memory are not placed in safeguard of reason, but are left thou hast placed us in. We bless thee for the under absolute control of the intelligence which knows. This is, as we all know, the rule of such varied fire, and all day pouring down form life with Homo. Startling as it may their glad effulgence on the ground. We thank seem, we find, by comparing him with the thee for the scarf of green beauty with which larger form life discerned in city and nation, that one Ego can only dominate for a time, whereas the activity and the experiences of | foodful earth, and for the rich promise of the 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 thee that we may suffer from these things unour present beliefs. The Ego of boyhood is til, greatly ashamed thereof, we turn from surely not the Ego of manhood; and whether | them and lead glorious and noble lives. Ego shall play rascal or benefactor to other pulsion. It is form which is subject to heredi- weary frames, may we spend eternity in the tary influences, and whose conduct we watch. progressive welfare of thy children. And here The lover is, perhaps for a whole life, a wor- difficult paths and strengthening our hearts. shiper of many different Egos, who have, one So may thy will be done, on earth and in by one, dominated the same loved form. Par heaven." ents 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 also the commendation of other religions.

barely alive in the human form of to-day. Give | in a universal brotherhood that remains silent because form life is still exhibiting its ignorant

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 anear.

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 't was 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 minislike every other form. His form has its civic | ter of the traditionalist order makes a praver 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, Uniexperience of a few months, whilst the form | tarians, Spiritualists and others who take the life may continue three or four score years. | Nazarene at his own estimate and regard him But in every form life where intelligence has as a prophet, the case is different; it is not become active there seems to be an Egc, who only an instance of ignorance, but discourtesy. at the particular moment is a dominating fac- | As an instance of a true and inspiring appeal tor in its every day experience. Presently | to the Great Spirit, the great prayer of Theodore Parker is an instance from which we

> "Our Father, we thank thee for this world heavens over our heads, burning all night with thou mantlest the shoulders of the temperate world, and for all the hopes that are in this 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

"Then when our work on earth is finished, Egos is a question of form, tendencies and com | and the clods of the valley are sweet to our The mother loves her form child, but, as we on earth may the gleams of that future glory have seen, not the same Ego from year to year, come upon us in our mortal life, clearing up the

Such prayers not only meet the commendation of the scholars of the Christian faith, but

QUAKER.

Written for the Banner of Light. A PARALLEL HET WEEN PHRENOLOGY AND PSYCHOMETRY,

BY NAMES GIBSON, THROUGH MES. M. T. LONGLEY.

Ob, 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 mortal ken, Linked art thou to Infulty, 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; Il 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 can 'st 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 hist'ry of the Past, It probes all secrets now. It reads the Future, deep 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 flue 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 findeth 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 its 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 conquests of flitting butterflies, and in receiving promiscuously the smiles of heartless hypocrites. Out of the path are they who barter principle, conviction, virture 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 gladsome dawning sweetens life's labors around many hearthstones 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 scious beings-i. e., from solar beings, solar 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; yea, that his very existence depends on her exist-ence. 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. coner 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 towards the heaven which may be now, as well as at any future time.—The Marion Enterprise.

Spiritual and Meameric Phonomena.

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

The process of mesmeric antrol 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 processalso.

The difference in the quality of the phenomena produced is evidently the effect of a difference existing in the potency or intensity of the ates magnetic attractive and repulsive energy force at the disposal of the operators. The as an effect induced by the reception of an electric current. 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 Mile. Couedon (and other mediume), without the emerging of the intermediary stages illustrated in the mesmeric process, and which fact was stated by the commit-tee 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 consid ered necessary to avoid any possible associa-tion. M. de Rochas has made the further dis covery 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 conscious-ness entails the repassing through all these intermediary stages in inverse order, and is entailed by a reversal in the process of the mes-

meric inducing. The table as 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 processus of the universal conscious life. Phought 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 triunity.

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 exte riorized in the mediumistic process; in the same way as deep subjective mediumistic states are induced directly by discarnate ope-rators, 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 ethereal. 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 repercated to the subject. (See "Paris Photographe.") Dr. Baraduc in his last work has shown that it may impress images on sensitized plates. An American, Mr. Rusk, has shown that these thoughtimages 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 Rögtgen 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 processus 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 our state. 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-conangels, 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 Profs. Richet, 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, curiously, they simultaneously affirm the independence of man, and illogically fail to recognize that 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 cor-rectness 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 thissensor-motor vital force ira-plies 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 con-densed into the projected form of the double. As this vital emanation is shown to resemble electricity in character, electrical law may be olted in further confirmation of the depend ence of radiation on prior mediation, as illustrated in the electro-magnet, which only radi

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 re-semblance of this exteriorized force with electricity be accepted, then it is evident that the polar force of attraction and repulsion protables, and produce polaric disturbances or vioperators.

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

SUBJECTIVE SPIRITUAL EXTERIORIZED PSYCHIC

Superficial States, usually termed Hypnotic. 1st State.—Credulity. Suggestibility. Objectivization of suggested meutal tion of vital sensibility in
images, or visualization. zones, with intervals be-Images, or visualization. 201es, with intervals beRepresentation of sug- tween, from which sensagested foreign personalition repercates to the
ties with accompanying body. This aura traverses
characteristic voice, ex-solids.
pression, attitude, and
handwritings, as in mediumistic control.

1st Lethargy.

and State-Somnambu- The exteriorized aura lism. Physical surround-affects sensitized plates ings are distinct to the inserted in it. This vital normal vision, but sug- emanation may be concen-gested visionary images trated in certain objects, may be added thereto, Dimage then inflicted on and appear more vivid these objects affects the than external objects.

thus explains sorcery.
Also explains healing ef fect of magnetized water, cloth, etc.

2ud Lethargy. DEEP STATES. LIMIT OF USUAL HYPNOTIC EX PERIMENTS.

3rd State.-Induced men- Specialization of the tal and vital connection senses and expansion of of the subject with the their field. The body reoperator. Cessation of becomes sensitive. The suggestibility. The subsubject sees his own vital ject sees only the opera-emanation. tor distinctly, who be-comes luminous to the perception, or things with which the operator connects the subject. The remaining surroundings become indistinct. Memory becomes dis-creted into secondary memory chains.

3rd Lethargy 4th State.—Cessation of Operators sensations re-suggestibility. Memory percate to subject, with leaves recent events and contact. Subject takes on returns to youthful peri-operator's pains, etc. ods (discreting of personality.)

4th Lethargy.

ith State.—Lucidity, i. c.. The subject sees his own intra-normal perception internal organs, or those functions. The memory of people with whom the

5th Lethargy.

6th State.—The same sub-jective phenomena con-repercate to the subject,

from a short distance, with-out contact. The exteri-orized vitality forms into a hand of the subject.

6th Lethargy.

7th State.—These profound The two exteriorized col-states show a progres- umns of vital sensibility sive weakening of the unite into a phantom of particularities, such as vague form of mixed blue the name, etc., pertain and red. It is translucid ing to the external per- and carries sensation: it son, while the conscious- traverses solids. It illuness of individual exist- minates the things it ence as an "I" persists, touches. The reawakening from

the profounder into the superficial states is accompanied by the re-emerging of the memories pertaining to the external person. 7th Lethargy.

8th Stage.-

8th Lethargy. 9th State .-

The double rises in space, remaining connect-ed with the subject by a vital circuit.

The double traverses

walls and goes into other rooms: remaining connected with the subject by a thin line. The double feels cold to the touch.

9th Lethargy.

The double rises in space and traverses the roof.

10th State.-10th Lethargy.

tith State.—The seusa- The double feels contact thons felt by the double with other beings of simi-repercate to and are per- lar consistency, but of difceived in the organism, ferent colors. in which consequently the conscious self re-

11th Lethargy. 12th State.

12th Lethargy. 3th State.—The subject The double tends to asceases to see his double, sume a spheroid or comet-but has the feeling of ex- ary form.

isting in a given point in space. The double remains solely in relation with the operator (through mains solely in relation with the operator (inrough the subject) in the physical world, but sees other forms than its own in the psychic plane. There is a tendency of the subject to pass under the control of invisible discarnate operators, while yet remain-ing under the control of the embodied operator also. Cutaneous sensibility then returns. The subject then sees her physical surroundings instead of sec-Cutaneous sensibility then returns. The subject then sees her physical surroundings instead of see ing the operator solely as before, showing that con-trol by discarnate operators induces higher powers in the subject than can be induced by incarnate

In these deep states the phenomena referred to are not necessarily limited to the particular stage indicated. Reiterated mesmerization tends to quicken the process and facilitate their production in an earlier stage. Nor is the process identical in every subject. process given above refers more particularly to experiments with one subject. With another, the vitality exteriorized around the body and then condensed suddenly above the head into the double, which presented the appearance to the subject of a luminous egg-shaped nebulous sphere, surmounted by a small flame. In this case the subject perceived both her physical body and her double, while the double also looked at its physical body from without. This shows that while the self-consciousness functioned in the embodied self, there was an expansion or extension of self consciousness functioning in the double, which dual functioning of perception will constitute a problem for pay-

This double objected to return into its phys ical body, but was obliged to do so by the operator reversing the process of mesmerization. This double also saw other luminous phantoms like itself, passing through space. It recognized one of these as the spirit of a friend who

had died ten years previously.

It is evident that this vital emanation from man constitutes both the subjective, objective and dynamic phenomens of hypnotism, mes lation have been visible, increasing in density gums, allays all pain, cures wind colic, and is the b merism, mediumism, telepathy, cocultism or and length as time has worn away. We know I medy for Diarrhea. Twenty-five cents a bottle.

magic, witcheraft and screery, healing or mas sage, and the pseudo-secred or mystic phenomena, visions, etc., which are recognized by the Catholic Church, and which are of a similar character to the thought-form phenomena of the occulists. 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 psychologists, 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 sensitives, who were then instructed to watch and describe the process of exteriorization as it oc ourred in the other sensitive, their respective experiences being thus verified and confirmed. Their doubles were projected into space to-gether, and made to separate, and then to meet and commingle. One of these doubles was current projected by an entity who claimed to double of one of his sensitives communed with

spirits. Cahagnet 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. Quæstor Vitæ, 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 nationsthose specially accounted civilized. All is uncertainty, and doubts hedge 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 unless there be a fortuitous change of affairs. Speculation as to the results and the possibili-ties of the future, under the circumstances, is idle. There is an unknown quantity involvedthe 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 munitious of war, the best manufactured, in Europe. The dullest states-men 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 S'ate, then there was a breach of faith with the United States, a piece of scoundrelism which

has now reacted and enveloped themselves.

The train for the uprising has been well laid, the explosion has come. Perhaps the boasted operator.

The exteriorized vitality forms a red column
at the right hand of the
subsets

The exteriorized vitality forms a red column
at the right hand of the
subsets

with them has shown that under these pigthat the Chinese were a half-civilized nation. If so, they were very stupid, for intercourse with them has shown that under these pignalled skulls there are brains, shrewd and ous organization in that city had butchered in with them has shown that under these pigschooled by conditions till they are capable of competing with the brains of the Western na-tions, whose greed has coveted China and sought to make its millions tributaries, as Great Britain did India.

Some fifty years ago occurred the opium war, an episode which made the Chinese wary and put them to observing and thinking. The taproot of the great uprising is this opium war, there being constant stimuli in the policy pursued, since looking to their territorial acquisitions and a final partitioning of the Empire. Hence there has been developed an in tense batred of foreigners, culminating in the policy of extermination. I venture the assertion that the cultured, governmental upper classes of China have a perfect knowledge of the inner moving springs of the governmental policy of the Western nations, in the minutest details. While all other nations have been in profound ignorance, Chinese officials have been cognizant of all the moves on their checkerboards, and have governed themselves accordingly, striking precautionary blows with the idea of warding off national dismemberment and ultimate subjugation. Perhaps they moved unwisely, but we must remember that in their own neighborhood, India stands out an awful example of the rapacity of Great Britain. It is as familiar to the people of the Celestial Empire as elsewhere, how Lord Clive, in 1756, burst in upon India, with a teeming population and fabulous wealth. During countless ages more than 200,000,000 natives had been laborious and frugal slaves to local despots whose treasures were untold and uncountable. At once these treasures became plunder to the invaders and were transferred to England, the amount being estimated at \$2,000,000,000. Doubtless these Chinese know the money fruits England derived from the African slave trade, which competent authority puts at \$3,600 000, 000, a total of \$5,600,000 000, the fruits of sheer robbery in multiform ways, coupled with bru tality and murder. These facts are not un-known to the Chinese. Seeing that Western greed is still lustful with an eye on their country, patriotism, ardent love for their land has aroused a spirit of resistance of fearful import, the end of which cannot be forefold. It is said missionaries have been murdered,

and that the uprising is an onslaught on the Christian religion and Christian civilization I deny that our civilization is in any sense Christian. The world to-day is what it is, in spite of the ecclesiasticism or churchianity which has been dominant these many centuries Consult history, and note the events as they occurred from year to year, from the days of Constantine down, and we will find that the eclipse of morals and the intellect, known as the Dark Ages, was due to churchianity. We will further find that the torch-bearers who first threw lights into the prevailing darkness were not ecclesiastics.

The revolt against Romanism, the so called Reformation, is credited by many as being the mainspring moving the events which marked progress; but, alas! a critical analysis of his tory shows that the factors of progress were outside of ecclesiasticism or churchianity. An awful record of blood and brutality confronts us. The censors of the Boers may have thrown back in their faces this record of the Western nations with its ocean of blood, which, if gathered in a single reservoir, would float the combined navies of the world, possibly its commeroial marine, too.

History is repeating itself in China, whose ideas and institutions have been nursed by many centuries. This, I think, may be said for the Boxers: Their crusade against missionaries and missionary establishments is not the outcome of religious bigotry per se, but chiefly through the dread of foreign political influence, if perchance the Western nations shall obtain a lodgment and partition the Empire. The people fear absorption and assimilation, having no love for these processes as are now in hand in Africa by Great Britain, and in the Philippines by the United States. It is said that coming events cast their shadows before, and it is an assured, patent truth that for years the shadows of subjugation, absorption and assimi

that Great Britian is selfish and ambitious; that during the Civil War she attempted to thwart the success of the loyal arms of the United States, and in devious ways encouraged the rebellion. We know, too, that during the Spanish War, Germany watched for an occasion to intervene. We know that Russia lusts for a larger slice of Asia, its Pacific coasts, that it may have a larger theatre, ultimately to become chief arbiter of the destinies of the world. Greed and ambition are the atimuli

which inspire the allies, fire their guns, and direct their shot and shells.

The Boxers are in battle array, fierce and vengeful for home and institutions. Two oivilizations are face to face; an actute casulat would be puzzled to determine in which the moral element preponderated. Perhaps the outcomes may be less harmful than we fear, and out of the contest may come unlooked for advantages, as there did when the Crusaders from Europe descended upon Asia in hostile hordes to wrest the Holy City and the tomb of the Messiah from the hands of the Mohammedans. These latter had beforetimes made their irruptions into Europe, but they took with their armies a fair knowledge of the arts and sciences, while the Crusaders carried to Asia nothing but besotted ignorance. The Crusaders were foiled in their objects, countduced by electricity which moves railway enabled to leave this earth sphere and visit less numbers dying, leaving their bones to trains, which produces the attraction, repulsion and circulation of planets, may suffice to alter the gravity (polarity) of, and levitate this subject became controlled by a thought-long enough to shed their ignorance and become indoctrinated with Asiatic, notably Arabrations which we hear as "raps," manipulate the earth sphere, and passed through the keys of a typewriter, or other dynamic the second death, and to occupy a higher state, became the seed of civilization which largely pnenomens, when determined by self-conscious Charpignon also says that the exteriorized fruited and changed the face of affairs in Europe and exerted a softer influence in Asia.

So now it may be that out of the existing complexity new and better conditions may arise, for events may take an unexpected turn, those who have started out as destroyers having become builders. Progress has come over dark roads, light from hidden sources, and knowledge from the most unpromising condi-tions. The seething elements of revolution, a further and grander development are in an active ferment. Mind has been unshackled, is less obsequious to the dicta of the "dead past," in a better condition than ever before to appreciate truth, having out the leading strings thrown out by self-assuming leaders in Church and State. So I am hopeful that this twentieth century is to eclipse all past ones, democratize all existing governments, pulverize aristocracy, substitute for the teachings from the pulpit, of the gospel of dogma, the gospel of good deeds and right doing, the fraternity of souls, that human life in the mortal may make of earth a heaven, fitting all for the Republic of the spirit to which all are destined in the economy of existence. In this a limning of the shock of arms has occurred, but with no fancy? Nay, nay; the past is a prophecy that definite results—only butcherings, corpses, and the old earth shall see its peoples redeemed, mutilated bodies doomed to lingering miseries and deaths. Plainly there must be fighting, and more, for Progress is the law of the universe. It is written all over the rock-ribbed earth—it is mirrored forth in the starlit, vaulted sky—the race, in all its myriad tribes, through thousands of generations, attests the law-Progress.

> "There is freedom at thy gates, and rest For earth's down-trodden and oppressed, A shelter for the hunted head, For the starved laborer toil and bread; Power, at thy bounds, Stops, and casts off her hounds." Warwick, R I.

"Mad Imperialism."

Our Needless Invasion of China Vigorously Denounced by Col. McClure.

PHILADELPHIA, June 27 .- The Philadelphia Times says to day, in an editorial under the caption "Mad Imperialism":

"The act of the President ordering the army and the navy to invade China presents the very worst phase of imperialism. It is an absolute declaration of war by the executive without the authority or knowledge of Congress, and it is without excuse because it is not a neces-

cold blood a number of Italian citizens, it would not only have been accepted as a posi-tive declaration of war against this government, but it would have been condemned by the great powers of Europe.

"Had we sent an armed force into Turkey, where thousands of Christians were being butchered, including American missionaries, it would have been an open declaration of war, and it would have been held as without just

provocation.
"This government owns no part of China, and we do not want to seize any of its territory. In this we are in a different attitude from the great powers of Europe. All of them want to possess a part of China, and each is struggling against the other to gain the vantage ground in the coming partition of the Celestial Empire.

"Russia is the most aggressive because her interests are most closely interwoven with China; and England, France and Germany are all jostling each other for the mastery in the contest for the commerce of the East. They have declared war against China because China has given them a pretext and only a pretext, and because they want war to enable them to wrest from China the territory they covet, with plausible excuse.

"The whole genius of our government is at war with this spoliation of China, and ordering our army and navy to invade Chinese territory presents the most offensive phase of imperialism, and one that the country will not approve."

"Seek and Ye Shall Find."

To the Editor of the Banner of Light:

Jones.-Did you read the article "Simplicity s the Seal of Truth" in THE BANNER, May 5? Brown.-I did, and it went straight to my heart, for have you ever heard preaching that all children will be ultimately received into the arms of their loving Father? That savors after truth.

J.-Right you are, and the ancient Hindus were no fools after all, as it seems; how could they ever have come across that story of the lotus, and to worship it, if there had not been some reason for it?

B.—That's true; they only misunderstood it and fashioned it to suit their idolatrous age, as it seems to me; that's all. J.-Now, do you think it will be hard to find

that astronomer spoken of in the article?

B.-I'm afraid, yes. If I were one, I should get the offered information and diagrams by return of mail, rush over to Paris, and have a peep through the big telescope there in the Fair. Why, the spheres, nebulæ or anything nearer than the moon could not escape my notice and come down so close that one might be tempted to stretch out and try to shake hands with those spirits said to live there in

almost the same fashion as we do.

J.—That's a capital idea, and the photographic plate would help to make the thing clearer than anything else. I wonder if they have excursion trains over there?

B.-I don't think so; we have got to pa

tiently wait till the affair is settled by that astronomer, or rather by the big telescope, and shall read the promised revelations afterward in cold type; may be we have to bury our old dreamy notions and learn some new and wideawake facts.

J.-That's what we want! Things cannot go on as now much longer. At all events, when we board the final train we shall have then, at least, a little bit of foreknowledge of the new country. So let us hope that the place of our destination may be in the good sphere where we alight and enjoy the good time coming at ARMINIUS.

Say what you have got to say, not what you ought.—Walden.

For Over Fifty Years

MRS. WINSLOW'S SCOTTING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best

Children's Spiritualism.

A STORY.

Listen, little one, I'll a story tell-How the prize was won In a greenwood dell.

It was in the spring. In the early morn. Dew still tried to cling To the green, new-born,

When I heard voices Of all things that grow, Sing-" God rejoices In us here below:

We will each one sing In our own sweet way Of the love we bring To the world each day."

Again I listened, For I wished to hear Of Love that glistened Like a star so clear.

"My Love is a song Of melody rare; I'll sing all day long To this world so fair,"

Sang little brown bird In the greenwood dell; So sang ev'ry bird In that pretty cell.

"To Love, I must plough," Sang little earth-worm; "I plough, I plough now In the earth so warm.

"I make the earth soft

So the seeds can grow.

By pushing aloft The earth from below." The flowers sang too With breath, Oh, so sweet, That breathed the dell through

On the soft wind fleet. The tree's rustling leaves, The brook's rippling laugh, Each a love-song breathes Which the wood-nympths quaff.

Each one in the dell Sang in his own way; Loving all so well Happiness held sway.

Thus the prize was won In the green wood dell, By all, little one,

Who therein did dwell. To win, is to do Just your little best:

Then Love shines through you, And God does the rest.

Topsy's Story.

Well, children of THE BANNER, I need your help this bright morning. There is a sad feeling around myself that I wish to banish.

Do you wonder why I come to you? Because your beautiful spirits will change my thoughts. into a brighter way. Come closer-let me feel the beauty of your souls.

As I feel the strength, the truth and purity pouring into my soul from yours, I am happy again; selfish thoughts fly far away.

Bless your dear hearts, your mission is great! Bless your dear hearts, your mission is great! of the flesh, bred of time, place and circum stances, and do not militate in any way sad hearts and show us the great Love that is against living the Golden Rule, or loving the ours.

This Love that the Great Power has given you is yours to teach us with. It comes to me now in lovely lights.

The strength I feel darts in red lights, the truth sends a pleasant blue light, and listen, little ones, the purity of your perfect selves comes in a clear white radiance that fills my being with peace.

Would you like me to tell you what you make me feel, as I look into your pure souls?

You make me want to understand God's laws in a way that you will see their beauty with

Do you wish me to tell you another story? We feel so happy together, I guess I will take you into my old home. It is old, for it was built over one hundred years ago. In all the living rooms you will find the old fire-

Would not you like to draw your little chairs up to the kitchen fireplace and watch the great logs send their cheerful light out over your little faces?

We would not need a candle. I guess we could think of stories; we would see pictures in the blaze. Each one would let his own ideas, or little castles, form one by one.

Nowadays the fireplace is closed, and nothing is left but the old brick oven. This oven is full of interest to my little boy. I have told him many stories of the good work it has done. baking golden brown Johnny-cakes, big pots of beane, and many other things dear to a little boy's heart.

As Christmas time drew near the thought came to him that, were he to open the door of the over, he could talk to Santa Claus very much better.

He was very happy telephoning to Santa, often telling him of things he wished for mamma and papa, little sister and all the loved ones:

It was a pretty sight to watch his little face, as in a clear, earnest voice, he would say:

"Hello Santa-are you there? If you please, won't you bring mamma a little clock, and say, papa needs some night-slippers, please? I want you to bring little sister and me some slippers, too. But most of all, dear Santa, bring me a train of cars that run around on a little track?"

This little boy tried to be good so Santa would be happy to please him. But one day there was a naughty little boy crept inside of him, and oh, how queerly he used the good boy. His legs jerked, his hands flew, and his tongue said cross words. Little sister did something that brought the naughty thoughts right up

close. Both were controlled by them. Very soon, however, I opened the brick oven door. It served as magic. That little boy's face looked very sorry. All was quiet and I could see he was thinking. After thinking some little time he put his little head in the

"I am sorry, Santa, I was a naughty boy. I am good now. Please forgive me."

door and talked to Santa Clause.

We had all planned to go to Auntie's Christmas day, for there was to be a tree there. So Santa was told where to go and just what

One day I took the children to the toy store, and very happy they were in getting things to help Santa fill the tree.

A little game my boy bought for a cousin pleased him so much, he wanted to handle it more than I thought best.

One day he sat by the oven with his little table playing with the game when the thought came to me, "I must let Santa take the game before it is solled." So I opened the brick oven door, and when my boy looked up the game WAS gone.

Well, his face was a funny picture-so puzzled and surprised; he could hardly speak. But he is so thoughtful that soon he felt very kindly toward Santa, saying:

"Well, mamma, Santa was in a hurry to get all the things together for the tree, was n't he?"

We all enjoyed taking the train to Auntie's, for the wee man was so earnest and happy over his first tree. His eyes were very sharp, and soon he discovered the game.

He told all the people round the tree about how he helped Santa to fill it, how Santa came into our brick oven to get things.

However, after losing that game, he was very careful not to bring his table near the oven again unless he wished to have his things

He was made very happy over his Christmas presents, getting all he asked for except the

He thought some time over it, then decided Santa would bring them next time, as he had so many children to give presents to, he could n't always leave each one all he wanted.

Dear Sunbeam: I have been wanting to write you a long time. I am always glad to read the little letters in THE BANNER. I have a sister named Ethel. She is thirteen years old, and I am nine. I have a little kitty named Dick; he is so cunning. We live on a farm, and I have a calf named Pinkie. I have a little garden of my own. I have some corn and some potatoes and some peas and lettuce and beats and cab bage; I guess that is all in my garden; and I have three doves. I guess that will be all; so good-bye. From your friend,

Burke, Vt. EMILY G. GRASSETT.

P. S.-Please answer.

Answer to Enigma.

Mr. Editor: The answer to the enigma in issue July 28, is Minnie M. Soule. If any of the readers of THE BANNER would like to know how I get the answers, I will tell them if they will send me their address with stamp for the letter. MRS. R. HOLMES. for the letter.
59 Bird street, Dorchester.

Exceptions.

I feel timid in offering any objection to the philosophy of such a mental colossus as Dr. J. M. Peebles; but when I reflect how liable we all are to err, and that there never can be a superlative perfection on any line of human thought, and that Dr. Peebles-even he-is only relative in wisdom-I know he will forgive me in my unwisdom if I step on his ethical toes and ask for a little more light regarding his strictures of A. B. Gaston's banner article.

For one thing, I am glad that the Doctor has specified the species of what he calls "the rank and file of spirits," and it relieves me that 'the curtain of Diakka" (whatever that is) holds no worse evil than four hundred million rateating Chinamen, etc., etc. But does Dr. Peebles mean that these various peoples he enumerates (rateating Chinamen, etc., etc.) are of the flesh? If he means discarnate rateating Chinamen, etc. et al., then there must have been spiritual cataclysms to so reduce the beings he speaks of to the modest numbers he gives. The Doctor seems to forget that rateating, polygamy, polyandria, etc., are customs fellow man, or breeding such stalwarts as Buddha, Confucins and a host of others equally

as good. Even the vermin-eating races have saving points as well as we, and it seems more than probable that Confucius ate rats and liked them. John the Baptist relished locusts, and even we, the self-righteous white folk of to day, delight in such flesh pots as snail patties, clam chowders, frog stew, water snake fry, and pork in any shape, and practice anything that comes handy, even to the casting of stones at spirit

heathen, without distinction of class. I don't applaud the practices that Dr. Peobles condemns. I condemn them, too, but I can see much good under every colored skin, and in every phase of earthly custom, and I also know that for ways that are dark and for tricks that are vain the white man is as peculiar as any of his pagan brothers, and that the spirits of the yellow, copper colored or black man will aver age just about as well as the spirits of the white

And as to postponed possibilities, as the Doctor calls these "rank and file of spirits," it looks to me as though even we—Spiritualists and our spirit-friends were in a perpetual state of postponement, else everything is ended in finite time. Now about obsession—it occurs to me that "as a man thinketh, so is he." If he thinks obsession, he has it; and if he thinks treedom, he has that, too, for the human being is as his thoughts, and flesh has no limitations that thought cannot pierce. Thoughts are magnets which attract their kind-harmony or

inharmony, just as one wills.

If one thinks himself obsessed, so he is, but he can also be sure that his obsession is but the reflex of his own thought legions and their cloud of affirmative followers.

Harmonious thinking will clarify any obsessing atmosphere, and a healthy stomach is heaven's own matrix, where are bred the rosy thoughts and whole symphonies of creature comfort and jollity.

But there is one thing we may be sure of, and that is, that among all the pagan cohorts Dr. Peebles mentions will be found as many marching possibilities for righteousness as among us (often phariseeing) individuals of this A. D. 1900. J. A. BUNKER.

Some Literary Cats.

Helen M. Winslow writes of the pets of some well-known literary folk in the August St. Nicholas.

It has often been said that poets and artists, as well as the most refined women, are catlovers. There is something about the cats' soft, quiet way, their dignified reserve, their BEING A REVIEW OF THE WORLD'S BELIEFS ON THE

graceful curves, and their artistic poses that appeals to all lovers of the beautiful in nature. Miss Sarah Orne Jewett is a cat-lover, and the dear old country-women down in Maine, whom one loves to encounter in her stories, usually keep a cat, though theirs are only the farmer's plain useful cats.

"I look back over a long line of cats," says "from a certain poor 'Spotty,' who died in a fit under the library window when I was less than five years old, to a lawless, fluffy cconcat now in my possession. I shall tell you of two in particular; one the mortal enemy and the other the friend of my dog 'Joe.' I may mention, by the way, that Joe and I grew up together, and were fond companions until he died of far too early old age, and left me to take

my country walks alone.
"Pelly, the enemy, was far the best mouser of all-quite the best business cat we ever had. with an astonishing intellect and shrewd way of gaining her ends. She caught birds and mice as if she foraged for our whole family. She had an air of responsibility, and a certain impatience of interruption and interference, such as I have never seen in any other cat, and

but I adore them. No matter how tired or wretched I am, a pussy-oat sitting in a door-way can divert my mind. Cats love one so much-more than they will admit; but they have so much wisdom, they keep it to them-

Miss Wilkins's "Augustus" was moved with her from Brattleboro, Vt, after her father's death, when she went to Randolph, Mass., to live. He had been the pet of the family for many years, but he came to an untimely end. 'I hope," said Miss Wilkins, "that people's unintensaid Miss Wilkins, "that people's unintentional cruelty will not be remembered against them." At Randolph she has had two lovely yellow-and white cats, "Punch" and "Judy." The latter was cruelly shot by a neighbor, but the right hand cat, with the angelic expression, still survives. "I am sure," says Miss Wilkins, "he loves me better than any body else, although he is so very close about it. Punch Wilkins. he is so very close about it. Punch Wilkins boasts one accomplishment—he can open a door having an old fashioned latch, but he can-

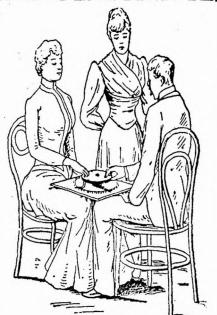
not shut it."

Mr. William Dean Howells says: "I never had a cat, pet or otherwise. I like them on general principles, but know nothing of them." Col. Higginson confesses to a great fondness and admiration for cats; while those who are familiar with Charles Dudley Warner's "My Summer in a Garden" need not be reminded

of the cat "Calvin" and his interesting traits. Mr. Edmund Clarence Stedman is a genuine admirer of cats, and evidently knows how to appreciate them at their full value. At his home near New York he and Mrs. Stedman have "Babylon," a fine large Maltese, who attracted a great deal of attention at the New York cat show of 1895. Their "Kelpie" took a York cat show of 1895. Their "Kelpie" took a prize at that show, and is a handsome, long-haired blue cat. Babylou, like many other Maltese cats, is remarkably intelligent, and is looked upon as quite one of the family. "He thinks he knows as much as any of us," Mrs. Stedman says. "He despises our other cats, but he is very friendly with human beings, and makes friends easily with strangers. He is always near the dinner table at meal times and ways near the dinner table at meal times, and expects to have his share handed to him carefully. He has his corner in the study, and has superintended a great deal of literary work."

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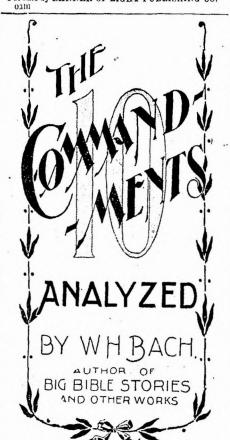
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such as I have never seen in any other cat, and a scornful way of sitting before a person with fierce eyes and a quick, ominous twitching of the tail. She seemed to be measuring one's incompetence as a mouse-catcher."

Miss Mary E. Wilkins also is a great admirer of cats. "I adore cats," she said to me. "I do n't love them as well as dogs, because my own nature is more after the lines of a dog's;

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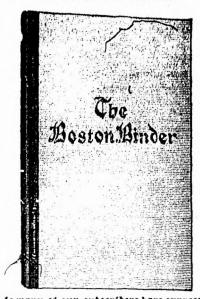
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Banner of Pight.

BOSTON, SATURDAY, AUGUST 18, 1900.

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Going Back Home.

It is the time of the summer hegira from the cities, for thousands of the busy toilers of earth. The trains are loaded with eager, happy people, on their ways 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 playgrounds, 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 re-live many of the events of the far off past, ere they were caught in the maelstrom of business, and compelled to toil 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 wondrous 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, pondering 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 innocent amusement or engaged with some little task ere the time comes for "covering the fire" for the night. The old open fireplace throws out a cheerful light, and makes the atmosphere of the room genially warm and pleasant. The village bell signals that the hour of nine has arrived, and now books, games and 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. There is the old grove in which each spring is heard the sound of the augur, 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 icy arms of the frost king, as winter's mantle of white falls upon the earth. There are the apple orchards in which the favorite tree is at once seen that bore the fruit they most liked, around which each autumn lay numberless missiles 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 | better than thou art now.

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 combined. The old mills are all silent, and some of them are gone forever. Hushed is everything 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 which 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 o'd 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 familiar 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' Mary, are asleep by the river bank, to walk the earth

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 hast 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 re-live 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. events in the lives of thousands. But these affecting 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 parent's house at the command of the soul, and sought expression on earth. While here loves, 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 parents. 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 stewardships, will there be more than apologies and excuses for failures, more than bleak and disfigured landscapes, and ruined homes within which no fires of tenderness are burning, to night and day to keep from being swallowed be recorded? All human beings are only going in peace, at one with humanity, and they have up in the vortex of failure. They were happy | back home as the years of life roll away, and they should so live 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 horrible practice of Vivisection that we have 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 experiences 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 greatest amount of goodness, truth and wisdom, 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; work must be put away. A chapter is read, a true, and the God who gives each mortal being is that mortal's own Soul-Self, who dwells forever 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 wayworn 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 impress thee to love truth, purity and goodness in all of thy doings with thy fellowmen. Heed

Struggle.

The struggles of a human soul to surmount the obstacles that circumstances place in its way are often most pathetle. In the business world, it is a contest of brain against brain, of intellect against intellect, in the endeavor to galn an advancement that will make the individual 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 possible 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 suffering 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 hunger. The granaries of the world are bursting with food supplies, yet millions of human beings on all continents have not the means to obtain even a loaf of bread. What hope have the sufferers that they can overcome the machinations of their arch-enemy-Poverty, what opportunities have they to do so when the produce of the world is harvested for the benefit 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 burden that unjust legislation and human selfishness 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 increased taxation, in the form of struggles with the brown and yellow men of the Orient, came

Yet all of these struggles, grievous and painful 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 emotion, 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 deliberate 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 They are being enacted on all sides to day. We their soulships. The Gethsemane of Jesus is have simply described, all too imperfectly, the portion of every sensitive soul that expresses 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 passing 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 soulwisdom, they will become reunited to their true Soul-Selves, who will enable them to rise above all of the struggles, the griefs, the agonies, the woes of earth-life, and lead them on earned for themselves a place in the spheres where 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

Explanatory.

Mr. Frederick McKechnie'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 white light of truth and goodness. As the 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 dissecting table, and compelled to submit to the torture of being cut to pieces. Mr. McKechnie'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 (Limited)" may not be too close a corporation to for himself. Every human being should read the and spiritual sage. He welcomes a frank comto compare notes.

One of our esteemed correspondents, Questor Vita, speaks instructively to the and should be carefully studied by all who are know it will be eagerly read. It was taken from the columns of our esteemed contemporary, 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 establish harmony, peace and good-will wherever 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 religion into brown and yellow men alike, with Gatling guns and Mauser rifles. They hate the brown men for believing that all governments derive their just powers from the consent 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. Shafter-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 and dive from shore to shore, groups of for them to use in endeavoring to carry out happy men, women and children utilize these their nefarious schemes. The peace of the opportunities to sail by moonlight, wade by world for which Jesus pleaded, and the reign of lights, and sing, laugh or meditate as the of the spirit of which he spoke, are laughed to moods come on. 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 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 sanctity of all life should once more be taught, and the right of all men to life, liberty and the pursuit of happiness should be zealously maintained. 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 communion, should take the lead in this much needed revolution. Let every Spiritualist become 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 Daniels, the astrologer, has been here and their every day lives.

He is peculiar. Gifted, it is said, though 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 forbidding its sale would be effectual to accomplish their 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 prohibition. So long as liquor is made it will be sold; so long as men are created with appetites for it, it will be drank. 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 destruction to everything that lies within their

From the time Adam and Eve, whom Yahweh forbade to eat of the fruit of a certain tree, according 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 human beings seek to produce as perfect specimens of manhood and womanhood, as they now do of sheep, swine and cattle, the human form will come to earth devoid of all abnormal appetites and passions, and will permit the soul controlling it to express itself in the most perfect manner possible. To day a fine racehorse is worth more to a father than a perfect boy or girl. A mother prefers a stylish dress, a laced form, a diet of sweetmeats, to a beautiful baby with perfect health. The gratification of the physical appetites is of more concern 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, cocaine, absinthe, opium, tea, coffee, and other | petrated by the Spiritualists themselves. Genharmful things are taken in large quantities by thousands who loudly preach temperance, and even presume to take the liquor seller and permit each man to study its methods of work | drinker to task for his sins. Many people glut | in jealous bickerings and blatant harangues themselves with food, clothe their bodies exwords of this crudite philosopher of California | travagantly, and load themselves with costly jewelry. Others use the most violent language parison of ideas, and is ever ready and willing in public and private conversation, and are ever ready to condemn the drunkard most unsparingly. These are forms of intemperance that are equally as dangerous and reprehensible as is liquor-drinking. The prohibitionist is Spiritualists of the world from our second horrified when told that he has been intemperpage. The article is a scholarly production, ate in his use of words, when he denounces an opponent as a friend of the liquor curse. We in search of truth. The publication of this should prohibit ourselves from using intoxivaluable essay has inadvertently been long cants of all kinds, and recognize no higher prodelayed, but it is so full of instruction that we | 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 temperthey dwell. When Spiritualism produces such ance through right living and right doing. her monitions and thou wilt be happier and men and women as these, it will become the May true temperance soon prevail over all the

Look well out for the wiles of the rolltician at this time. Bink your party prejudices in the pending election, and vote only for those men who truly represent your principles. Pledge every candidate of all parties to sustain medical liberty, to oppose capital punishment and compulsory vaccination, and to a vigorous crusade against class legislation inimical to the interests of the people.

Grand Ledge, 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 idiocy-and found 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 beautiful, and in rich abundance. The river flows at the foot of the ledge, fringed with great variety of shrubs, plants, mosses, and mosquitoes. A steamer plies between the ledges, fishes dart

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 twenthan are the lives of thousands of human ty-two by thirty-two on the ground. A well beings. The missionary is after the dollars, of soft water, said to be hygienic to the extent even though he pretends to be anxious to save of being medicinal, refreshes us with delicious

draughts of sparkling clear water.

Mrs. A. E. Sheets, the popular orator, is the magic wand that wields the destiny of this camp to harmonious success. But as "it takes two to make a bargain," so she has the essential cooperation of her brother and a rarely united society, making a talisman against all the cankering 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 beauties and attractions of this magical place. Laura Mattock, of Owasso, is Secretary, and a fine helper she is. She represents the cream of the Spiritual Gospel. Mrs. Loe Pryor has done excellent work here, and left a good impression. Mrs. Koffman, now here, is also reaching 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 attraction for next Sunday, Aug. 12. Bro. Hutchinson, of Jackson, has been with us the past two Sundays, and seemed buoyant and happy.

'Inspiration' was the absorbing theme of conference this morning, and many gleams 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 mediumship—a very high recommendation. Prof. I did not test him; rather retiring, never attending the meetings to hear lectures, and is opposed to dancing or card playing. Nevertheless, the new dining-room annex was dedicated last evening, Aug. 6 with the jubilant vibration of the "light, fautastic toe." That is a memory (Brother Dawbarn) that will cross the valley of shadows and light up the chambers of consciousness when we shake ourselves over the musical floor of the Summerland.

Memory has a mission for us deeper and more far reaching than the evanescent glow of a moment conditioned by temporary rates of vibration. From the oradle to the grave our structures 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 Summerland. But we remember vividly the scenes of childhood and striking experiences all the way up 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, aspiration and modes of motion in our consciousness; 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 life I cannot 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 frightened 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, cottages 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 covers the open area 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 impression here last year, and their coming is anticipated 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. Character counts. The abuses often dealt out to Spiritualists, frequently begin in abuses pererally, society respects those who respect themselves. If Spiritualists prostitute their faith, and degrade mediumship to fortune telling, and worse uses, and waste their energies that have neither logic, common sense, nor spirituality in them, they ought not to complain if the world takes them at their own val-uation. If yulgar ignorance is paraded on the platform, as representative of the Spiritual Philosophy, the public are justified in estimating 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 confine 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. LYMAN C. HOWE.

Grand Rapids, Mich., Aug. 8, 1900. Another correspondent writes: The hottest week on record at Grand Ledge Camp. Mr. Lyman C. Howe finished his engagement with ns Wednesday. His tribute to the soldier was listened to by a large and appreciative audi-ence despite the heat. Mrs. Coffman will close ber 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. Ruddlok and Mrs. Martin are still here—all good mediums.

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 conclave. 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 rightthe Golden Rale of Confucious, 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 go ing on during her stay. Her place was well filled by our dear sister, Mrs. Russegue, who noon. Her subject in the morning was, "What Constitutes Greatness?" and that of the after-"What noon, "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 re-marked by many that it was one of the best

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. Russegue 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 inter-course. Mrs. Hand took Mrs. Whitlock's place on Tuesday and gave us a pleasing lecture, fol lowed 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 thun-dered 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 oottage 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. Russegue. Choice refreshments were served, and all seemed happy. Truly it was a delight, ful 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 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 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. Russegue, 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 oottage 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 forencon. The sun came out, and the sports

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 present. 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 care, 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

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 more ally elevating the human race. He emphasized the need of children being born right 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 xcellent 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 ex

The school work is meeting with unexpected success in each of its four departments: Psychic, 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 ation." 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 pleasently 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. Herrick and wife, E. W. Sprague and wife. A chicken pie dinner was bounteously 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. Herrick, 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 associper capita demands of expensive central associ tions. 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 respect ive 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 inspira tion of Ingersoll, created a variation in the usual routine of lectures.

Then we had a little fire alarm which, how ever, 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 Associa-tion 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 phllosophy, that the disturbances caused by some of the pretenders in our ranks, leave but a momentary impression on the thinking mind. If there is counterfeit, 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 creedal superstition and bigotry, and a few more years will bring great changes. Even the warmest sup porters of the Cause of Spiritualism will stand amazed at the rapid transformation wrought in the thought world through the subtle workthe thought work ings 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 meet-

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

Somerset Railroad will sell round-trip tickets | genial and efficient. 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,

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 Na 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 Cora L. V. Richmond, Evening

A. Wiggin, Cora L. V. Richmond. Evening, Illumination Night, the grove will be beauti-fully 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.

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

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 time by the Ladies' Schubert Quartet of Bos-

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 Ceoil, O., and Miss Merle Darzel, of Milan, O. Rev. F. D. Dunnikin, father of the bridegroom, performed the ceremony. Miss Mabel and Mr. Olyde McCaelin acted as bridesmaid and groomsman. 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 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 "Kenodiator 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 there for several days, and the with deep recent

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 invisible. 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 truth, 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

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 seance the other evening for the benefit of the Association. Another benefit for the Association was given by the "McCaslin family," consisting of original commediattas 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 Womans' 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. Camp-grounds 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 wovenwire 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 cosey 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 L'zzie 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 heartly encored. Mrs. Fletcher of Lowell followed with genial and humorous remarks, recalling the past. Mrs. Lizzie Lincoln also extended congratulations and good wishes on the twentyseventh summer of her camp life. Dr. Proctor read an original poem, "A Birthday Greet 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 "Ikabod" 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 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 friendly words. Miss J. Rhind was as usual friendly words. Miss J. Rhind was as usual series of the friendly words.

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 excel lent 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 ex-

tended 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 Sun-

days 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.

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titioner and healer in America.

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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.

of chronic diseases.

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 psychic treatment. "These Psychic treatments," says one of his patients, "seem as if they would almost raise the dead." Every effect 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. 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

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Spiritualists of Maine, Attention!

THE twenty-first annual medican for the Madison Spiritualist Camp Meeting Association will be held at Lakewood, Maine (Hayden Lake), Aug. 30 to Sept. 9 inclusive. Mrs. Cora L. V. Richmond, Miss Lizzie Hariow, 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 fall to attend. For full particulars write to ROBERT HAYDEN, Pres., Athens, Maine. 4wis Aug. 4.

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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 BAN-NER 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 tail, has side whiskers, blue eyes, and dark brown hair with a little of the gray mixed ness of human kinship. 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 a minute. I believe I am the first one to report from Council Bluffs, lowa. I went outthere 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 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 and twice over, "Without our dogs." This 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 | ing used in its separative sense. An examina 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 passage, "For without are dogs, and sorcerers, known it before, so that I could have estab and whoremongers, and murderers, and idol-

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. 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 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 somecan 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. 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 nelp 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 Cushto 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 near-

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. Pleasit. He laughs a little bit and says: "Hold on ant 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 without any particular purpose except for 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 em bargo 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 peo ple 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

"Anna Malann" 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, 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" betion 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 lished a place and a way to make myself known aters, and whosoever loveth and maketh a lie."

In this passage, the word "dogs" is used in with grave disapproval and say, "What! laughsome figurative souse, and does not really apply ling in heaven!" to a highbred dog like the Japanese spaniel, and then I think that perhaps it is better for Mikado, valued at \$1,000, which lately passed the rest that he stay. But if you can got this 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, that has a warm place in the hearts of irany 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 can. tances are great and opportunities for work not appreciate so exquisitely as can we who are thoroughly familiar with the language of to THE BANNER, I have been engaged both in 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 many times, it does not seem funny any more. No saying is witty unless the unexpected rela tion in which ideas are put is such as to create no opening for me now. My brother Harry is surprise. An example of this sort is the story told of the old lady who named her dog " Moreso 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. Perhow would please them. And so that is all, I haps I have a stronger sense of fun than many. If so, it is derived from my father, who was and my courses of lectures on "Spiritual Sciwell endowed with a love for both humor and wit. This faculty for seeing the funny side of | delightful people. On two occasions I spoke in life carried him through many an hour of suffering in doing his work as a pioneer mis

The best analysis of wit in the English language, perhaps in any tongue, was written by But she says: "I have some. I would like | Dr. Isaac Barrow. After giving with great acuteness the many different ways in which it appears, he adds, "Often it consists in one 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

"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 of our beloved Queen Victoria. 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, they frowed her down seventy times sevenand the dogs licked her blood-and they gathered up of the fragments that remained, twelve | tained positively kindly references to the baskets full-and last of all, the woman died Boers. I do not presume to decide the pros also-and in the day of judgment, whose wife will she be of the seven?"

To one unacquainted with Old Testament above might seem only an odd conglomeration of incongruous statements, but most persons who are familiar with the Bible will agree that man" as well. That they desire very much to adroitly combining things that were not meant may be that, as we are advancing toward a have her sit at home that they may come close to go together, all of them being what we were reign of universal righteousness, a war may taught from our youth up to be very solemn, and as pertaining to the salvation of the human | and thus pave the way for lasting peace on an soul. The "Moreover" story comes in Dr. Barrow's category under the head of "a crafty wresting of obvious matter to the purpose." 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 beaven? Why not? This query would seem sinful to those brought up under the old regime, and would have shocked rows of the redeemed are engaged in adoration 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 thize with a character in "Gates Wide Open," who exclaims in surprise: "What! Crying in

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 rily at funny sayings and doings. This natural mode of existence will not prevent our rever-Source of all life and light and love. We revere 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 himself to his disciples after his resurrection.

Dr. Chase, like most large natured persons; had a strong sense of humor, though delicate that he enjoys the glory and the freedom of the spirit-world, he can laugh with better heart than when encumbered 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 did, 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, and the spiritual body.

Bond of psychic fellowship with numeious 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 the earth as that of Jezebel as narrated above, and the society in particular. Her motto was: "Do good to day, for the more with gratitude and coworkers of days and the society in particular. Her motto was: "Do good to day, where there is ever a way; do good to day, for the more with gratitude and peruse with intense interests the many gracious letters which come to a good to day, where there is ever a way; do good to day, for the more with gratitude and peruse with intense interests the many gracious letters which come to a good to day, where there is ever a way; do good to day, for the more with gratitude and peruse with intense interests and coworkers are the many gracious letters which come to a good to day, where there is ever a way; do good to day, for the more with groups. She was born at Enfleid, N. Y., June 24, 1827. She had been a patient sufferer for a long time with groups. Mrs. Racklyeft.

Mrs. Racklyeft had been a patient sufferer for a long time with droups. She was born at Enfleid, N. Y., June 24, 1827. She had been a patient sufferer for a long time with droups. She was born at Enfleid, N. Y., June 24, 1827. She had been a patient sufferer for a long time with droups. She was born at Enfleid, N. Y., June 24, 1827. She had been a patient sufferer for a long time with droups. She was born at Enfleid, N. Y., June 24, 1827. She had been a patient sufferer for a long time with droups. She was born at Enfleid, N. Y., June 24, 1 will have enough of it-left on the spiritual tab- of days gone by.a be that some old sobersides passing by, who York last October has been most serviceable will still retain the flavor of the orthodoxy in which he was brought up, will look upon us seem to feel a spiritual attraction to that great heading.)

(Obituary Notices not over twenty lines in length are published grainticosity. When exceeding that number, twenty will still retain the flavor of the orthodoxy in which he was brought up, will look upon us seem to feel a spiritual attraction to that great heading.) lets to awaken a sense of humor; and it may

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 disinnumerable. Since last addressing a few lines Melbourne and in Adelaide, and am just now setting sail for Sydney, to commence a work long promised in that largest city of the Southern Hemisphere.

As I suppose you receive both the Harbinger is the reason that when we have heard a joke 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 Sunover." When people wondered that she chose | day 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, ence" drew together large concourses of truly the Unitarian church, and was greeted there as elsewhere by large and sympathetic audi-

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 knows not what, and springeth up one can 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 al 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

Though the British victories were the cause of great civic rejoicings and a magnificent choral thanksgiving service was held in St. Frow her down seventy times seven,' and Paul's Church of England Cathedral, at which the Bishop of the diocese preached, the sermon expressed truly pacific sentiments and conand cons of the war in South Africa, but I speak from actual knowledge when I declare that the prevailing feeling among kind-hearted history and the parables of the Nazarene, the | 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 the story is very funny, and the fun lies in versus conflict, but I can see clearly how it do the work of a tempest to destroy impurities immovable foundation.

My general impression of Australians is that they are an expansive, hospitable people, and while this one about the young theologian 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 sewing 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; me forty five years ago. To such, heaven is a the people are enquiring and demonstrative very solemn place. The angelic host and the | beyond the average, and unless one descends to vulgar abuse of existing institutions, a sinonly, and if a smile were seen, it would be the cere 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 been forever wiped away, and we could sympal discuss matters of vital moment to the welfare of the community. By kind invitation of that worthy 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 prohappy, to weep for those we have left behind, gressive paper, edited by Newton Wood, a man and for all sorrow that we cannot lessen, to who takes a deep interest in all psychic as well smile on the little children, and to laugh mer as economic problems), gave a four-column report of each lecture.

I have been quite amazed at the reception encing those souls who have reached the goals accorded me by the Swedenborgians in Adeto which we aspire, nor our adoration of the laide. I have preached five sermons in the pulpit of the New Church at its regular services, and we adore here on the earth plane most and given four lectures in the adjoining schooltruly when we live most naturally, and it will 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 unrespiritual body through which Jesus manifested strained vent to whatever inspiration comes to me, I have been formally invited by special let ter to supply the vacant pulpit of the New Church in Adelaide, and it is barely possible health and the stringency of pastoral labor that I may reappear before that generous and kept it somewhat in the background. But now 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

The waterproof cloak presented to me in New

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 Syd. ney, 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 lilles 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 vour 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. SCULL.

Man himself is made up of thoughts, feelings. and impressions. If he depends largely upon his material attributes, he is low and animallike 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

Again, a man who lives largely in his mental organism neglects his material body, and illhealth 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 is like a little hammer upon the brain. 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 perfection. 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 wardrobes, 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 moining, Aug. 2, at 6 o'clock, MRS. URENIA C. RACKLYRFT, wife of John R. Racklyeft.

to morrow comes still; do good alway MRS. E. P. FRALICK.

Modern Hermits.

Literary Men Who Prefer to Keep Aloof from the World.

One of the strangest traits in the character of some of our present-day geniuses is the fact that they shrink from personal notoriety, very often living in strange seclusion, and, in a sense, out off from the rest of the world. They are content to live a quiet and secluded life, allowing the works which emanate from their brains to tell the public that they are still in the land of the living. Otherwise one would always be in doubt as to whether certain gifted authors and painters were actually alive or not. One of the most striking instances of a celeb-

rity living the life of a recluse is furnished by Mrs. Maxwell nee Miss M. E. Braddon, who absolutely shuns personal publicity. There is probably no living novelist whose personality is so closely concealed from the public as Miss Braddon. Very few people have an idea of what the talented novelist looks like, for the simple reason that she has never allowed her photograph to be reproduced.

For the greater part of the year she resides in her house at Richmond, and the only recreation she indulges in takes the form of an occa-sional visit to the theatre or a picture gallery. But one never sees her movements chronicled in the newspapers, as is the case with many celebrities, and her name only appears occasionally, and then in connection with a forth-

coming book.

Count Leo Tolstoi, the famous Russian novelist, is a remarkable example of a present-day genius living the life of a hermit. This man resolutely refuses, for the sake of his principles, to occupy that social position to which his works have entitled him. Instead of enjoying the delights of society in St. Petersburg, he is content to live in seclusion among the peasants of Russia, working hard at manual labor as well as mental. He cares nothing for riches or rank, although the Tol-stoi family is a wealthy and powerful one. No monk could be more severe and rigorous in his mode of living. Count Tolstoi prepares his own meals, chops the wood for his fire, digs his own potatoes, and even makes his own

It is very seldom, indeed, that one hears news concerning Jules Verne, whose novels have delighted millions of boys and grown up people, too, for the matter of that. The French novelist has always been characterized as being a most reserved man, disliking self-advertisement in any shape or form. He has never sought public recognition from the hands of his countrymen, and although French society would, so to speak, receive him with open arms, he prefers to live in seclusion with his devoted wife in a little house on the outside of Amiens. Jules Verne gave up traveling ten or twelve years ago, and with the exception of occasionally visiting Paris to see his son, rarely goes havened the howevery of his garden.

goes beyond the boundaries of his garden. In a quiet part of Kensington resides Dr. Samuel Smiles, now in his eighty sixth year, whose books have been read and digested by millione. His millions. His name has been so long familiar to everybody that it will probably surprise many people to know that he is still working and living in London.—Ex.

What Has It Settled?

Under the above heading, in a recent BAN-NER OF LIGHT, Dr. Peebles states three scientifically established truths that Spiritualism has brought to us to which every Spiritualist can subscribe, and which would make a good creed or platform for the N. S. A. to adopt. They express in a nutshell the whole of Spiritualism—the Alpha and Omega. It has demon strated the truth of immortality by and through its phenomena, also the communication of spirits and the progress of the soul in the spirit world in a life of activity. There are many things, teachings which are the legitimate outgrowth of these important truths, too numerous to mention here, both as to this life and its duties, and also of the problems and possibili-ties of the future life. But these are to each individual according to his investigation and experience. Much of the writing on this matter seems to us to be largely speculation, so a short creed or platform of the important truths which Spiritualism has settled, and to which all can subscribe, will be much better than to incorporate every person's thoughts, beliefs and experiences, leaving each soul free to enjoy all which may be derived from these three fundamental truths.

We are differently organized and differently educated, and of course see things from different standpoints, therefore we don't secure the same results from our investigation of the same subject. Spiritualists have come from all classes, have been raised and educated in different schools of religious thought, but have been convinced of the communion of spirits with mortals, assuring them of a continued life with their loved ones gone before; but it does not follow that they have changed many of their fixed views in regard to questions which have been drilled into them from childhood. The advanced Spiritualists have come to understand that in order to fully enter into the spirit of the times, and keep abreast of the progress of the age—brought about largely by the advent and teaching of Spiritualism—we must divest ourselves of old traditions, dogmas and superstitions of the past. But it requires time, much thought, and many a great strug-gle, hence a platform upon which all can stand must be plain, simple, and embody only the foundation upon which the whole structure may be reared.

From an Old Worker.

To the Editor of the Banner of Light:

By the politeness of E. W. Gould, a veteran Spiritualist writer, I have a few copies of the good old BANNER OF LIGHT, which bring me in touch with some of the old workers of the long ago, and I'm wondering if they are as feeble and almost helpless as the one who pens these lines. Forgotten? No, it cannot be, even if our public work has been withdrawn for the present.

Mrs. E. L. Watson and Mrs. R. S. Lillie at their grand reception (given by Mrs. Michener, the President of the Psychical Society in Oakland) gave me great credit for having labored so long and earnestly in our glorious Cause and yet willing to continue until life's latest close. I was pleased to note in the journal of the same week that Mrs. Watson had be-queathed to her ten thousand dollars by a capitalist lately deceased, and wondered if among all the multitudes of acquaintances and listeners to inspired utterances, one would send me one-thousandth part as much, not as a reward, but that I might be placed above penury and want. Some liberal, noble souls responded to the article of Feb. 24 in the Progressive Thinker. Present necessities were met; the paper was laid aside, and the "Old Worker," also, but not yet freed from the mortal.

The invisibles beseech me not to worry, so I try to feel that all is for the best, and that the great heart of humanity beats in unison for the best good of the masses. Fraternally, Mrs. F. A. Logan.

Protection for African Pygmies.

Some Germans, it appears, have been hunting pygmies in the Central African forest as the agents of menageries hunt wild animals. The pygmies were wanted for exhibition at the Paris Exposition. So the white men spread a feast in the woods to which they invited these strange little people, who accepted the prof-fered hospitality. The dwarfs soon found that they were the victims of misplaced confidence, for seventeen of them were seized and the march for Paris began. They were scarcely out of the woods, however, when the British of Uganda arrested the Germans and released the prisoners. There will be no anthropological exhibit at Paris as far as the African dwarfs are concerned. The trade in pygmies, for show purposes, has been nipped in the bud.

Many representatives of the tribes living in polar or tropical latitudes have been taken in the past few years thousands of miles from their homes for the convenience of anthropologists who desired to study them. In nearly all cases the results have been disastrous to the poor victims of this avidity for scientific research, for they have been unable to endure the sudden and violent change.— Kx.

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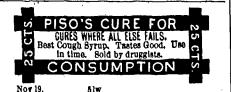
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Banner of Bight.

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. C. 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 conscioueness, 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 phi losophy, then Spiritualism to him becomes 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

"Science is neither psychical nor spiritual, but purely physical, and it is limited by rea-son and mind. It does not deal with meta physics, 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 with-out a spiritual revelation we will deny the im-manence 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? Spirit-ualism 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

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 do n't know, after reading this pas sage, 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. Pleggin, Mr. Steadman, Mrs. Lewis, Mr. Magoon, 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 recog-

Aug. 8.—A large audience gathered in the Arcade to listen to the lecture by N. F. Ravlin, who took for his subject "The Spiritual Move ment 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 hers. 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 unfoldment of the spiritual sight; you will see them and speak to them in all their radiance; you will become infilled with the light and glory of spiritual love. The hope of the world, of all conditions, depends upon the evolution of the unfoldment of the spiritual movement. Unfold your spirit, and let the light in and put yourself an approach. let the light in, and put yourself en rapport with spiritual things, and material discords are silenced forever." Mrs. Minnie M. Soule folilended forever." Mrs. Minnie M. Soule fol-lowed with messages, which were all recognized. Mr. A. J. Maxham closed the meeting with singing. This was Mr. Maxham's last appear-ance this year, and many were the regrets ex-pressed because he was not able to to remain

with us through the season. Thursday, Aug. 9, was the opening day of the Womau'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 po-sition." The Ladies' Royal Baujo, Mandolin and Guitar Club then discoursed sweet music. The ladies of the Club are Lione Davis, Selina Ball, Alice Williams, Bessie Logan, Bertha Wilkins. They have been engaged to play during the entire Congress. A recitation 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 enclaved 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 crysa lis. This woman is a winsome, loving woman who has placed all morbid appetites under her feet. She is willing to aid and assist ner neigh bor 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 blood-shed at the closing of the nineteenth century are a part of the great whole. It has been pre-dicted 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 unfoldment 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 advance-

ment of humanity."

Miss Marie Walsh spoke in part as follow 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 strong 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 To morrow": "There are occasions when yessels 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 scientific years. And now the time has come when we must have better bodies: we must when had habits. We must say, 'I am s 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 builded 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

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doctor told my husband I would have to undergo an operation. his 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,

"DEAR MRS. PINKHAM:- I was sick for two years with falling of the womb, and inflammation of the ovaries and bladder. 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; there-lore 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 unfoldment 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 vain?" 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 Womans' 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 Enfranchisement Essential to a True Govern-ment." 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 it 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. Isis 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 prin-ciple underlying and working there; they are but the expressions of the twofold manifesta tion of life; the feminine element of birth is predominate. Truth is not complete without the unity of the maculine 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 deplored. 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 addicate until death steps in and dethrones her. She is very much in favor of all the arts and is forward in the spiritual unfoldment of the world. Mothers who have sent sons to the war are as much heroes as those who fought. Instead of this strife, let us open up a higher thought; let us enter that higher and broader field of spiritual philosophy. Oh! deeper still is the light of love within the soul. We will never have a perfect whole until women are recognized in law as well as in love. Then shall He and She stand side by side and send peace and love over all the earth." After a musical selection Mrs. Richmond closed the meeting with an improvised poem.

Afternoon, the meeting opened with music. Miss Alida M. Donnell gave a recitation; Mrs. Cora Richmond, invocation; after which Mrs. Ursula W. Gestefeld of Chicago, Ill., was introduced as the lecturer of the afternoon. She took for her subject "The Gospel of Individualism:" "I shall endeavor to outline the argument of the science of being. The law of cause and effect rules all things, and nothing can interfere with this law. The law of cause and effect solves the problem of our existence, and effect solves the problem of our existence, and whatever our limitations are, we know that love is the great cause of our being. We express the absolute. Each one has within him the elements of the eternal God. Divinity is manifested through all nature, vegetable and mineral, but we have to reach the human kingdom before we find the opportunity to manifest the absolute God—none of the lower order of creation are capable of self examination. Everything this world holds is for us; we must find the point of equilibrium between the two worlds, and live in both. We have the capacity and opportunity to have divinity, but it must be developed from within instead of from without; we must all work for this. The inner world is the thought-world; it is where creation is going on; we must clear our souls of im-pure thoughts, and strive to live Godward. All things are possible if we are one with God."

Mrs. C. Fannie Allyn then closed the ex-

eroises with a poem, ending one of the most interesting sessions of the Woman's Congress. The thanks of the ladies are extended to all who have so kindly donated flowers, potted plants, and to all who have striven to make the Congress a success. The Committee of Arrangements are: President, Mrs. Carrie P. Pratt, of Boston; Mrs. Lizzie Smith, of Barn-stable, Miss Margaret E. Vaughn, of Malden, Mrs. George A. Fuller, of Greenwich, Mrs. O. A. Miller, of Brookton, Mrs. Dr. Wyman, of Onset, Mrs. C. W. Robbins, of Fitchburg. The ladies have been very successful in their undertaking.

Subscribe now for the BANNER OF LIGHT.



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 me diums, and why they cannot through others.

This afternoon Mrs. Carrie E. S. Twing gave This atternoon 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, pre dicting a bright future to this great center of spiritual light, if all give it their hearty support.

port.
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 con trol, 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 socalled scientists are the ones hallu-cinated on this subject.

Wednesday, Aug. 8.—J. Clerg 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 recorded them. ically 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 what ever 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 Exclusion". Evolution."

Aug. 9.—To-day Mr. Wright talked to his large class upon "The Reliability of Mediumship," and explained how to get truthful mes sages. In the afternoon a stirring conference was held upon "The Inspiration of the Bible."
The speakers participating were Mr. Williams of Utica, Dr. Spalding 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.

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, pre-sided 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 invention 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 rap-We are obliged to omit the list of guests idly.

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, planist; Mr. Charles Bickford, violinist, and Mrs. Louise Oliver of New York, 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 ornate 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. Lockwood of Chi-

cago began his course of lectures and special lessons, which will continue through the week and part of next week, ending Tuesday, Aug. 21. Mrs. Lockwood 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

n half a glass of water gives quick relief.

Society Notice.

The members of the Harmonial 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 sau 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 fill engagements until October. Address care of J. B. McCarroll, 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 Hewie Mulhern, manager, Maple Lake Station, Ont.

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 Enter-tainment advertised for Wednesday was post-poned 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. Raynolds enote from a text. 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 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 rap 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

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 five different subjects were given for an improvised poem, all of which were woven in. The speaker is wonderfully gifted in this direction: invocation, 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, tak-

ing a prominent part.
Sunday Mrs. Reynold'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 be temperate if have 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 Aug. 10.—Mr. Wright gave his last lesson to his enthusiastic class this morning. These lessons have been of great benefit to the hearers, It was taken from the words of the song sung and will long be remembered. This afternoon 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 uncultivated. 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, Goold, Mesdames Hall, Mack, Stackpole, Grover, Akerman, Johnson, Criteria, Griffith, and Parkins, and Thoms, Strong, Guiterrez, 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,

Spiritualist Camp-Meetings for 1900. The reader will find subjoined a partial list of the local-

ities and time of sessions where the convocations are to be

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

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 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. Island 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 22 to Sept. Columbus, O .- July 1 to Aug. 27. Delphos, Kan.-Aug. 10 to 26. Lake Brady, Ohio .- July 1 to Sept. 1.

Grand Ledge, Mich .- July 29 to Aug. 26. Briggs Park, Grand Rapids, Mich .- July 1 to Varona 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. 28. Los Angeles, Cal.-Sept. 2 to Sept. 20. Colorado Camp, South Boulder Canon .- July 1 to

Marshalltown, In .- Sept. 2 to Sept. 16. Haslett Park, Mich .- Aug. 2 to Sept. 4. Nebraska State Camp, Crete, Neb.-Aug. 16 to Aug.

Temple Heights, Me.-Aug. 11 to 26. Etna, Me.-Aug. \$1 to Sept. 9.

Lake Smanee, N. H .- July 29 to Aug. 28:

Madison, Me.-Aug. \$1 to Sept. 9.

CONSUMPTION AND RHEUMATISM. A Belen tine Statement in Plain Language of their Origin. Treatment and Ourc. By GEO, DUTTON, A. B., M.D. Cloth, 69 pages. Price 31.35.

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