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THE First International Congress of Spiritualists as assembled in Barcelona, Spain, Sept. 8-10, 1888. The proceedings were carefully reported, and published in the Spanish language in the form of a book of three hundred and twelve pages, containing valuable reading matter of the most interesting and instructive character. As early as 1873, Viscount Torres-Sola not of Spain, addressed the Spiritualists of Austria, urging them to call an International Congress of their brethren of the world in Vienna. His ideas were not taken up, as they should have been, and the plan was consequently allowed to drop. As the Vienna Exposition was held that year, it would have been a good time to have called the Spiritualists of the globe together for the purpose of exchanging ideas. This same progressive gentleman, in 1875, urged the calling of a Congress in Philadelphia, Pa., in 1876, during the Centennial Exposition. This plan likewise proved abortive, and was consequently abandoned.

The first pages of this interesting book are devoted to the historical points above mentioned, and to the causes that led to the assembling of the Barcelona Congress in 1888. Among the many facts recorded in the book is a full account of the attempt made Aug. 26, 1873, by five Spiritualists, members of the Spanish Cortes, or Parliament, to secure the reform of the plan of education throughout the Kingdom. These gentlemen, Señors Navarrete, Garcia Lopez, Benitez de Lugo, Corchado, and Redondo Franco, had the courage of their convictions, and made a heroic effort to accomplish this much desired object.

Another valuable point is recorded on page 189, where it is related that Señor Miguel Vives, of Tarrasa, presented a communication from thirty-two ex-convicts, all of whom had reformed under the influence of Spiritualism, asking to be represented in the Congress. They gave a full account of their experiences in Spiritualism, and proved to the world that Spiritualism, pure and undefiled, has within it a moral force far superior to that possessed by any and all other denominations extant. The members of the Congress were deeply impressed by the earnest words of their brethren who had been so singularly blessed by Spiritualism, and directed that their communication should be published in full in the proceedings of the Congress for the benefit of future generations. It was in truth a great tribute to Spiritualism.

The following countries were represented: Spanish Colonies, Cuba and Porto Rico; Europe, Spain, Gibraltar, France, Belgium, Italy, Switzerland, Russia and Roumania; America, Mexico, Chile, Peru, Uruguay and Venezuela. No delegates were present from the United States, and only two societies were represented by letter—Tampa, Fla., and North Collins, N. Y.

It will be seen that, outside of the United States and England, the nations of the earth were quite generally represented. Spain was represented by over seventy delegates; Cuba and Porto Rico, seven; Mexico, five; Uruguay, two; Chili, two; Venezuela, two; Russia, France, Belgium, Italy, Switzerland, Roumania, and Gibraltar, thirty. This made a large body of delegates, all of whom set resolutely to work to make the First International Congress of Spiritualists a decided success, and they did not fail in their purpose. The Spiritualist press of France, Belgium, Italy, Cuba, Mexico, Chili and Uruguay had representatives at the Congress.

The most prominent delegates in attendance were Señors Ferrández, Torres-Solanot, A. Dominguez y Soler, Usloh, Huelbes, Sanz y Benito, Vives, Torrens, J. Agra-

monte, S. Sellés, M. Casanova, and J. M. Lopez, from Spain; from Cuba, Señors Prieto, Oña, and Garay; from Europe, Messrs. Leymarie, Troula, Martin, Ungher, Hoffman, Chiala, and Sucoi; from America, Señors Maynadé, Moragas, Fortoult, and Zayas. It is to be regretted that England and the

United States were not represented by some of their distinguished spiritualistic leaders. The importance of this gathering certainly warranted more attention in the English speaking countries than it received. It was fitting, however, that the Society at North Collins, N. Y., as the oldest Spiritualist asso-

ciation in existence, as such, having a continuous history from 1851, should be represented by letter. It is to be hoped that an International Congress of Spiritualists will soon be called at which all of the nations of the earth will be represented.

If Spiritualists wish to exert any influ-

ence as a people in the direction of substituting arbitrament for war in the disputes of nations, they cannot call their International Congress too soon.

THE ANNIVERSARY IN CUBA.
The anniversary of the advent of Modern Spiritualism is usually celebrated with much

enthusiasm in Cuba. Very interesting accounts of several of them have been given by Señor Eulogio Prieto, one of the Cuban delegates to the Barcelona Congress of 1888. The hall, on the occasion of one of these anniversaries, was appropriately and artistically decorated, and inscriptions in large letters were placed over the entrance on the street to attract the attention of the passers by. The Spiritualists of Cuba were not afraid to proclaim their truths to the world, and issued a direct challenge to their opponents, to come into their meetings that they might learn, first-hand, something as to the true character of Spiritualism. Among the many notable inscriptions the following will serve as examples:

(1) "He who cannot reason is an idiot."

"He who dares not reason is a coward."

"He who will not reason is a bigot."

"But he who can and dares reason is a man."

JOHN BOVEE DODDS.

(2) "Any theory, hypothesis, philosophy, sect, creed or institution, that fears investigation openly manifests its own error."

ANDREW JACKSON DAVIS.

(3) "Reason is a flower of the spirit and its fragrance liberty and knowledge."

A. J. DAVIS.

(4) "Error is mortal and cannot live; truth is immortal and cannot die."

A. J. DAVIS.

(5) "Without struggle there is no progress."

FROM SPIRIT LAND.

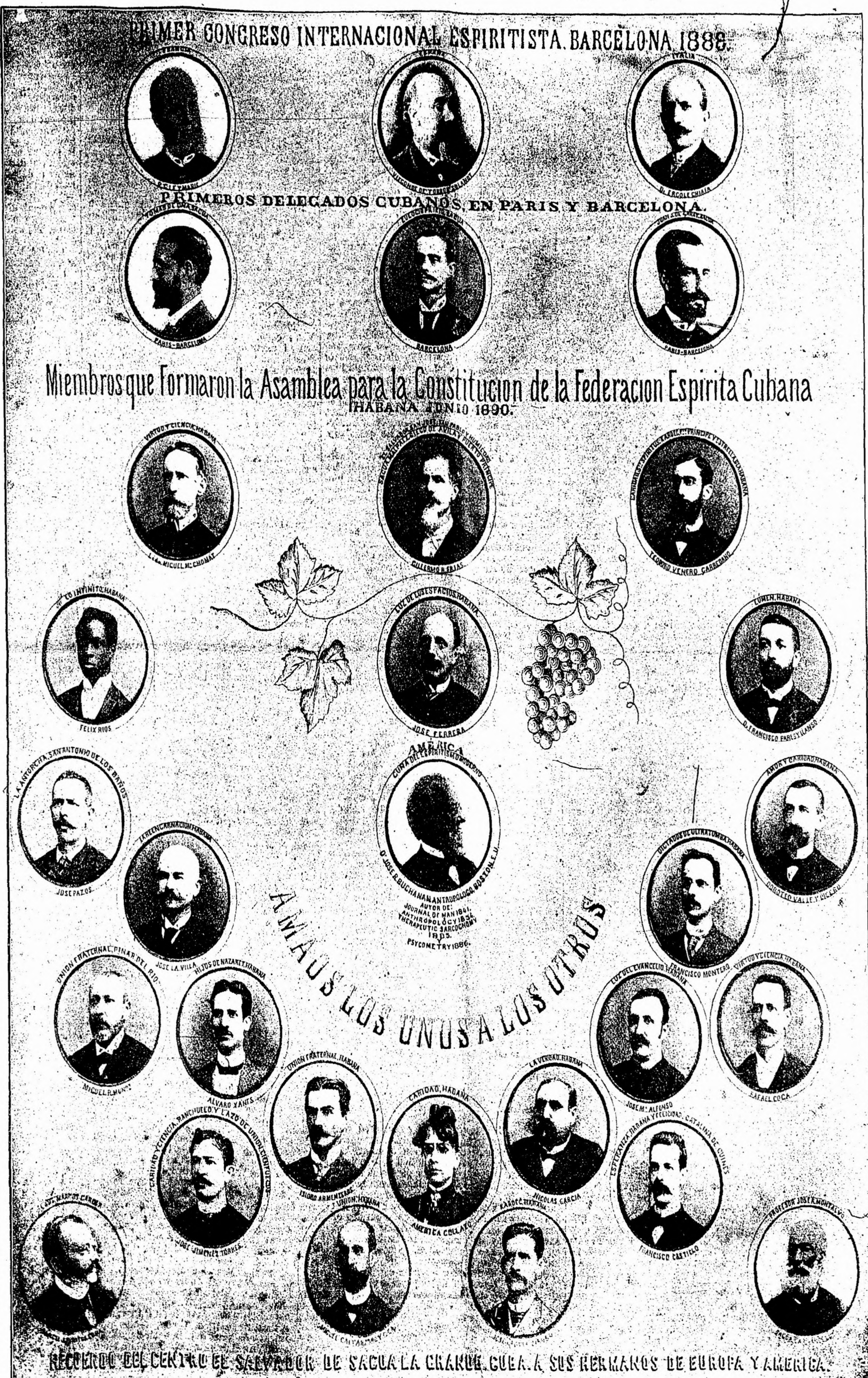
(6) "When distributive justice pervades the social world, virtue and morality will bloom with an immortal beauty, while the Sun of Righteousness will arise in the horizon of Universal industry, and shed its genial rays over all the fields of peace, plenty and human happiness."

A. J. DAVIS.

The proceedings of these anniversary exercises were published and passed through several editions. Of the first four editions, three, six, eight and thirteen thousand each were respectively issued. Other editions ranged from five to ten thousand copies each. These publications were widely distributed in Spanish speaking countries among all social classes, hospitals and prisons. Copies were also sent to the Pope of Rome, to all of the clergy, convents, nunneries and libraries in the Old World, and Spanish America. The Cuban Spiritualists did not hide their light under a bushel, but placed it upon the hilltop where it was seen and recognized by men. The exercises were of a most interesting character. Little children of eight and ten years of age spoke learnedly upon the most abstruse themes in science and philosophy, while the utterances of the adults were singularly marked by their elegance in diction and erudition of thought. We are informed that the Spiritualists of Porto Rico have founded a hospital in a town of that island.

From the foregoing it will be seen that Spiritualism has obtained a firm foothold in Spain and Cuba. Its journals, before the Spanish American war, numbered thirty-seven that were issued in the Spanish language alone, on both continents. Since the war the number is somewhat smaller. It is also a noteworthy fact that the First International Congress was held in Catholic Spain, on the spot where the works of Allan Kardec had been burned a few years before, and that Spanish speaking nations had the greatest number of delegates present. The energy and enterprise of the Cuban Spiritualists should be emulated by their brethren throughout the world. When they begin to show the world their true principles, the opponents of Spiritualism will soon find themselves rapidly diminishing in numbers through the enlightenment of education given by those who really live up to the principles of the New Dispensation.

Spiritualism in Spain and in Cuba.



EXPLANATION OF CUT.

The object of this plate was to commemorate both the First Spiritual International Congress and the First Cuban Spiritual Federation.

The picture of Dr. Joseph R. Buchanan, that brave American pioneer, stands in the middle, representing America as the cradle of Modern Spiritualism.

First top line.—First Spiritual International Congress held at Barcelona, Spain, September, 1888—a sketch of about three hundred pages, published in Spain.

The three top pictures of Messrs. Leymarie, Torres-Solanot and Chiala, were the three Presidents of the Congress, representing France, Spain and Italy.

Second line.—First Cuban delegates to Paris and Barcelona in 1888—Messrs. Oña, Prieto and Garay, of Sagua la Grande, Cuba.

Middle.—Members that formed the Assembly for the Constitution of the Cuban Spiritual Federation held at Havana, June, 1890.

The names over the pictures are those of the circle they represent; those below each picture stand for the representatives, twenty-one in number. The words in big characters below Dr. Buchanan's portrait mean "Love ye one another."

The two pictures at the lower corners represent two of the oldest Spiritualists in Cuba, but are not representatives of the Assembly.

The lower line is the dedication of the Chart, reading: "A token from the Circle 'THE SAVIOUR,' of Sagua la Grande, Cuba, to their brethren in Europe and America."

Translated by the Cuban delegate to the International Congress, EULOGIO PRIETO.

NEW HARVESTS IN OLD FIELDS.

"For out of the old fields, as men saith,
Cometh all this new corn ye see to yield;
And out of old books, in good faith,
Cometh all this new science that men learn."
—Chaucer.

From fields of old the harvest waves in glee,
The green grass grows, the corn shakes in the wind,
The orchards leave their golden fruit behind,
While birds are piping yet from tree to tree:
Here Paradise again in south we see,
The culture of the fathers faithful find
Their skill and hope in earth itself enshrined,
And we enjoy their gifts of bounty free!
So thought it ours from fields of olden days,
Grand principles of truth in harvest thrive,
And bear new seed to quicken hearts with hope;
Thinkers of old, our progress is your praise;
In earnest lovers of the just you thrive,
And in increasing harvests have your scope!

WILLIAM BRUNTON.

Mediumship, Its Nature, Use And Development.

Lecture delivered by W. J. Colville in Old Fellows' Hall, Melbourne, Sunday Afternoon, May 20, 1900.

Reported by Special Request.

The word medium, though a very common one, continually in use long before the advent of modern Spiritualism, is one of those widely inclusive terms which because they admit of universal expansion are often used thoughtlessly or without due regard to their normal significance. Light presses against the entire outside wall of a building, but it can enter only through windows or apertures in the masonry, for the simple reason that what we all agree to call natural light causes light to pass through any substance termed diaphanous or transparent but through no substance designated opaque. Glass is a medium for light; wood and stone are not media, therefore light enters through the one and not through the others. In like manner those highly organized and extremely sensitive persons who are generally styled mediums are more diaphanous or transparent than those decidedly opaque individuals, who even if they believe in the mediumship of other people declare they have none of their own.

Students of Paul's letters to the Corinthians will do well to meditate long and deeply upon the impressive words in the twelfth chapter of the first epistle. "The manifestation of the spirit is given to every man to profit withal," then follows a classification of divers gifts, all manifesting "the one and selfsame spirit dividing to every man severally as he will." We have in these texts two distinct aspects of a universal philosophy of mediumship: First, the universal character of mediumship *per se*; second, the particular or specific nature of phases of mediumship, differing one from the other as gifts, talents and modes of genius in different individuals must ever differ but need never discord. Synthesis must always precede analysis; in this consideration the synthetic statement is that every one is a medium if his state is normal or natural; while the analytical statement is that one phase or variety of mediumship brilliantly exhibited in some, may be entirely absent in others. Mediumship in its highest form of seership or prophecy has spontaneously asserted itself in the childhood of nearly all the truly distinguished men and women of history mentioned alike in sacred and secular records.

The story of Samuel and Eli, one of the best known in the Old Testament, describes the natural, simple development of the little boy's seership while under the guardianship of the high priest of Israel in a most attractive and convincing manner. Three times is the youthful Samuel awakened out of sleep by a heavenly voice which he mistakes for the ordinary summons from his guardian, and it is not till the aged man perceived that the child had been addressed by a superterrestrial voice, that the lad became aware of his own inchoate gift of prophecy. The same dual interpretation of Samuel's awakening may be offered as in the case of Socrates and his celebrated *dæmon*; and in these days of general research into psychic mysteries and amid rapidly accumulating evidences of spiritual intercommunication two theories can easily be harmonized, thus: Subjectively or inwardly spiritual revolutions flow into the interiors of human consciousness; objectively a voice speaks to the ear of one who is clairaudient, which the ordinary hearer of average sounds does not detect. "He that hath an ear, let him hear what the spirit saith unto the churches," is a very significant statement in the face of the present-day demonstration of the actuality of clairaudience.

There are two conflicting theories extant concerning mediumship which can and should be reconciled. One is that of the somewhat limited Spiritualist who makes mediumship appear something quite extraordinary and dependent upon some strange peculiarity of personal organization; the other theory seeks to explain away spirit-communication altogether and consigns all mediumistic phenomena to aberrations of the subjective mind. It is gratifying to learn that Professors Myers, Hodgson, Hyslop and many other indefatigable students of psychic phenomena have now boldly avowed their conviction that there is ample evidence to sustain telepathy and mental telegraphy on the one hand, and direct intercourse with the "departed" on the other; and it is also pleasing to note that the ugly pathological word *abnormal* is falling into disuse and giving place to *supernormal*, a far more reasonable and healthy adjective. The celebrated Mrs. Leonora Piper, of Boston, U. S. A., who for the past fifteen years has been under constant supervision of the Society of Psychical Research, has improved in health and grown generally stronger, while in the habit of going into a trance every morning and giving communications of the most convincing individual character to her extant contacts.

It has been remarked in some of the American papers that Mrs. Piper must have passed through very trying ordeals, being often at the mercy of intensely skeptical inquirers; but, on the other hand, it should be remembered that she has been on the whole most honorably and generously treated, and during the major portion of her celebrated mediumistic career has enjoyed all the comforts of a charming home in a delightful suburb of the American "Athens," and has only given one sitting per day.

The question is often raised, should children be encouraged to develop mediumship? To this we reply, when natural gifts spontaneously assert themselves they should be given a cordial welcome, but in no case should a forcing process be employed. Sensitive children are peculiarly delicate in nervous organization consequently they require healthy, cheerful, thoroughly normal surroundings, or they will not thrive; but there is nothing so abnormal as thwarting spontaneous development; therefore, whenever a child displays unusual sensitiveness to spiritual influences, judicious encouragement should be given to the further development of the useful and beautiful talent seeking outlet. Wordsworth's line,

"There is a heaven that lies about us in our infancy," is proved to demonstration in the history of any particularly healthy and extremely lovable children, who talk of their spirit playmates and give evidence that in dreams and visions they enjoy access to a spiritual realm unknown to the bulk of adults who live for externals to so great an extent that their internal perceptions become blunted through neglect, which, when it becomes chronic, leads to atrophy. There are three vile ways of treating a mediumistic child: Call him a liar, and threaten him with awful punishment if he ever dares to talk about such "rot" as spiritual insight again, or attribute his visions to illness, and dose him with nauseating medicines, or tell him he is possessed with a devil, and get some ignorant fanatic to pray over him.

Any one of these methods or all three combined will, no doubt, serve to "lay the ghost," by convincing the tortured innocent that he had better keep strictly to himself any experi-

ences of an unusual character which he may continue to enjoy in secret. Many people are so blind ethically that they have no means of discriminating between seership and mendacity; for the benefit of such, and their name is legion, we append the following process of detection. Here are two children, one a true sensitive, the other a falsifier; both may be imaginative, but one is conscientious and the other mean. Both children occasionally, by accident, break panes of glass, damage vases or inflict other trifling injuries on household property. The mendacious child, who is usually an arrant coward, finds a ready scapegoat in the domestic cat or some neighbor's dog, and as human beings for the most part are so far unacquainted with animal dialects that they pronounce all animals "dumb," there is no means at hand for resenting the false imputation and fixing the blame where it rightly belongs. The truthful, though visionary child, tells his parents on the first opportunity of his breakage, and would far rather suffer a severe punishment than cause an innocent creature to be ostracized for his carelessness. The first mentioned child may reasonably be supposed to falsify in other matters when it suits his purpose, as well as in connection with the instances referred to; the other child can with equal reason be judged truthful on the score of general good character even when he relates events entirely beyond average experience.

Imagination, romance, poetry all are *fictions* to the prosaic materialist whose realism is that of the gutter. All true artists are idealists, and were it not for the transcendentalism of art and the imaginations of science, new discoveries would be impossible and fresh explorations outside the limits of human aspiration. Chas. Dickens was so highly mediumistic at many points in his career that many of his novels are largely biographies of people who had passed to spirit-life, and actually communicated a record of their lives to the greatest of English novelists. The characters of "Little Dorrit" and "Little Nell" have special evidence of inspiration, and the philosopher of Gad's Hill never questioned the source when he received information when at his happiest. There is no better definition of mediumship than that given in the well known hymn:

"It lies around us like a cloud,
A world we do not see,
And the soft closing of an eye
May bring us there to be."

When lecturing on "Dreams, Visions and Prophecies," we always call particular attention to the sleeping state as that of interior or subjective consciousness; never are we unconscious. The phrase "unconscious trance mediumship" is evidently a misnomer, as it by no means explains the recorded experiences of the many sensitives who, when in a superior or exalted state, are conscious of spiritual experiences though unconscious of what is going on in their material vicinity. Shortly before the advent of Modern Spiritualism, Andrew Jackson Davis, the Seer of Poughkeepsie, a town in New York State, U. S. A., gave to the world a most remarkable record of his clairvoyant experiences in connection with a collection of one hundred and fifty-seven extraordinary discourses, entitled "Nature's Divine Revelations." The first edition of this voluminous work, of which thirty-five editions have already been published, was first given to the public by William F. Fishbough, in July, 1847. Mr. Davis records many wonderful effects produced by magnetization, and declares that he was resisted into the superior state (falsely styled *abnormal* by the commentator), by the manipulations of Dr. Silas Smith Lyon, at that time a renowned magnetizer. The claim is made by William Fishbough, who acted as scribe, that the information which poured through the entranced youth, who was quite an illiterate boy, not only far transcended Davis's own knowledge, but elucidated many universal principles of Nature entirely beyond the ken of the three witnesses who were present during the delivery of all the addresses, which sometimes occupied three and even four hours in delivery, as they were very slowly given, sentence by sentence, and carefully transcribed by the recorder.

The nature of these phenomenal discourses is certainly such as to completely justify those who were instrumental in presenting them to the world in claiming for them a directly spiritual origin. It can therefore be truly said that if we go back no further than 1847 to 1847, when Davis was elucidated by the celebrated Harmonical Philosophy, there was abundant evidence of clairvoyance and inspirational mediumship in the nineteenth century and in America prior to March 31, 1848, a date everywhere connected with the first physical manifestations which paved the way for the mighty Spiritualistic movement which quickly followed.

It is not difficult to account for the many eccentricities of mediumship, when we begin to fairly consider the sources whence communications for the most part professedly proceed. The unseen hero of the Hydesville phenomena has long been known as "Old Split-foot," a peddler, and though it is perfectly credible that such a spirit should manifest precisely as we are informed he did, it would be the height of folly to expect transcendent wisdom from one who on his own confession laid no claim to superior attainments. Benjamin Franklin is frequently mentioned in connection with the moving impulse which made it possible for the peddler to communicate, and from the great electrician himself we can fairly expect knowledge of a super-ordinary character, but not from the nameless "old man" who is inhabiting the earth's atmosphere, and though capable of rising, he does not yet rise to states of spiritual existence beyond the exact counterparts of the lives which commonplace, materially-minded people live on earth continually.

When mediumship is truly understood, both less and more will be expected and obtained through its agency than has been the case hitherto. Less will be expected from those in spirit-life who give the bulk of messages ordinarily received, but more will be demanded and welcomed from higher celestial sources, because aspirations will reach higher, and the science of spiritual telegraphy will be better understood. A very promising indication of real progress is met with in the attitude now taken by truly reasonable and scientific investigators, many of whom declare that characteristic messages amounting to satisfactory proofs of spirit-identity are often of a seemingly trivial character; but general conversation between friends is largely made up of trivialities.

Any one who reads the third volume of Lillian Whiting's "World Beautiful," which contains numerous extracts from Kate Field's "Planchette's Diary," will find that even so highly cultured a woman as the distinguished writer through whom the messages were given was not at all averse to a familiar chat-bat style of intercourse with the unseen friends who guided Planchette's movements, and the scholarly Epes Sargent in his charming book "Planchette, the Despair of Science," shows how very natural and simple in many instances, though profoundly sage in others, thoroughly satisfactory spiritual communications may be.

The whole subject of mediumship needs freshly canvassing and though we cannot hope in one lecture to do more than hint at certain definite solutions of a mighty problem we will at least invite the earnest attention of whole-souled people to the following important considerations: First, let us get rid of much of the old terminology; "spirit return," "spirits coming back," and many other undesirable archaisms had better be left out of the vocabulary of the truly progressive Spiritualist, and the word "control" may well share a similar fate. But while pleading for radical reform in spiritual nomenclature we wish to make the fact distinctly plain that all the essential ideas of Spiritualism can be far better expressed in a revised language. Two of the words in most general use—clairvoyance and clairaudience—are exactly expressive of two notable forms or phases of mediumship. In the one case extended sight and in the other extended hearing is truthfully conveyed. Now a brief consideration of the genuine import of these two very popular terms suffices to answer almost innumerable questions bearing in the directest manner upon Spirit communication.

"Why does my dearest and most intimate friend approach me only through the mediumship of a stranger?" is one of the most perplexing queries propounded by the average investi-

gator, and it also constitutes one of the leading objections to the idea of spirit communication *in toto*. The true reply to such an interrogation is easily based upon a right understanding of the essential nature of mediumship. The medium is *par excellence* a sensitive individual, whose sensitiveness makes him aware of presences undetectable by those of less highly-strung organization. Your friend comes to you, but if you cannot discern his presence, and one more sensitive than yourself is able to do so, it clearly follows that that other's mediumship has served simply as a means of revealing to you what your own blunter perceptions failed to discern.

Though it is quite possible that such a work as Davis' "Stellar Key to the Summerland" is founded on actual vision of the spirit spheres, it will never do to push a geographical view of heaven so far as to lead people to attach importance to locality in space rather than to interior spiritual condition. *Not where are you? but how are you?* is everywhere an accepted form of greeting. Geographical boundaries are easy to determine, but neither joy nor sorrow, prosperity nor adversity, depend in reality upon anything external to the individual.

"Friends do not leave us;
Those we call the dead departed never do;
They are around us,
Though the pall of earth conceals them from our view."

The above is the first stanza of a beautiful hymn which is a great favorite among English Spiritualists, and clearly indeed does it express the truth concerning spiritual relationships.

Very often the query is raised, "Is it not painful to our translated loved ones to know our griefs and be aware of our struggles?" To this inquiry there are two complete answers. First, the fact of physical dissolution entitles no one to reward or to exemption from the common lot of humanity on earth. To die is not to perform a virtuous act which equity must recompense, for all sorts of people, to the number of perhaps ninety thousand daily, quit their material forms, some by quick suicide and many by slow wasting, of their external tabernacles. Those who have not grown spiritually to a state where they see beyond earthly limitations are in that state in the unseen realms which justifies any doctrine of purgatory which is simply based on the logical, rational foundation of eternal equity. Those, however, who have lived on so spiritual a plane prior to their physical decease that they are ready for immediate blessedness in the next state of existence, are so wise and so capable of seeing through present trials to future glories that they take a totally different view of earthly afflictions to that taken by all who fail to see beyond suffering to the state of triumph to which it leads.

Endurance of hardship is necessary to spiritual victory, and it is not possible to bring forward a single instance where any true hero has been perfected in valor save through the agency of trials which have been resolutely surmounted. Friends in higher than earthly states of consciousness do not and cannot take the same view of mundane tribulations taken by those who have mastered them; an unreal difficulty is therefore created by those who leave the part of arisen spirits entirely out of their calculations when discussing the question of happiness in spirit-life and its compatibility with knowledge concerning the earthly state of loved ones yet unrisen. Surely the sharpest sting in poignant grief is the element of hopelessness which often so deeply embitters an otherwise quite supportable load of sorrow.

Rev. M. J. Savage in his recent book of sermons on the future life, has gone to extreme lengths in dealing with this very problem, but he has gone no further than rigid logic has forced him. The bent of argument is that if we grant the certainly beneficent outcome of affliction we can no longer call all affliction evil. Endless or useless suffering cannot be excused or accounted for on humane or rational grounds, but that sort of tribulation which is graphically and dramatically illustrated in the great poetical book of Job is quite consistent with the evolution of an altogether divine purpose in human destiny. It is not even necessary to insist that spirit-friends know the details of earthly distress, for they can be above the perception of earthly limitations, but they know their friends, and to them they can efficiently minister, and in no way more successfully than by directing the attention of perplexed mourners to a higher state of attainment where mourning has been converted into joy.

Frequently spirit communion of the most satisfying and consoling nature is enjoyed in sleep, and to render this communion thoroughly efficient as a panacea for doubt and sorrow, it is by no means necessary that an awakening the one who has been enlightened and consoled in sleep should remember any of the detailed circumstances of a vision or a dream. Intromission to the spiritual state surpasses many lesser mediumistic experiences as it causes an unmistakable feeling of assurance within the one who has experienced it, while even the most convincing tests or proofs coming through another, supply less direct evidence than one's own original experiences. The problem of sleep is now receiving as well as inviting far more attention than formerly, largely on account of the excellent results which often follow upon mental suggestions given to sleeping patients.

To all lovers of romantic literature who wish to derive profitable instruction as well as amusement from their reading of novels, we cordially suggest Geo. du Maurier's thrilling narrative, "Peter Ibbotson." Mediumship can successfully include telepathy or mental telegraphy between two friends yet on earth, as well as between one on earth and one who has passed beyond; and in our judgment many Spiritualists are losing ground where they could honestly gain it, because they do not sufficiently investigate and emphasize all phases or psychic experience. It is only the truly eclectic position which will win in the long run, and it is for the synthetic and inclusive Spiritualist to prove beyond peradventure the central claim of Spiritualism in close alliance with all kindred psychic demonstrations.

Thomas Huxley once curtly remarked that he had no wish to listen through a telephone to the commonplace conversation of village curates and schoolgirls, and applied that comparison to the sort of messages people of his acquaintance professedly obtained from friends in spirit-life. There are two good answers to such a remark as that of Huxley's. First, if you are deeply interested in one of the curates or schoolgirls, seeing that one may be your son and another your daughter, then take on an entirely new complexion. Second, if you know how to use a telephone all you are not obliged to ring up persons whose conversation is sure to be inane. There are two parties to all telepathic and telephonic manifestations, and we are far abler than we have often supposed to regulate the sort of intercourse we enjoy with the realms of spirit.

We sometimes startle audiences by exclaiming *the whole universe is on tap*, and what does this mean but that aspiration and inspiration follow each other as cause and effect continually. Concerning modes of development of mediumship much indeed needs to be spoken and written, but for our immediate purpose the following simple suggestions may suffice:

First, remember that health, order and cleanliness are always desiderata. Let your séance room be always well ventilated, and never excluded during certain hours of the day from the full entrance of the solar ray. Second, let only those two or more persons sit together for mediumistic development who are inwardly at peace among themselves; never for the sake of seeming politeness imperil your nervous well-being or jeopardize the results of your sittings. Third, choose time as well as place so that you may not be open to disturbances, and resolutely leave outside the door thought as well as conversation of an unprofitable character. Fourth, allow whatever influence wishes to manifest to express itself in its own way, unless positive disorder is occasioned, then quietly but firmly end the sitting, freshly ventilate the room and resume the séance only when you feel quite comfortable. Fifth, preserve a tone of seriousness, but never of sadness during sittings; be cheerful as possible, but avoid all levity. Sixth, it is desirable to keep some simple outer garment of comfortable light material exclusively for sittings, so that the miscellaneous influences gathered up in the transaction of ordinary

business may not be carried into the sphere room more than is positively unavoidable. Seventh, keep always in view some exalted object, and devote your mediumship to some definitely uplifting and advantageous end.

We are well aware that certain peculiar physical manifestations occur spontaneously in presence of certain people who generate and exude an universal amount of magnetic effluvia, and that such phenomena are very pleasing to *some* persons, but actually repulsive in the eyes of others. Temperament largely accounts for preferences and antipathies, and temperament also has a great deal to do with the special bent of one's qualifications, no matter in what direction. It may be safely affirmed that individual taste largely reveals particular ability, and it rarely if ever happens that anyone develops to a large extent and successfully any phase of mediumship that does not closely accord with the general trend of nature and disposition.

The musical medium may have never learned notes, but has a native ear for melody, and loves to listen to sweet sounds. The inspired scribe, orator or poet may have had no training whatever to fit him for the profession of literature or for the platform, yet there dwells within both the love of the art and an innate tendency to practice it. Mediumship stimulates latent powers, and calls into action dormant capabilities; but its possession does not alter the special type of character or trend of ability which naturally characterizes the mediumistic person.

As the law governing spiritual intercourse becomes more fully understood, the aberrations of mediumship collectively designated *obsession* will completely cease, and at this point we end this lecture by insisting that a right understanding and intelligent practice of the essential doctrines of mental science will, instead of thrusting mediumship roughly aside, throw such light on the all-important question—how to enjoy the blessing of extreme sensitiveness without participating in its baneful effects through right assertion of individual sovereignty profitable spirit communion will be welcomed and increased, while disorderly phenomena will be prevented and conquered through the establishment of harmonic relations between seen and unseen everywhere.

"Spirit Idlers, Tramps and Pleasure Seekers."

BY WILLIAM FOSTER, JR.

Recently I have had some serious questionings, seeking to find out whether I had lost my senses, if so, when; whether I am deluded, if so, the cause; if I am hypnotized, if so, by whom? If my mental status is abnormal, it has been so more than forty years, a condition that I have not been aware of, nor am now. I think my mental forces have lost nothing of their acumen, though age has whitened my hair and detracted somewhat from elasticity of muscle and the power of physical endurance. Yet if certain statements I have lately seen be true, I must have well-nigh become a mental wreck, and it is about time I moved out of my tenement of bone, muscle and blood occupied more than eighty years. Why these questionings, the reader may ask? One of the statements I have alluded to is by Bro. Peables, in the following language, whose import none can fail to understand. I quote:

"The rank and file of returning spirits are idlers, spirit-tramps and pleasure seekers."

This is a very broad, emphatic assertion, so sweeping that if I believed it, instantly I would abandon Spiritualism and all its belongings, never again uttering a word in its advocacy. Note the phraseology, "The rank and file of returning spirits are," etc. How much less than ALL do the words "rank and file" comprehend? The equivalency would be ALL returning spirits are spirit-tramps, which if true to-day was true in the past—covering the entire period from the Rochester knockings to this very day. If this be true, then this Spiritualistic cult of the country is a concrete lump, like a marrowless and meatless bone which it would be cruel to give a dog to gnaw.

I don't understand it, I cannot divine the animus of such an absolute negation of the return of reliable spirits, declaring the returned to be tramps.

Bro. Peables further says:

"The major portion [mark—note this word, "major" which means nearly all] of so-called spiritual phenomena, embraces the crudest and most heterogeneous collection of facts and fancies that the general field of science was ever confronted with."

Another assertion as sweeping as the first quoted, both evidencing an ex cathedra spirit, akin to a Polish encyclopedist, and if true, demolishing the fabric of Spiritualism from ridge pole to foundation. How many of those accepting the truth, plain, palpable truth involved in the phenomena and philosophy of Spiritualism, are ready to cry, "Bravo, Amen." Altogether there will be only a small, weak voice, only a faint "Amen," for the logic of facts, which all reasonable people accept, will be an extinguisher.

There are multitudinous manifestations which explode the "spirit tramp" idea. Let me relate one or two in illustration. More than forty years ago I saw my first manifestation of the return of a spirit, through Mrs. West, of Providence, since deceased. She did not know my name, was entirely ignorant as to all my antecedents, yet there was that which was startling. Through Mrs. West there were daguerreotypes of the struggles, spasms, all the terrible incidents connected with the suffering of the ties which for sixty seven years had held in embrace the spirit and outward body of my mother. The portrait of that death-bed scene was perfect in the minutest particulars, even the intonations of the voice. From that evening till this moment I have been a Spiritualist, the knowledge that there is no death, and its deductions, being sufficient to irradiate the pathway of my mortal journey. When I had witnessed that death-bed scene my agnosticism vanished. I knew there was a spirit return—that the spirit was my mother, not a "spirit tramp."

I might cite other personal experiences of spirit-return, absolute tests, all constituting a chain of irrefragable evidence exploding the "rank and file" dictum of Bro. Peables.

Admitting for the moment that the dictum is true, let us see where it would land us. We would have to declare that the BANNER OF LIGHT for many years, indeed, almost the entire period of its existence, has been a stupendous fraud in its message department. If "spirit tramps" have played their fantastic tricks in that paper, strange, strange, strange it is that Mrs. Conant, Mrs. Kudd, and those other worthy mediums who have been made a vehicle to palm off these multitudinous frauds, have been so stolidly stupid as to become mere tools of vizards from Pargatry? Strange that Bro. Rich, Colby, White and those others who have held in their hands the destinies of THE BANNER, have been blind and witless enough to be imposed upon by the flood-wood scam as described by Bro. Peables. Away with such an idea! No, no; they would never have suffered THE BANNER columns to be prostituted by "idlers, tramps and pleasure seekers." They were honest, had mental acumen enough to have detected the cheat and prevented any such imposition.

Need I say more? I will, however, call the attention of the reader to one more fact, the testimony of Bro. Peables himself, derived from his work, "Seers of the Ages." All through its pages spirit-return and intercourse are recognized; nowhere do we find a hint about "spirit idlers, tramps or pleasure seekers." The dedication is to a spirit, Aaron Nile, whose mission is set forth in most eulogistic terms, and in the body of the work everywhere we find a full recognition of this general feature in the dispensation of Spiritualism, intercourse of the risen dead with mortals tenanted the flesh. So I put Bro. Peables of the long ago against Bro. Peables of to-day, confident that his utterances of to-day, before quoted, cannot impair those of the long ago, nor in the least impeach or override the consensus of opinion that the "great majority" of communications of mediumistic utterance, in the past and at present, probably to continue in the future, come from the denizens of the many-manoried spheres of the Hereafter.

Believing Spiritualism to be a natural evolu-

tion, the outcome of the needs of humanity tiring of musty dogmas and out-worn creeds, I am truthful as well as hopeful, believing that the truth will come uppermost in due time. Progress is the law of the universe, physical, mental and moral. I believe, further, that the oblog and hindrances impeding progress of the Cause, mainly come from professed Spiritualists. I regret that Bro. Peables has added another dead-weight, yet I despair not, for the sober, second-thought of the great majority will apply a corrective. I regret the utterances, because they will be sweet-moraled honey in the mouths of our opponents. Did I believe them, I would at once wash my hands of Spiritualism, commit to the flames every Spiritualistic work on my shelves, also the near eighty volumes of the BANNER OF LIGHT I have preserved and treasured, estimating them more precious than diamonds, more valuable than fine gold.

Friends, don't hang your harps on the willow, nor sing your songs in a minor key. If I were to apostrophize Spiritualism, this would be my ray:

"Thy eye with every coming hour
Shall brighten and thy form shall lower;
And when they who are elder born,
Would brand thy name with words of scorn
Before thine eye,
Upon their lips the taunt shall die."

Warwick, R. I.

In Re "Karma."

BY J. A. BUNKER.

To the Editor of the Banner of Light:

In defining the word "Karma" in THE BANNER of Aug. 6, you editorially comment and say: "To sum up the experiences of a life," etc.

Life is continuous, and need a life be "summed up" at some future time when it is an eternally summed up now? Further you say: "Or to express in (meaning Karma) the aggregation of all possible expressions," etc. "All possible" is a term of limit. Life has no limit; experiences or expressions have no limit. The soul is. Were the soul finite, how could it understand "Karma" as used; for a soul whose life and evolution is an eternal, ever present now, it means nothing.

"Karma," if you please to call it, is Cause and effect go hand in hand in soul-life, and is evolution. Incarnation is the universe of effects, and is expression; but re-incarnation being a debatable, unproved postulate, should never be allowed to obtain hearing.

"The intelligent Ego," if it has any practical wit at all, will not be bothering about "selecting parentage" for future re-incarnations, but will think himself into a heaven at once.

The fact is, human ways and acts are better and sweeter than human philosophy or logic.

If a person is drowning, we use immediate means to bring that person to safety. We do not say, "Stay there and get your experience," but we think him out of his trouble immediately, and make our thoughts objective in action.

It is not necessary to be preparing for a far-off heaven, which may be ages upon ages in the mystic future, but live heaven here and now. Drop the past and think lovely, cheery thoughts now, and try the effect of that. The chronic pessimist thinks inharmonious, looks it and is it; but the whole-souled, at-one-with-himself, sunny optimist beams perennial happiness and jolly things while he bathes and revels in the splendence of an ever present heaven. The pessimist is the thought-despotic, the optimist is the harmoniously orbing, wholesome being; his open palmed, happy hands and bright face glow with joy-thoughts, brotherly loves and benedictions.

Try the angry stress of passion and what is the result? Swathe yourself in the crapes and trappings of woe and fill yourself full with bitter thoughts of futures and "Karmas," and what is the result? You will surely look your thoughts. So let us turn our tear-washed, unhappy eyes away from scourgings and calamitous futures to our own bright temples of the living God, and know that we are health, happiness and prosperity now. Physically we chemically change every instant of our lives. Thought is the alchemist, and thought is the omnipresent, omniscient, omnipotent power of the universe, that is expressed in the vital atom as well as in the personality of man.

Should you wish a communication from your spirit friends upon a slate or paper, maybe you would wish it in color effects or metal lustres, and if so you place the desired pigment or metal upon the slate or paper you use, and lo, you have your letter in the desired effects. So, by a parity of reasoning, we can think ourselves into any state of harmony or inharmony, and the species of our thought will be the stamp and the magnet to attract to ourselves from out the exhaustless storehouse of nature a specific result.

From the dawn of our knowledge of human life, we find man thinking viciously; but the time has now come when we know we can do our own thinking, furnish our own patterns of thought life and be actively at-one with the universe of soul now.

So gather the children into your homes, good Spiritualists, and teach them the potency of thought. Teach the children that retribution is now simultaneous with the thought. Teach the mothers of the children the power of thought. Gather the children into your homes, your temples, your lycées, your schools, and teach them of heaven here and now, the power of right thought. Cultivate good thinking, and don't try to "sum up the experiences of a life" or the aggregations of all possible expressions, and let re-incarnation rest, for it does not matter. Try not to become so Eastern and futuristic in philosophy as to forget the crying thought-needs of the ever-present Now!

Lakewood, N. J.

Law of Temperaments.

There are central temperaments, through which two souls can naturally develop and grow into a complete oneness. Without a conformation to the law of temperaments, the law of love cannot attain its most glorious function. Mix good wine with bad wine and both will grow worse. Put good wine with good wine or bad with bad and both will grow better. The law of temperaments is inescapable. Its tendencies in forming relations cannot be violated with impunity. Ignorance does not stay its effects. The thousands of wrecked lives on earth's stormy voyage testify to the prevalence and bitterness of ignorance in this respect. But whatever may have been the error, as to temperaments, if the will and purpose are ever uppermost to blend and make one every awakening emotion of the inner lives, a higher plane is reached and a more glorious future is vouchsafed.

Weak indeed are those obligations held only by human legal formalities. Slender are the ties which bind only as the human code requires. Loveless and almost soulless are those households which are formed without purpose and fed on the heartless customs of society. Too many families have no other base than that which exists in expressed or unexpressed public opinion. Public commendation and admiration are sought by each member, and the finest rays, which should go to form, grow and develop the central sun, are often promiscuously scattered on custom's altar and buried beneath the rubbish of traditionary, mythological dogmas. The germs of the true, central sun of love exist in the spirit, must be developed in soul and manifested outwardly through the body. Let reason and intuition hasten its glorious dawning in the heart of every home. Evidently all are not homes where they bear the name; neither are all families which receive that cognomen. If they were, harmony, happiness and heaven would be now and here. Truly, then, no more direct way is open to human kind than that which gives the real home, develops relations that are true, and opens wide the gate through which come blessings divine. No way yet has ever been discovered by which permanent home relations were formed but by conforming to the laws which attract, adapt, assimilate. Wise and just is it, too, that these laws are to be learned, tried and conformed to by the exercise of will and desire. Only by effort and trial is strength gained and a full manhood and complete individuality attained.—Marion, N. Y., Enterprise

Children's Spiritualism.

ONE AFTERNOON.

"What shall I do, oh, what shall I do?
What's there to be done
The whole of this long summer afternoon through—
What under the sun?"
The Clock Struck
ONE!

"What is there to play? Don't tell me I may
Like other boys do
I did the same things all the day yesterday!
I want something new;"
The Clock Struck
TWO!

"It's too hot for one to have any fun!
No racket for me—
Or anything else that will make a boy run!
Oh, do let me be!"
The Clock Struck
THREE!

"A bat and a ball—I'm tired of them all!
Cricket is a bore!
My bicycle always just gives me a fall!
Don't talk any more!"
The Clock Struck
FOUR!

"A kite will not fly—no wind in the sky!
Why don't you contrive
One something I'd like—you might at least try?
To keep fun alive!"
The Clock Struck
FIVE!

"Oh, dear, 'tis 'most night! I've not had a mite
Of fun or new tricks!
What's that? 'Tis all me? Well—I guess—you are
right!"
The Clock Struck
SIX!

Charles Stuart Pratt, in *The Youth's Companion*.

Rosebud at Onset.

To all my Dear Little Brothers and Sisters in
the Earth Life—Greetings: I want to tell you
in this letter all about the beautiful things I
saw at Onset.

The first evening papa went out on the bluff
I sat at his feet, and we saw the beautiful shing-
ling water as it glistened in the moonlight, and
the little white sail-boats looked like beautiful
birds floating over the water.

As I sat there with papa night after night, I
told him he must let me write and tell the
little BANNER children all about the beautiful
things we saw, for I know all the little ones
can not go to Onset or any other place to enjoy
themselves.

One morning we went down on the beach and
papa gathered some lovely shells.
The moments I enjoyed the most were when
papa went to a kind lady's home.

In the centre of the garden was a little pond
of water, and it was filled with white, pink, and
blue water-lilies; but the prettiest sight of all
was the little gold fish that were swimming
in it.

The kind lady gave papa a little piece of
bread to hold in the water and the fish would
all come and eat out of his hand.

Right beside the pond was a large stone with
the name "Jack" on it. With tears in her
eyes, the lady told papa that Jack was her dog
that she had loved very much, and when he
passed away she buried him here in this beautiful
garden, surrounded by the flowers and
trees and the pond with its little gold fish and
pure white lilies.

I have said she was a kind lady because she
was kind and loving to all her dumb creatures.
Another day I went to the Wigwam, and
many little Indian boys and girls were there,
from spirit life who were ready to do all they
could to make every one happy.

I would like to tell you all about the spirit-
friends who came to Onset to meet their loved
ones in the earth life, but it would take too
much space in the dear children's column.
There are many who would like to write for the
children but they are afraid some one will
make fun of them.

I saw "Daisy" and "Sunbeam" at Onset,
and I had a lovely time with them.

So dear little ones, I wish you one and all
many happy days in the earth-life.

"ROSEBUD."
Through her medium, CHARLES E. DANE.

"Rosebud's" Answer to T. H. B. Cotton.

Dear Friend of Earth Life: It is always a joy
to visit those who are in harmony with us.
We were very much pleased to see your eyes
sparkle as you read "Bands of Mercy," and I
know that when you come to spirit life you
will wish to join us in our labor of love for all
the dumb creatures.

Once reading was not enough, but you have
read it many times. Yes, each little heart was
filled with joy when I asked them to come with
me to see a good, kind man, who was good to
all dumb animals. So we all came with our
brightest light to greet you, and wish you joy
and happiness for sending "Rosebud's Mission
Band" such encouraging thoughts.

May angel loved ones watch over and direct
you and all others who are kind and loving to
all earth's creatures. "ROSEBUD,"
through her Medium, Charles E. Dane.

A Letter from England.

Mr. BARRETT, Dear Sir—I give as my
answer to the Enigma in the BANNER OF
LIGHT dated July 28 the name of Minnie M.
Soule, the beloved medium of the Banner of
Light Circle, through whom we get those con-
vincing messages from week to week. I sent
you a reply to another one, which I see was
a right answer, also given by some one in your
country.

I am a boy fourteen years old. My father
takes the BANNER OF LIGHT, and I am very
much interested in the Children's columns,
and I thought it would please you to have a
letter from a boy in England, where your paper
is much prized and valued.

There is no Spiritualist Society in Bedford,
but we have a circle at home, and enjoy the
presence of spirit friends. We are learning
much, not only of the life beyond, but how to
live and do good in the present life.

I wish you and your valuable paper every
success, and may you live many years to spread
the Light.

Kindly give my love to dear Mrs. Soule, and
tell her we are all much interested in the mes-

sages, and thank her and Sunbeam for their
labor of love. Believe me your little friend,
HILDRIC EWART BURDEN.
123 Tavistock street, Bedford, England,
Aug. 6, 1900.

Enigma.

I am composed of twelve letters.
My 1, 8, 10, is not house but?
My 4, 2, 6, is not cloud but?
My 11, 12, 3, is not driven but?
My 9, 5, 7, is not I'm but?
My whole is the name of a wise teacher of
Spiritual Philosophy.

HILDRIC EWART BURDEN.

Bedford, England.

Written for the Banner of Light.

Patience.

BY MRS. F. A. PROSSER.

A subject so broad in all its meaning is before
us that we would pause to consider the points
concerning it which will prove most beneficial
when condensed in a short newspaper article.

In a terse sentence, it is a virtue almost en-
tirely neglected by the human family.

Oh! the heartaches that never would have
been, had a little of patience been applied!
How much more beautiful might your spiritual
structure have been, had you exercised patience
in your daily walk in life!

True, some repress their every thought and
feeling from the gaze of mankind until their
inner self is like unto a raging volcano, which
some day breaks the bounds of reason, and ca-
lamity follows.

This practice of repression is mistaken for
virtuous patience. Such is not the case. Pa-
tience is that soul principle which can hold
self, in peace and tranquility when the tempest
of human passion rages. No latent fire is left
smouldering, to break out in uncontrollable vi-
olence, consuming and oftentimes seemingly oblit-
erating the higher faculties.

These things are deplorable, and should never
be. Seek to develop the good within until the
possibility of such dire calamities are things
long since gone by.

The common ills of life, the little inconsis-
tencies that arise, and the senseless babble of
some (would-be) wit, are a few of the many
vexations that incite anger and derision within
us, and drive out the white-robed angels of
peace, patience and purity.

It behooves you to hold yourselves so well
in check that the prayer "forgive, for they
know not what they do," will fill your soul
with an abiding peace, and except as you per-
ceive wherein they may be led to see the light
of reason, the incidents pass you by unscathed,
and you rejoice, that to your understanding, all
things work together for good.

To some, this may seem paradoxical and void
of meaning. Many people cannot perceive the
wisdom in much that is. There are many les-
sons concerning these things that some are not
fitted to understand. But to those hungering
for more wisdom, the gates shall be opened
wide, and unto their understanding more of
God's laws shall be revealed.

Turn your thoughts toward the higher planes
of thought and investigation of revealed truth,
and dear ones of the spirit realms will perceive
your need and furnish you food for spiritual
development. Just here you may need to exer-
cise a great deal of patience. The forces of
spirit work according to law as surely as do
you on the material plane, and if you do not
conform to those laws and make conditions
right, the power to open your understanding
may be much retarded.

No set rules will answer for all the human
family, for each individual is a law unto him or
herself; hence much conjecture as to proper
modes of procedure. But persistent effort
after the truth of these things will reveal the
light unto you, and the way is made clear to
lift you out of doubt and fear and fill your soul
with abiding certainty.

As we seek the light of truth that with you
patience and purity, and you surely shall find
peace, as you journey on, learning the beau-
tiful lessons of life that shall round out and beau-
tify your spiritual structure until the comple-
tion shall illumine the home of spirit with a
radiance all its own, that shall inspire others
to seek the methods whereby these are made
so perfect in eternal goodness.

126 North First street, Olean, N. Y.

"Be Just, and Fear Not."

BY CHARLES E. DANE.

As we look out over the great army of Spirit-
ualists and take a retrospective view of their
lives, we find two of the main hindrances that
retard their spiritual progress upon this mate-
rial plane are: First, they are very apt to
judge when they should not. Second, they are
so selfish that they always look out for their
own interests, even though they make some
one else suffer in so doing. There are those
who teach that all are "divine," and have the
God-love within; but nine-tenths of the Spirit-
ualists of to-day act anything but divine.
We are our own free moral agents in so far as
what we shall eat, drink and wear. If any be-
lieve they can live a more spiritual life by ab-
staining from meat, they have a perfect right
to do so; and we must all admit that those
who have done the most good, and become the
most spiritual-minded, have lived pure, upright
and temperate lives.

It is better to wear plain clothes and have
people drawn to you by the God-love from
within, than to spend the hard earned savings
of others upon silks and diamonds to deck the
body which, in many instances, is the only
light it is capable of radiating.

Better is it to be poor and live in the spirit of
love and light, than to be rich and live in the
spirit of envy and darkness. When we so live
in our daily lives that we can extend our hand
to the poor tramp who walks along our streets
homeless and alone, greet him in the spirit of
brotherly love as we so often do when we see
the rich man dressed in his broadcloth—when
we are able to treat them both alike, and not
feel obliged to bow down to the conventional-
ities of social life, then, and not until then, shall
we have reached that point where we shall be a
shining light, an honor to Spiritualism, Uni-
versal Religion, or any other religion or "ism"
that we may profess.

It may be possible for us to ever reach that
point. We are all dependent upon each other;
we draw from each other; therefore, how im-
portant it is we should have only the best and
purest thoughts of each other.

"Practice makes perfect." Spiritualism is
grand, its principles and truths are inspiring,
and it should be the centre or throne around
which should gather its advocates in perfect
harmony and unity. Alas, how far away have
they wandered from what they preach and
what they have been taught! How many of
those who preach the higher thought and say
that it is a "labor of love," are only too will-
ing to let others, whom they claim to be friend-
ly to, perform the menial work while they
fold their hands and sit idly waiting for some
grand work to do that shall attract the atten-
tion of those high in social life.

"A laborer is worthy of his hire." Let us
place ourselves in that position whereby we
will not ask any one to do that which we
would not do ourselves. There is no one
in the world that can do our work as well as
we can. If others fail to perform their work
it is no sign we should neglect ours.

It is not our duty to judge our brothers and
sisters, neither to be satisfied with being equal
with them; but it should be our aim to reach
the apotheosis, even though we do receive
many a hard knock and snarl from those who
are only jealous of us and would hold us down
to the same level with themselves. Oh, friends
of Spiritualism and Universal Religion, let us
be just and fair; let us be willing to hear both
sides of the story. There are frauds and hum-
bugs, we know. Don't condemn them and con-
sign them to a life of sin and shame, for remem-
ber the Nazarene from out the depths of his
heart of love said, "Let him that is without
sin cast the first stone."

Many of us dislike very much to be called
mediums, but we must remember that we are
all instruments for good, and we never should
condemn the bridge that carries us over.
Therefore we should never deny the help that
we receive, whether it comes from our spirit
loved ones or from that divine power that is
within.

We must not feel too proud, and rely too
much on our own capabilities, and think we have
no need of help from our friends upon the spir-
it side. A great deal of fault is found with the
spirit guides of some mediums. Dear reader,
let us be just and use a little common sense.
A spirit guide will not lead its medium into a
liquor saloon and let him make a fool of him-
self. If mediums drink intoxicating liquors
and commit immoral acts, it is because they
are inclined in those directions, and it is a dis-
grace to lay the blame upon the angel world.

The spirituality of a city is not to be judged
by the number of its church spires, but by the
true, upright lives that its citizens live; neither
is a medium to be judged by the number of
tests that they can grind out when they are
well acquainted with their audience, nor the
velocity with which their tongues move.

We as Spiritualists have not understood each
other, neither have we understood ourselves.
We must learn how to live, and be in harmony
with ourselves before we can teach others how
to live. Those of us who once belonged to the
church always kept our pocket-books open and
gave freely of our hard earned savings to send
Workers (?) to foreign lands to save the poor
heathen from being damned; but when we have
caught a faint glimpse of our loved ones and
found a religion that should fill our hearts
with love for one and all, we have closed
those same pocket-books and never opened them
until we wished a little enjoyment ourselves—
then we want five dollars' worth of tests for
ten cents, and if we don't get them we are
ready to condemn.

"It is more blessed to give than to receive."
Our friend and brother, T. J. Mayer, must
thoroughly believe in the above sentence.
There are hundreds of Spiritualists, or those
who believe in the fundamental truths of Spir-
itualism, who are fully able to give hundreds
of dollars for the cause, but some fear that they
will be condemned as "long haired" lunatics.

Now, then, friends of human progress and
unfolding, we, the believers in the grandest
religion upon the earth to-day, let us, as its ad-
vocates, live true to its principles, and make it
indeed a Universal Religion. Let each one act
as a color-bearer, ever ready to hold his pure
white banner up to the gaze of the multitude,
as we march on to a glorious victory—not
through war and bloodshed, but along the path
where peace and love abound. Let us show to
the world that the true and living God dwelleth
in us, and as the sun's fast disappearing behind
the mountain tops sheds its golden rays of light
upon every tree and blade of grass, even so may
living streams of love and affection ever flow
forth from the well-spring of our hearts and
slake the thirst of all our brothers and sisters
who are journeying with us to the Summer-
land. May we indeed make it a Universal Reli-
gion!

CHARLES E. DANE.

35 Marsh street, Lowell, Mass.

The Falling of the Great Wall.

"The dawn comes up like thunder out of
China." And it is the thunder that seems to
presage the final storm of destruction that will
sweep China, as a separate and independent
power, out of existence. Its monster wall,
which was built when Hannibal was fighting
the Romans, has symbolized the Chinese policy
in things material and mental and political.
But the wall is crumbling.

For decades this result has been anticipated.
For years it has been looked upon as likely to
happen at any time. China has too many ene-
mies, eager to snatch at its weakness.

There is a grandeur, a solemnity about the
impending dissolution of China that will make
it one of the most stupendous events in the
history of the world. China antedates all his-
tory. The Prophet Isaiah spoke of it as the
Land of Shinar. Ptolemy wrote of the Chinese
as the Sinae. Before Romulus and Remus
were wolf-suckled China was gray with age.
There was a great empire of yellow-faced,
silent men into which Alexander the Great did
not attempt to penetrate.

China invented gunpowder and the mariner's
compass and the art of printing. Had it wished,
it could have furnished powder to the Huns
and Vandals who devastated Europe, and it could
have put the account of their devastations into
print. It could have given Leif Erikson a needle
to guide him across the Atlantic. But it hid
its discoveries away.

China had its wars, its troubles internal and
external, and it finally reached the settled
condition that true happiness lies in isolation.
So with its mighty population it shut itself in
behind its wall and the sea, and asked for
nothing but to be let alone. It had an elaborate
form of government, a civil service system,
that made it possible for the poorest man in
the Empire to reach any rank except that of
Emperor; it had a civilization that was curi-
ously advanced; it had a religion that was
mainly philosophy.

It was no menace to other nations. Its de-
fense to the charge of intolerance was the
same as that of our own early Puritans when
reproached for severity toward unwelcome peo-
ple who tried to force themselves into the land.

Nor has China been without advanced ideas
of action for the definite benefit of its own
people. When it found that the importation
and use of opium were working great injury it
ordered the importation stopped. It at once
found itself at war with the greatest naval
power, representing the highest civilization.
The result was that opium continued to go in,
and that civilization made money. It reminds
one of the pitiful attempts made by leading
Indian chiefs in this country to stop the sale
of whiskey among the tribes.

Hand in hand with hatred of foreign en-
trance into his country goes the Chinaman's
love for his own land. When absent from it
his strongest hope is to return. When he dies
abroad other Chinamen see to it that his ashes
are returned to his native shores. There is
something fine about that.

The heathen Chinese, with his smile so child-
like and bland, in many limits a true portrayal,
but is far from representing the race, so silent,
so sombre, so reticent.

One can almost hear the crumbling of the
wall. And when it falls the dust that it raises
will be the dust of countless centuries. Span-
ning the ages, Mizu saw a bridge, with its
farther end hidden in mists and storms. Such
is China. It bridges all known time, and
storms and clouds have de-cended upon this
latter end.—Robert Shackleton, in the *Saturday
Evening Post*.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment"
is now an incorporated institution, we give
below the form in which a bequest should be
worded in order to stand the test of law, should
any one feel impressed to bequeath something
to assist us in carrying on the good work in
which we have for so many years been engaged:
"I give, devise and bequeath unto the 'BANNER
OF LIGHT PUBLISHING COMPANY,' of Boston,
Massachusetts, or its successors [here insert
the description of the property to be
willed, and the manner in which the donor de-
sires the same to be expended, which request
will be faithfully carried out, strictly upon
trust, that its officers shall appropriate and ex-
pend the same in such way and manner as they
shall deem expedient and proper for the pro-
mulgation of the doctrine of the immortality
of the soul and its eternal progression.]"

Questions for Ministers to Answer.

BY HENRY M. M'GABLIN.

If, in the ages of the past, there occurred
visions, trances, appearances of heavenly be-
ings, writings on tables of stone, speaking
through trumpets, miraculous healing of the
sick, speaking in unknown tongues, etc., etc.,
did not all these phenomena occur through
the action of and in accordance with God's
immutable and infinite laws? The laws of God
being unchanging, why should not the same
phenomena occur in any age of the world?

Should not the testimony and conclusions
upon the genuineness and interpretation of
phenomena, personally witnessed and invest-
igated, possess more value than the observa-
tions and criticisms of any individual who was
not present? Is it not also true that intelli-
gent human testimony upon any subject what-
ever should possess a certain definite value?

If, as is claimed, thought transference from
mind to mind is a fact, does not this phenom-
enon prove the independence of the mind over
the body? Transference of thought, therefore,
not being dependent upon the body, why can-
not the thought of an incarnate mind be trans-
ferred to one incarnate, thus establishing the
spiritual claims of intercommunication between
the two worlds?

Is it not true that Christianity, with its won-
ders and miracles, is supported by and accord-
ed upon the testimony of a few witnesses living
in an age of ignorance? Is it not also true that
Modern Spiritualism, with its analogous won-
ders and miracles, is supported by and accepted
upon the testimony of a thousand times more
witnesses living in an age of progress and en-
lightenment? Can it, therefore, be reasonable
or just to accept the one and at the same time
reject the other?

Is it not true that the doors are forever closed
to opportunity to personally prove or disprove
the ancient phenomenal claims of Christianity,
leaving all persons no other recourse than to
accept Christianity upon hearsay evidence? This
being true, should not the testimony of the
personal critical investigation and acceptance
of the spiritual phenomena and spiritual
theory by leading scientists, be of value and
indicative of the truth of the spiritual hypothe-
sis, given by such men as Dr. Hodgson, Prof.
Alfred Russel Wallace, Prof. William Crookes,
the eminent chemist, Prof. Fechner and Prof.
Weber of the University of Leipzig, Prof. Wagne-
r and Butler of the University of St. Peters-
burg, Prof. Mape, Robert Hare and William
Denton of our own country?

Is it not true that any reasoning, intelligent
man or woman prefers personal observation
and study of a given subject or phenomena to
the related testimony and conclusions of an-
other? Is not such personal knowledge the
only thing conclusive or satisfactory on this or
any other subject?

Is it not true that the phenomenal claims of
Spiritualism are open to present individual
investigation, eliminating all idea of doubt
through reliance on the testimony of other
witnesses? If Christianity, therefore, with its
phenomena resting upon dead hearsay evidence
is worthy of acceptance, why should not Mod-
ern Spiritualism also be worthy when every
man can personally prove its phenomena for
himself? This being true, would not every in-
dividual display more judgment to personally
investigate and dispose of the phenomena of
Spiritualism than to let the matter rest upon
the opinion of another? In fact—can any man
or woman know absolutely the truth or falsity
of Spiritualism any other way? And if they
cannot, should not our worthy divines, as men
of honor and candor, advise them to investi-
gate the subject of Spiritualism for themselves?



PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT J. SAVAGE.

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

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

For sale by BANNER OF LIGHT PUBLISHING CO.

"Longley's Choice Collection of Beautiful Songs."

A new book of rare spiritual songs by G. DAVSON LONG-
LEY, the well-known composer, is now on sale at this office.
It is entitled "Longley's Choice Collection of Beautiful
Songs," and is issued in convenient form for circles, camp
meetings, social gatherings, and for societies, as well as for
home use. The songs are all original, and are of a beautiful
and uplifting character, and are well adapted to the most
various occasions. The collection is a most valuable one,
and is placed at the lowest possible price. Every song in
the book is a masterpiece of melody, and is of a most beau-
tiful and uplifting character. The songs in this book are all
sweet, simple, and soul-stirring. They uplift the heart and
satisfy the spirit. All but two or three of these songs are
entirely new, and have never before been published. The two
or three that have been published are such great favorites,
that there is a demand for them to appear in this work.
The author intends shortly to issue a second volume of such
songs, and will reach the hearts and souls of the people
in this valuable work. The contents are as follows:
"The Land of the By-and-By," "The Land Beyond the Stars,"
"The Thinking Dear Mother of You," "Where the Roses
Never Fade," "Come in some Beautiful Dream," "My
Mother's Tender Eyes," "They are Waiting at the Por-
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Home," "The Grand Jubilee," "When the Dear One
Gather at Home," "The Good Time Yet to Be." The latter
song is a rousing one from the pen of E. A. Humphrey,
and has been published before. The two or three re-
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Lily Dale.

"Political Equality Day" has been the event of the week, though every day here is so full of interest that each one might properly be called eventful.

Wednesday, the 15th, is down on the program as "Woman's Day," but it was suggested that "Political Equality Day" would better represent the real meaning of the day set apart for the discussion of woman suffrage. The weather was cool and pleasant, and continued so until the close. A large audience greeted the speaker of the day, Miss Anna Shaw, and her addresses were heartily applauded. In the morning a symposium, consisting of vocal music and short addresses by some of the lady speakers present, was arranged. Miss Kate O. Peate was the presiding officer, filling the position with grace and dignity. A dance in the evening, at which the large Auditorium was filled to its fullest extent, closed the proceedings of the day.

When the women at Lily Dale camp undertake to do a thing they do it with the help of the gentlemanly gentlemen of the Board of Management.

Hon. Dr. Montague and Thomas Grimshaw occupy the rostrum during the balance of the week. Marion Carpenter, Mr. Grumbine, Francis Edgar Mason and Lyman C. Howe are the speakers for the closing week, thus giving a strong array of talent to the last. The first temple meetings, under the direction of Mrs. Dr. Reed, have drawn large crowds, and much enthusiasm is manifested.

The attendance keeps up more than average, and the work moves on profitably in every sense of the word. Strangers are coming and going, all enthusiastic in their praise of Cassadaga Camp.

Notwithstanding some "hurries" concerning the phenomena presented here, there are enough who are genuine and true among our mediums to give good satisfaction to those who are seeking the truth in this way. One thing which promises much for the future of Cassadaga Camp is the educational program under consideration. Already have the services of J. Clegg Wright and Prof. Lockwood been engaged for a six weeks' term next season of classes and lectures. Judge Omer Franklin, Penn., has given twenty-five dollars, or proposes to give this amount yearly, toward the support of schools of this kind. Those who attended the classes held by these eminently gifted teachers this year, are loud in praise of the high order of instruction given. These schools, with that of the Moses Hull training school, will afford such an opportunity as has never before been offered by this or any other Camp to the student of scientific investigation. There is a steadily increasing demand for something of this kind, and this speaks well for the growth of the spiritualistic mind, and there are no teachers in our ranks better qualified to meet the needs of the hour than are those who have been engaged by the management of this Camp, for the coming season of 1901.

Mr. Montague's lecture Thursday afternoon was highly appreciated by the large audience assembled to greet him, his subject being taken from the life and writings of Henry Wadsworth Longfellow. Mr. Montague is an interesting speaker, and it is hoped he will grace our rostrum another year.

Word comes to us of the transition of Mrs. Elizabeth Badger of Avon, N. Y. Mrs. Badger has long been known as a yearly visitor at Lily Dale, and she will be remembered by all who knew her as a gentle, womanly woman, whose ripe spirit has now joined the great majority toward which we are all traveling.

MARY WEBB-BAKER.

Vicksburg, Mich.

Our Camp-Meeting had a most auspicious opening, Sunday Aug. 5. The opening address was given by the chairman, Oscar A. Edgerly, and was enthusiastically received by the large audience present. The afternoon lecture was given by Mrs. Marion Carpenter, followed by messages. Mr. A. E. Tisdale, the blind medium, lectured in the evening. Aug. 7, 8, 9, 10, Mrs. Marion Carpenter occupied our rostrum; both her lectures and messages gave the best of satisfaction.

Aug. 11 was designated on our program as "Soldiers' Day." The address was delivered by Mr. A. E. Tisdale, and was a masterly effort, well calculated to stir the blood of patriots. Aug. 12 Mrs. Carrie E. S. Tving gave us a beautiful discourse from the subject "Obedient to the Heavenly Vision." Mrs. Tving will be here until Aug. 18, consequently we are expecting to receive great benefit from her inspired teachings.

CAMP NOTES.

Aug. 10 was observed as Children's Day. Dr. Rosa Conger of Chicago, Ill., gave a very interesting talk to the children. At the conclusion of the exercises, ice cream was served.

Owing to the indefatigable efforts of Miss Jeannette Fraser, there have been many improvements made on the grounds this year. Next year we expect to have a new hotel.

Drs. M. E. and R. E. Conser are having splendid success in their classes, and the management of the Camp considers that they are doing a good work here.

Our Chairman, O. A. Edgerly, left Tuesday, Aug. 14, to go to Chesterfield, Ind., to fill a week's engagement, but will return here before our Camp closes.

REPORTER.

Summerland Beach Camp of Millersport, Ohio.

Commences Aug. 26, closes Sept. 19, 1900.

Owing to the Columbus Camp, which was to have been held for two months, we thought it best to abandon our camp to accommodate it, but, as it has come to an untimely end, we will now open this camp. Time being too short to get up a program or to know who the speakers will be, we assure you, (as by this time all other camps will have come to a close) there will be no trouble to secure good talent.

Admission to Camp 10 cents per day. For further information regarding camp, call on or address, Isaac Weldon, general manager, Millersport, O. or S. J. Wooley, President, Milio, O.

HOW TO GET THERE.

Take the Ohio Central Lines at Columbus, offering the following very low rates: Sunday, excursion train, 50 cents. Children under 12 years, half fare. For special round trip every day rate, good for five days, apply at city ticket office only.

Trains leave Broad Street station on week days, 7:35 A. M., 12:05 and 5:30 P. M. Sunday excursion train leaves at 7:25 A. M.; returning, leaves Millersport at 5:25 P. M.

Get information and tickets at city ticket office, Chittenden Hotel, 203 North High Street.

Queen City Park.

Sunday, Aug. 12, was a very successful day at the Park. Mr. J. Clegg Wright arrived Saturday forenoon, and gave his first lecture that day, taking for his subject "Hallucination, and what Conditions are We in when we are Hallucinated." It was a fine address, and very instructive.

We are glad to see that Mr. Wright is in much better health than he was last year, though he has been working very hard at the camps he has visited. He again addressed us this morning, giving an admirable illustrated lecture on "Suggestion, and the Subconsciousness." It was said to be one of the best lectures ever given at Queen City Park. The platform in the afternoon was occupied by Mrs. Mary E. Lease. The hall was crowded and her fine lecture was frequently applauded. Some of the people who heard her made arrangements for her to visit Burlington and give an address in the city hall before the Republican Committee, Tuesday evening, Aug. 14.

Mrs. Russeque held another of her delightful psychometric readings in the Pavilion Sunday evening. It was well attended and thoroughly enjoyed by all present.

Monday was unusually quiet, a day of soaking rain; but a merry party gathered in the hotel parlor afternoon and evening, and forgot the inclement weather outside. The visitors at the hotel this year are well pleased with the manner in which it is kept, and speak highly of the kind attention shown them, by Mr. Hatch and his wife, in every way.

Dr. W. B. Mills of Saratoga is expected to visit us shortly, and we were again favored by listening to Mrs. Russeque Tuesday afternoon her subject was "Our Lives, Our Hopes, Our Fears, Our Laws." She treated the subject in a very able manner, and made an earnest plea to Spiritualists to follow the truths of our religion in every day life.

The annual meeting of the stockholders of Queen City Park was held on Wednesday, the 15th; the usual amount of business was done and the meeting was harmonious. Mr. Wright gave his third lecture in the afternoon on "Suggestion and A Reply to Hudson," a most instructive discourse which commanded the close attention of those present. A very interesting conference was held Tuesday forenoon, several of the speakers participating in an animated discussion. The conferences are very popular and well attended. Mr. Wright gave his fourth and last lecture Thursday, taking for his subject "The Evolution of Religion." It was a profound and admirable discourse, full of thought, clear and concise, so that all could readily understand the difficult subject he was elucidating. His lectures this year are highly instructive and educational. Many have remarked they were better than ever—though he was always a favorite speaker at Queen City Park. At the close of his address our dear Sister Russeque paid a glowing tribute to the eloquence and beauty of the discourse we had just listened to. Mr. Wright leaves us this morning; we part with him with sincere regret, and we trust he will speak at our beautiful Park for many years to come—as long, indeed, as he is on this side of life. We know he will surely come when he has passed on to the other side.

A delightful whist party was given at the hotel parlor last evening by Mrs. Russeque and Miss Rendel for the benefit of the Association; all the campers on the ground were invited and the large parlor was filled to overflowing. Progressive whist was in order. Some pretty prizes were given, and refreshments were served. A most enjoyable evening was passed and a handsome sum added to the treasury through the indefatigable efforts of these kind friends.

Mrs. Russeque gave us another excellent lecture this afternoon on "The Myths of the Ages, and What Part Do They Play in the Building of the World?" The subject was a new one, and like all her lectures gave both pleasure and instruction to her hearers. With such speakers as we have had this week with us we have indeed enjoyed an intellectual feast. To-morrow will be a busy day as it is the day our Ladies' Aid Society holds its annual fair.

Maple Dell Camp, Mantua Sta., Ohio.

The speaker for Sunday, Aug. 12, was Dr. J. M. Peables of Battle Creek, Mich. The Doctor is a man eighty years of age, tall, straight as an arrow and strong and active as a man of forty. His first lecture was delivered on Saturday, and he prefaced it with the following incident:

When Spiritualism first began to attract attention we went to a medium in his town by the name of Dr. Dunn, and through him came what purported to be a message from a spirit who gave his name as Aaron Knight, and said he lived in Yorkshire, Eng., about three hundred years ago. He said he had a brother, Rev. James Knight, who was ordained as minister in the Church of England, and he spoke of other items of interest.

In the year 1869 Dr. Peables was appointed U. S. Consul to Asiatic Turkey, and on his way to his appointment he stopped in England to find out if possible whether there was any truth in the message. He obtained the assistance of the city clerk, who began a thorough search of the records and to the utter amazement of Dr. Peables he found the name of Rev. James Knight, the date of his ordination as minister, and the old church in which he preached; also many other objects and events exactly as had been given through Dr. Dunn.

On Sunday there was a large gathering in the Auditorium in spite of the storm. The Doctor was cheered when he called for all who drank rum, gin, whiskey or brandy to raise their hands, and not a hand came up.

He illustrated how Spiritualism had helped him as a spiritual teacher by relating an incident which took place at a funeral when he was a Christian minister. A heart-broken mother leaning over the casket and gazing upon the lifeless form of her only son, said to him, "What you have said about faith in God is well enough ordinarily, but what I want now is some knowledge about my boy. I do not want guesses. Do you know anything about my son?" "And I stood silent as a post," said Dr. Peables. "In after years I met her and said, Now I can answer that question which you asked at your son's funeral." "I do not need your answer," was her reply, "for my boy has been to me and answered it himself."

Jennie Hagan Jackson is to be the speaker for the next two weeks. A. J. WEAVER.

Aug. 13, 1900.

Sycamore Grove Camp, Los Angeles, California.

Commences Sept. 2 and closes Sept. 30. It is situated on the Pasadena Electric Street Railway, within the city limits of Los Angeles, the fare being only five cents from Fourth Street. It contains twenty acres of ground, thoroughly shaded by a growth of fine Sycamore trees. It is well equipped for camp purposes, with a pavilion which will be enlarged the present season; hotel accommodations, electric lights and good water. Needed changes in the sanitary arrangements have been made, and they will be found all that can be desired.

The Association has not yet fully arranged for the program of the Camp, but enough has been accomplished to insure the attendance of a number of the best speakers and phenomenal mediums in the field. Daily services will be held at 10.30 A. M. and 2 and 8 P. M., except Saturday evening.

A Camp dance will be held every week, and also an entertainment, and special care will be taken that the young people find wholesome enjoyment.

An illustrated pamphlet setting forth the program of the Camp in full will be mailed later to those desiring it on application to the Secretary. Address all communications to Elton T. Brown, Secretary, 341 1/2 South Spring Street, Los Angeles, Cal.

Verona Park.

Aug. 10—Mrs. A. J. Pettengill of Malden, Mass., occupied the rostrum, opening with a beautiful poem from the inspired pen of Ella Wheeler Wilcox. The subject of Mrs. Pettengill's discourse was "Our Keynote." The text was applied to our personal experiences in this great school of life, "all of which of whatever nature are for a purpose, whether we are called upon to climb to heights of popularity and prosperity, or struggle through the dark and dismal valleys of sorrow and privation." The old theology of the past has given way to facts. Creeds are based upon opinions, while our spiritual philosophy is founded upon experience and science. Mediumship should never be forced. Let it develop naturally. Right conditions are of essential importance in all the varied phases of mediumship. Articles are frequently placed upon the table for psychometric reading when they are permeated through and through with tobacco, or have been in the presence of the vile, low and profane, and the owner expects to get pure, truthful messages from the spirit world. How can it be done? The address was eminently practical and beneficial.

Friday, Charles A. Brown, of Orrington, Me., was the speaker. The subject was "The Philosophy of True Belief." Mr. Brown is a forceful and eloquent speaker. He formerly advocated another belief. Within a year he has taken a stand with the Spiritualists, and now advocates its sublime principles with much power. He said: "We need all the good we can gather in this life to make the home happier and the nation better. All religions are founded upon real or pretended spirit communion. Every prayer offered up signifies a communion with spirit. The existence of six hundred Christian creeds is a living proof that there is a God who will give all a common home at last. No man or woman can be loved and broken down by any opposing force if they stand up in the majesty of their strength and summon all the powers of the immortal soul in existence. I used to think it was a part of my religion to hate Catholics. Now I have learned to love all God's children. It is possible to have communion with spirits every day and still be on the downward road. The only true charity is that which thinketh no evil."

Saturday Mrs. Pettengill spoke on the subject, "The God Within Us." "For centuries men have been trying to find who, what and where God is, all unconscious that the spirit within themselves is the power that will lead them through all the mazes of life out into the sweet fields of Eden. We must cultivate this God-spirit within, and learn to lean upon it under all circumstances. Every struggle we make to overcome pain, disease or adverse conditions, shows that we are advancing to a higher altitude. Our mental conditions are often deplorable, but our own spirit will push us on to growth and happiness. Never use the word impossible; it closes the door to success. Thought is a tremendous thing. Its great spiritual wave has swept away old errors and brought in wisdom and love. We are a part of the Infinite. Let us put our hand in his and go on to victory."

Sunday Mrs. Pettengill's morning subject was "Mediumship," which gift is the most sacred treasure ever given to mankind. True mediumship never has and never can be paid for in dollars and cents. Rightly understood and lived, it is grand and beautiful; wrongly used, it is bad and dangerous. If we try to do right and aspire to good condition, we have nothing to fear in mediumship. The life and character of Jesus was dwelt upon in a very instructive manner, and all his good examples were commended to her hearers for imitation.

In the afternoon the subject was, "Woman-kind and Her Relation to This World." "Man-kind as a whole has neglected this great subject. Sin can never be overcome in this world until woman has her rights. Might instead of right has ruled in the past. Legislatures have ignored the demands and rights of woman, but the spirit-world is at work, great power for her liberation and equal privileges with man. Let fathers and brothers be true to their manhood and recognize the inheritance of the opposite sex." Mrs. Pettengill has in this, her first engagement, more than met the expectations of the management and all her hearers.

F. W. SMITH.

Lake Brady, Ohio.

The social features of Lake Brady attract as many to the grounds as the desire to investigate Spiritualism. The Konodiator Club of Cleveland and the Acme Club of Steubenville, both composed of young people out for a good time, have left us, and the volume of noises has somewhat abated; we miss their healthy young faces in the winding bypaths of wood and field but not at the Spiritualist meetings.

Mr. and Mrs. E. W. Sprague have kept the ball rolling since the beginning of camp as speakers and mediums. Though making no claims to infallibility these good people are interesting and convincing many.

Lake Brady Camp is now busily preparing for Woman's Day. The ladies decided to depart from the old rule of feminine ruling by offering the following resolution at the preliminary meeting: "In consideration of the fact that all true achievements in this world are the result of cooperation between man and woman, therefore be it resolved that we invite the men of Lake Brady Camp to work with us in every way to make Woman's Day a success." Mrs. Georgia Gladys Cooley, who has been the speaker for several days, closes her engagement on Woman's Day, without wishing to apologize this lady in any particular, we must say that as a speaker and medium combined she has few if any superiors. In her lecture Mrs. Cooley, speaking as a disembodied spirit, described death in the spirit-world. She said: "We in the spirit-world do not cover the spirit body with earth when the soul has left it for a higher world, as you do here. We do not grow wrinkles and gray hairs and bent forms, but the spirit grows more and more beautiful, more and more glorified, until finally its outer covering falls downward and backward, like a discarded robe, while something, which is the soul itself, having thrown off this spirit form, presses upward and forward until it vanishes from our sight. Then we see at our feet what you would call a white mist. Nature, in her economy, has use for even this. Presently it begins to tremble and grow smaller; it is being absorbed by the elements; it, too, disappears." Mrs. M. McCASLIN.

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Central New York Camp, Freeville, New York.

We have just closed a two weeks' successful session. Speakers and mediums taking part in the work were J. C. F. Grumbine, Syracuse, N. Y.; Dr. J. M. Peables, Battle Creek, Mich.; Thos. Grimshaw, St. Louis, Mo.; J. W. Dennis, Buffalo, N. Y.; Mrs. Mary Von Kaulze, Fulton, N. Y.; Mrs. Lizzie Brewer, Belmont, N. Y., and Dr. B. L. Robinson, President of the Association. Mrs. Von Kaulze is a first-class platform medium, and no camp or Society will make mistake in employing her.

A striking feature about this camp is the beautiful flowing well, situated within a few feet of the fine auditorium. The water comes up from a depth of one hundred and eighty to two hundred feet below the surface and rises thirty feet, forming a fine fountain and filling a miniature lake with ice-cold water as pure as crystal. This water is soft and of a curative nature, relieving the human system of all inflammatory conditions, greatly benefiting rheumatic patients within a week. A sanitarium built at this point would be a great boon to dispirited humanity. For bathing purposes this water has no equal, as it cures all surface diseases.

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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. Peables there are no hopeless cases. His life has been devoted to conquering disease, and the tens of thousands of lives he has saved, the thousands of so-called invalids he has made healthy men and women, and the countless number of homes in every part of the world his wonderful skill has brightened, are testimonials of his ability to treat all kinds of chronic diseases.

Remember that Dr. Peables 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.

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

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

Aug. 11.

Camp Progress.

One of the loveliest summer days of the season was Sunday. At the morning service several hundred were present enjoying the exercises and all the beauties of Nature. The speakers were all at their best during the entire day. Those who assisted at the morning meeting were Messrs. Graham and Demby of Boston, Taft of Salem, Sweet of Cliftondale, J. L. Coburn of Quincy, Mrs. Hare of Lynn gave some excellent messages.

In the afternoon, readings, Mrs. Ella Shute of Marlboro; song by Miss Cameron of Boston; remarks, Mrs. Abbie N. Burnham, Malden; song, "Wayside Cross," quartet; organ solo by Mrs. B. H. Merrill; some fine readings by Mrs. Lizzie D. Butler of Lynn; address, "Common-Sense Spiritualism," by Miss Lezzie Harlow of Haysdenville; song, quartet; remarks and messages, Mrs. Jennie Conant Henderson; song, Miss Kneeland of Somerville; remarks, J. L. Scarlett, Cambridgeport; invocation and remarks by Pres. Milliken. Songs by the quartet intermingled with the speaking added greatly to the harmony of the meetings.

A basket picnic will be held at the Grove on Labor Day, when all are cordially invited to be present and enjoy a pleasant time.

53 Lowell St.

MRS. H. O. MERRILL.

SPECIAL NOTICES.

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

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Aug. 11

Spiritualists of Maine,

Attention!

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

Mrs. N. E. Colby,

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

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ETIOPATHY

OR

WAY OF LIFE,

SPIRIT

Message Department.

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

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

These circles are not public.

To Our Readers.

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

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

Report of Seance held July 26, 1900, S. E. 53.
Invention.

Oh, Spirit of Infinite Wisdom, and love and understanding! As children reach out for the father's loving and patient hand to guide and instruct and to uphold, we turn this hour to thee, and ask that the dark places of our lives and hearts may be so illumined by the influence of the Spirit, by the outpouring of thy light, that we may be strong and be of influence and helpfulness to all mankind. With patience with desire for usefulness, with no thought except to be of service in this plane of unfoldment, we stand today and ask that the dear friends who return through our influence may come so sweetly and strongly that no doubt shall be left in the hearts of the ones to whom they would return. May there be a sweet communion, and may the doors swing widely open, that all the sweetness of the new life may come back to those who are reaching out for the influence of it. Fold us round about with the tender care and love of those who are wiser and better than we and so keep us and make us stronger. Amen.

MESSAGES.

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

Peter Weekes.

The first spirit that comes to me this afternoon is an old man, quite short, a grizzled beard around his face, sharp grey eyes and hair rather long. He stoops over a good deal and he has on his head a peculiarly-shaped hat which is black, and it is as though it were a part of himself—never seen without it. He smiles at me as I speak this description of him and says:—"I still wear the same old clothes, but I am more active than I used to be. I have found my way out of old conditions and come back this afternoon to report growth for myself. I am so glad to be able to do this, because I find that many spirits in returning leave an impression on the minds of the people to whom they come that they have seen nothing new, and that they are only conscious of things that have transpired upon the earth plane—have had no growth and are really quite unhappy. So, for me, I want to say that it is well with me; that I am progressing and that I am looking out to a future where there will be but one mighty onward march. My name is Peter Weekes, and I come from Leominster, Mass. I was well known there, and everybody who knew me knew that I generally spoke out as I thought. I had not much use for religion in the commonly accepted use of the word; did about what I thought was right, and let the rest go. But I can see where I made a mistake, that I had not looked deeper than the establishments of men to find out something about God and the universe, for the whole air is vibrant with the impression of home, and I feel such a peace and happiness in giving out this word to all those who knew me, hoping that they will turn about and see if they may not understand some of these things before they come over to where I am. I have seen Dora, and, as she comes with me to-day, she says:—"Tell them, please, that I am better. That my physical body no longer hinders me and makes me impatient."

Frankie Gerrish.

There is a boy comes right up here to me now, about fifteen years old. He is rather dark; dark eyes and hair, small hands and small frame. He comes, oh, so nervous, as if he could hardly speak what he wants to for nervousness. "My name is Frankie Gerrish, and I was drowned. I want to get back to Biddeford, Me. My people were poor, and they could not do for me what they wanted to, so I had to work. In an instant, doing something I had been told not to, I came over here. Oh, how my mother and father felt! It seemed as though they could not stand it, and I think I felt as badly as they did. But I have never been able to say a word to tell them how sorry I am that I did not do as I was told, and stay with them longer. My grandmother came and took me, and has been like a mother to me, and she says that perhaps it is just as well that I am over here, because may be after a while I will be able to help them as much here as I would if I had lived. You please tell them that if I was back again, I would not run away from Sunday School, and I would not try to play with the boys that they did not like, but I would do everything they told me. And, oh, poor little Nellie! She often thinks she sees me when she goes to bed, and she cries and is afraid. But it is only when I am anxious to help her that I come to see her."

George Frost.

And right off, after that little boy, comes a middle-aged man, perhaps a little more than middle-aged, with a pleasant voice and mild manners. He says: "My name is George Frost, and I come from Dorchester; I would like very much to send word to my people, especially to my son. He is a good boy; he will hear of this, and will do whatever he can to help me in my coming. Lucy comes with me to-day and says: 'We were Christian people, but I do not know that we get back a bit better because of that. And I do not see that we are in any different condition than those who did not believe in anything at all but just reaching out to do all the good they could. I do not say this because I do not think that it is right to be a Christian, but I do say it to show that my old thought of the partial God is pretty well-nigh shattered through my experience. For no God has ever said to me, Come up into a better place than your infidel neighbor.'"

Ira Collins.

Now there comes a man who is quite tall,

rather broad shoulders, and he has straight hair that was dark but has some of the white mixed with it. He has very heavy brows and sharp head-like eyes that seem to look right through you as you look at him. He has a heavy mustache, a straight nose, a strong, square jaw. He speaks in a loud, commanding voice, and as he stands with his attitude of command over me, he says: "Have no fear. It is not that I desire in any way to intimidate or to frighten you, but rather that I want to express my old self as I was, that I may be better identified. My name is Ira Collins, and I come from Swampscott, Mass. I lived there a long time, and whatever I would do I know the people were sure that I would accomplish it. My wife is still alive. Her name is Sarah, and I have tried so hard to get to her and to tell her that I am conscious of her love, of her yearnings, of her desire to hear from me. Sometimes I go there, and I find her in those nervous states, with a headache that has been a constant companion of her's; and then I just long to speak to her and tell her to let it all go, that there is no use in fussing—things will only grow better as we stop fussing over them."

Maria Harris.

The next one who comes is a woman, and she is about the medium height. She has blue grey eyes, brown hair mixed with the gray, and a round, full face. She comes in a rather quick, impatient way—not impatient, because that was a characteristic of hers, but rather impatient to get to her own. She says: "Quick! Quick! Help me! My name is Maria Harris, and I am so anxious to come because of the need there is for my word. I am often in communication with my own people, but somehow it seems as though if I could speak here it would have more influence on those I want to reach. They are looking for some word from me, and desire me to express myself. In my life I did my best to do what I could to make things better." She is from Chelsea, Mass., and says: "I did not always live there, but I am much attracted there now. I want to get to Ralph, and I want to help him. He feels very much discouraged over his work, and thinks that we are not able to do what we have promised; but I want to say that he need not be afraid. We are helping, and will accomplish what he desires to have done."

Luella Peever.

Now there is a spirit comes, and it is a lady. She is quite tall and thin, and has a very pale face, dark eyes and soft brown hair; I should think she is about thirty-eight years old. She has the sweetest way, and comes with such a desire to help—seems as though her whole life as long as she lived was given out for other people, and now she desires to continue in the same way. Her name is Luella Peever, and she comes from Attleboro, Mass. She says: "This is new to me, and I make the effort because there are friends of mine whom I very much want to reach. I would like to get to George, and tell him that he need not be afraid I would ever have a thought that he would do anything to displace me, or even that would look as though he had forgotten me. I find it very hard to communicate. I would like to come at the home. It seems to me that it would be easier there, and I could help the one who is sick. My love to the girls, and to all the rest who may accept it. I am not alone. I bring the little boy, Arthur, with me. That is all. Good-bye."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THIRTY SIX.

To the Editor of the Banner of Light:

Many persons to whom China has been but a name connected with the studies of their school-days, are now watching the papers to get the latest news from that land. Its geography is eagerly studied, and the strange names of its towns and rivers are memorized. Some have begun to take a daily paper, so as to get the latest news from the legations. Up to now the "Outlook" has given me the secular news well enough, well boiled down, and once a week, but now I have to know every day the news from China.

But China is indeed much further away from us than the many leagues of material land and water that lie between them and us. Their traditions and their customs, their language and their race, their want of imagination and humor, their yellow skin and their upward slanting eyes, reduce their kinship with us to a low degree.

No doubt a Chinese thinks us silly to use so many words, and such long ones. All their words are monosyllables; and as the laws of materiality limit the actual number of possible ones, the number of words in their language is small, and these separate syllables do not alter in form to express their relation to each other. Their relation is shown by position in the sentence, by their tone, or must be guessed by the hearer.

Take, for instance, this extract from Confucius, whose sentences are pure Chinese of the present day, though he wrote six hundred years before the Christian era:

"Heaven order what call Nature; Nature conform what call Law; Observe law what call instruction; Law, not can hair wander; Can wander no Law; because good man watch and attend what no appear; Fear and dread what not hear."

The above is a literal translation into English, the words being left without inflection just as they are in the original. It is difficult to understand, and, if expressed according to our grammatical forms, might read as follows:

"The order established by Heaven is called Nature; that which conforms to Nature is called Law; the observance of Law is called instruction. The Law changes not a hair's breadth; for, could it change, it would not be Law. This is the reason why the good man watches the things which the eye sees not, and gives reverent attention to what the ear hears not."

By actual count, the English setting has sixty-seven words, while the literal translation has only thirty-nine. Besides, a good many of our words are altered by inflection, as "established," "called," "conforms," "hairs," "things," etc.

English, as spoken by a common Chinese, sounds very odd. It is against his nature to insert extra words to show the relations between other words. He finds it almost impossible to use these prepositions and conjunctions. And yet, an instinct tells him that he ought to put something in, that, according to his sense, is not required, and as a sort of concession leads him to add "so" to a good many of the words, as a sort of filling or ballast.

The above illustration shows how very different the Chinese language is from our own. And when we call to mind that a Chinese is as different from us in every other respect as he is in language, we can begin to realize that we cannot understand his nature, and that he cannot understand ours.

And what seems very strange both to him and to us, is that each party thinks that the methods and manners of the other are very inferior to his own. This is illustrated by the estimate which Madame Wu, the wife of the Chinese minister, puts on American women, and the consequent pity which she feels for them. She says American women have too much to do, and receive too little respect and courtesy from the men; that in China most of the house work is done by the men, the work of the women being to bear children, to bring up the family and to make home happy. If the family is poor, and the woman must work, she works in the store of her brother or father; if she studies darning, it is with a male member of her own family; and if she teaches, her pupils are females. These customs, she says, make their women more domestic and modest.

Madame Wu says that the dress of Chinese women is nicer than that of American women. The styles do not change there, the folds are all ample, the garments are modest and do not leave the arms and bosom bare, and the beautiful hair is not covered up with a broad and high hat. She says that in China, arches are everywhere erected, to commemorate the purity and devotion of Chinese women. When asked at the shore if she were going to bathe in public in the surf, she replied with decision that she was not, quietly adding, "It is not the custom in my country."

And yet, though this dignified and refined woman pities us of America for much, when we look down on her poor misshapen feet, altered almost to stumps from the artistic and pliable foot designed by Mother Nature, and remember the long years of torture she endured as baby, as child, and as growing girl, to effect this monstrosity, we pity her, and the millions more who now endure the same.

To turn the feet into stumps, in early infancy they are tightly bound, the four smaller toes being brought under the foot till they become a part of it, and the heel brought forward. The pain is incessant, is intensified by growth, and continues until the baby has become a woman. I heard a missionary from China describe the constant and agonizing cry of female children, whose torture never ends, as enough to rend the heart.

You and I, Mr. Editor, who hasten to appease the hurt of a child, who could not be contented if a little kitten were in pain, who hasten to drown or chloroform the mouse caught in a trap, and would carry a baby all night long in pain with its teeth, cannot understand how fathers and mothers in China can endure this constant suffering imposed upon their little girls.

We have heard all our lives of the terrible punishments inflicted on their criminals by the Chinese, and the civilized world has shuddered at the revolting atrocities perpetuated recently on some of their prisoners. We have wondered how human beings can possibly do such things. May it not be one of the effects of seeing the suffering of little ones with bound feet? Remember that the men who do these things have been brought up hearing constantly these cries of pain, and they have heard them so long that they have become indifferent to what seems a matter of course in daily life. Their hearts have been hardened to the expressions of pain, and to the knowledge that a fellow-creature is in extreme physical agony.

In judging these people, we can note that the dense population crowds them very closely together, and that it is with the vast majority a struggle to get enough to keep body and soul together. A consequence is that they eat things that seem revolting to our palates. When the stomach is empty, and food is scarce, the carcass of a cat or a rat seems a toothsome morsel. In fact, the people are so crowded together at all times, that the every day conditions must resemble those of a besieged city. We noticed a report that our legations have been forced by hunger to feed upon their ponies.

My heart aches with yours, Mr. Editor, and with those of our readers, in anxiety over what is taking place on the other side of the world. I can see nothing better to do just now than to seek to alleviate all want and distress in our immediate neighborhood, and thus sow seeds of kindness and of confidence in one another, that will in time penetrate all the world at last. That is all we can do just now, you and I. For the rest, we must wait, and it may be that before this falls under the eyes of our readers, the allied forces will have opened the way to Peking, and the whole civilized world be gladdened by the liberation of the entire legation.

The Chinese did not oppose intercourse with foreigners until the conduct of the Spaniards and Portuguese awakened their hostility in the sixteenth century. In the early part of the nineteenth trade was permitted with the English at Canton alone. The greed of English traders led them to smuggle opium into the country. A patriotic mandarin named Sin went to Canton in 1839 and stopped this unlawful traffic, and war broke out between England and China. By the treaty which ended this in 1842, Canton and four more ports were opened to foreign trade, a large sum of money was paid to the British government, and Hong Kong was given to Great Britain.

The illegal traffic in opium led to another war in 1857, which ended by China's opening four more ports, agreeing to receive foreign ministers and grant them residence near the Court in Peking, and promising to protect Christian missionaries. The acceptance of foreign ministers, and of missionaries to teach Christianity, was thus forced down the throats of the Chinese by bayonets and cannon.

A vast number of Christian missionaries have permeated many districts in China, and Legation street, in Peking, with its mud and its ruts, its donkeys and its camels, has afforded house-room to ministers from many European governments and from our own country.

How obnoxious these two things are to the Chinese is proved by the organization of the Boxers, and by the sympathy shown them by the Imperial government. Plans made by foreigners to divide up their ancient nation among the European powers have come to the ears of leading Chinese, and China is awakened to her peril as never before. She has slept long, but she is now wide awake.

Of course the objective point of other nations is the rescue of the ministers now endangered in Peking. When that has been attained will be the time for "Christian" nations to show whether they merit the epithet. Let the selfish

talk about "dividing up China" be brought to an end, and let the points in our civilization that are worthy of acceptance enter China by virtue of their own merits, and not be crowded on them by war.

Yours for humanity and for spirituality,
ABBY A. JUDSON.
Arlington, N. J., Aug. 10, 1900.

Thoughts for Those Who Think.

BY ALEXANDER WILDER.

Every one has an atmosphere which environs him and which sheds around him good or evil influences, warmth or coldness, according as his soul is more or less turned above, and more or less reflects the divinity in him. The repulsion or attraction are only the impression of that atmosphere upon us. Some attract us, like the lover; others repel us, as the serpent, without our knowing why. But Nature herself knows. We should mind these repulsions or these attractions as impressions and cautions of the Soul sense. Almost always the attraction reveals a hidden virtue; the repulsion a vice buried in the beings who inspire it in us. Souls also have their physiognomies; one does not analyze them, one feels them. Who has not said, when approaching certain individuals, "With that person I feel that I am myself better"?—*Lamartine*.

Lamblichos, in his treatise on Theurgy and the Egyptian Mysteries, describes astral science as imparted by the gods, and as confirmed by observations for hundreds of thousands of years. Proklos, the famous Platonist, affirmed that the Chaldeans had records of observations which embraced entire cosmic cycles of time. Cicero, also, in his treatise on Divination, declared that they had records of the stars for the space of three hundred and seventy thousand years; and the historian, Diodoros, asserted that their observations covered four hundred and seventy thousand years. As great antiquity was also claimed for the records of the ancient Egyptians.

Genesis of the Slum.—In a race there are usually some who, for one cause or another, cannot keep up, or are the rust out from among their fellows. They fall behind, and when they have been left far in the rear they lose hope and ambition, and give up. Thenceforward, if left to their own resources, they are the victims, not the masters, of their environment; and it is a bad master. They drag one another always farther down. The bad environment becomes the heredity of the next generation. Then, given the crowd, you have the slum ready-made.—*Jacob A. Riis*.

The Chinaman a Freeman.—The masses of the people are very free in China, and rarely come in contact with the official world, except when they pay their taxes. With regard to his family life, his business, his pleasures, his daily wants, the Chinaman is the freest citizen of the freest country in the world. Were there half as much interference on the part of the Government or the police in a Chinese city as we stand in Western countries, the people would rise in open rebellion.—*Mrs. Isabel Bird Bishop*.

Rajah Brooke of Sarawak declared that territorial possession is the best if not the only means to acquire a direct and powerful influence in the Indian Archipelago, but he adds that any government instituted for the purpose must be directed to the advancement of native interests and the development of native resources, rather than by a flood of European colonization, to aim at possession only, without reference to the indefeasible rights of the aborigines.

Man is the conscript of an endless question, and that question is to find out what life is; in other words, to find out what he is himself. If man can know himself he will then have solved the deepest and most interesting problem of his existence. What is the good of knowing one another? If you know your neighbor you can love him, or at least you will have sympathy with him. I believe that all hate is caused by a lack of knowledge of our neighbor.—*Edwin Markham*.

It is character that rules in nations as in individuals. Only in loyalty to the Old can we serve the New; only in understanding of the Past can we interpret and use the Present; for History is not made, but unfolded, and the Old World is ever present in the New.—*Benj. Ide Wheeler*.

Richard Burton told of a difficulty that he had in bringing before a class the idyllic beauty of some of the Old Testament stories as pieces of literature, because—if we may so express it—of the divinity (the theologic prepossession) that hedged them about.

In a rock-hewn tomb in Southern Mexico a bronze sword was found some years ago, having on its blade a rich inlaying of silver, characters of record, and representations distinctively like those of Assyria and Ancient Greece.

There are said to be over six hundred varieties of wheat; and there is hardly a region of the inhabited world in which some of these do not exist.

Charity does not mean alms, but justice—the self abnegation which seeks the welfare of others, above the emolument of self.—*A. W.*

The greatest of all things is a reverent piety and religion; on the other hand, impiety is the greatest of evils.—*Emperor Julian*.

It is the business of an artist to second Nature; it is the work of the historian to expose Nature.—*Justin Winsor*.

God sent souls down hither from the first for this purpose: that they should return again to him.—*Iamblichos*.

The True, the Good, and the Beautiful are always simple: Error is elaborate.—*Goethe*.

Absolute certainty is unattainable, even by the very best historic evidence.—*Freeman*.

Perseverance has been the radical principle of every great character.—*Foster*.

It is said that seventy-five per cent. of the children born in the city of Rome are illegitimate.

There is time enough to read all the books worth reading, if you can only get the mind for it.—*Jowett*.

There is an idiom in truth beyond the imitation of falsehood.

"The Order of the Magi."

BY GEORGE A. BAUGH.

The origin of the Magi is lost in the uncertainties of history, in the mists of antiquity. The term was originally applied to the priests of Persia, followers of Zoroastrianism, as also to those of India and Babylonia. They were of three ranks, and over them Zoroaster assumed leadership. If not the founder he was the reformer of the ancient Persian religion. The followers of this faith, the Parsees, are now scattered over the vast dominions of their ancestors. They are chiefly numerous in Bombay and other cities of India. The Zand Avesta contain their sacred writings.

As a class, they have a high reputation for honor, probity, obedience to the law, chastity and endurance—the very highest character for honesty, industry and peacefulness. They are everywhere known for their active benevolence and wise intelligence. It is said that they are the only people of the East who do not smoke tobacco or some other stimulating weed. The principle of their moral philosophy is the triad of Thought, Word and Deed.

In our Scriptures they are first alluded to in Jeremiah, where the chief of the Magi is mentioned among the retinue of King Nebuchadnezzar; and also in Matthew ii:1.

Agreeably with every principle of reason, and conformable with all ancient history, it is every way probable that, in the way of personification—representing inanimate objects as animated—nature-worship was the primal type or basic form of expression of man's religious faculty. And what more natural with primitive man than that the Sun-god, source of light and heat to earth and man, should inspire feelings of wonder and reverential awe.

Certainly, from the earliest times we find mention of Sun-worshippers, and that with the Magi sun-worship was a prominent feature of their religion. That it also had its grandly practical side is fully conceded. Their religion originally taught, and still teaches, benevolence as the first principle, and no people practice it with more liberality. A beggar among the Parsees, says eminent authority, is unknown; it would be a scandal to the society. In the city of Bombay alone they have more than thirty different charitable institutions.

There are only two distinct castes among the Parsees—the priests, of which there are three grades, and the people. The priestly office is hereditary, but the son of a priest may become a layman.

In more recent times—especially since the publication in our day of journals—magazines and other works have made the religious, ethical and speculative thought of the Orient more or less familiar to the Western world; more particularly since the extension of several organizations among the Brotherhood, the establishing of Theosophical and other kindred societies, with the added impetus given to the general subject as one of the legitimate effects of the Parliament of Religions—all these have had their influence upon the thought of our people, one result of which is the separate movements seen in the outcropping and multiplication of select coteries of men and women who unite for some special object, as how best to treat, relieve, and cure the sick; the maintenance of health; the union of individual forces for the highest personal and collective good; the study of some particular branch of occultism; the special manifestations of psychic force; the unfoldment of soul powers, etc.

The members of the "Order of the Magi" under consideration, of which we are permitted to speak only in general outline, is drafted by a species of psychic selection, it being designed to bring into congenial relationship only certain adult souls, not however necessarily those of many numbered earth-years, solely for the best good of those most interested. They enter into a bond or covenant of brotherly and sisterly love, under the broad banner of The Brotherhood—the kinship of humanity. The advanced members are under the Lotus flower and belong to the inner circle. The others are under the Lotus bud and belong to the second circle. They seek to work in harmony, intellectually and practically, and to grow in spiritual grace. They meet on stated occasions with officers having specially symbolized names corresponding to those of kindred organizations of Eastern origin, engaged in works of personal development and high beneficence.

Boston, Aug. 1900.

Belief in Mental Science.

The earnest student who is quick to grasp the truths of Mental Science is likely to be lifted up into the air for awhile by its inspiring, invigorating teachings, and then be much surprised to find himself suddenly let down to common earth again with all its perplexing problems.

Now as sensible people we should not expect that Mental Science, religion, or anything else, is going to take hold of us and make us what we want to be without any effort upon our part.

The value of Mental Science lies in its power to inspire us with hope, to fill us with courage and a belief in self. It instills into us a knowledge of our own power and how to use it, thus giving us self confidence and the strength to persevere, without which we can accomplish nothing.

Mental Science is the sweet siren of hope that lures us on to seek things better and higher than those we have known, but it never leads to despair or destruction. A man can never be injured by aspiring to nobler things or trying to live up to a higher standard than he is able to reach. Every person is better for every effort he makes whether it is successful or not, and that is the beauty of Mental Science; it does inspire us to make the effort. It comes to every discouraged soul and says: "There is happiness, success and prosperity for you. Desires and aspirations have not been planted in your heart, without an existing opportunity for you to fulfill them. It matters not what mistakes or what sorrows have been yours in the past, the present and the future are all that belong to you now."

Waste no tears
Upon the blotted record of the lost years,
But turn the leaf and smile, O, smile to see
The fair white pages that yet remain to thee!

When we have honestly tried and failed to reach the goal of our ambitions, Mental Science calls out cheerily to us, try, try again. If we see our cherished plans shattered to pieces before our eyes, it tells us to pick up the pieces and put them together again, or, if they are too badly broken for that, throw them away and begin new ones with the same dauntless courage we had at first.—*Lida May Smith in The Suggester and Thinker*.

(From the German.)

AT THE FERRY.

BY PHILIP MAINHALL.

In former days I crossed this stream,
Which now I cross once more;
Here stood the fort in evening's dream,
While o'er the dam the waters pour.
And in our little boat enclosed
Were with me my two friends;
A father's look on one reposed,
A wealth of hope the younger lends.
One lived and toiled in quiet here,
But he has passed away;
One rushed before with naught of fear—
Him storm and battle sadly slay.
So, if I now recross the wave,
More fortunate than they,
I evermore must miss the brave
Whom dreary death hath drawn away.
Yet what our friendship bindeth here
Is by the spirit bound:
The soul that finds another dear
Is better self hath truly found.
Here, ferryman, receive thy fare;
Threefold I gladly pay;
The twin in spirit cross with me,
Who with me crossed that better day.
New Salem, Mass.

John L. Communes with the Spirits.

John L. Sullivan has not exactly become a Spiritualist, but he has had a bout with the occult science, and, in his words, "It was the worst knock out I ever got."

Carefully stored away in the room back of Sullivan's new café on Forty-second street, near Sixth avenue, is a stack of nine slates. They appear to be of the kind schoolboys buy for a nickel each. Since Wednesday night the chief occupation of the old-time pugilist has been to examine these slates.

Brooklyn Jimmie Carroll, John L.'s partner in the café, wishes he had had nothing to do with John L.'s investigation of Spiritualism. On one of the slates is a message signed with the name of a relative of Brooklyn Jimmie's who died nine years ago, and it is said, in his very handwriting. This dead relative Brooklyn Jimmie had actually forgotten until he got the slate covered with the ghostly writing.

Bob Adams, a sporting man, is also mystified, as he got messages from his dead grandfather and cousin.

But John L. is most bothered. He is not exactly afraid when alone in the dark, but since he sought to probe the mysteries of the esoteric world he has been sitting up on the sidewalk in front of his saloon until 5 A.M., chatting with whoever comes along. Then when daylight appears he goes to bed.

NOT A DROP IN FOUR WEEKS.

Sullivan had been looking at life from a strangely serious viewpoint and had not touched a drop of liquor in four weeks. Two doors from the café, on Forty-second Street, lives Frederick Evans, a slate-writing medium. Adams suggested that Sullivan and Carroll go with him to test the powers of the medium. They agreed. Evans wanted to give separate sittings.

"Not on your life," roared Sullivan. "If there is any fake we want to know it. You might fool me, but you can't fool three of us."

"All right," said Evans. "Sit down." John sat on one side of a little plain deal table. On his left sat Carroll and on his right Adams. On the other side sat Evans. The room was brilliantly lighted.

Evans had a stack of new slates and told each to pick out two. They did so, examined them carefully and cleaned them.

"We won't take any chances," said Sullivan, as he rubbed the slates with his coat sleeve. "The gazaboo can't fool us."

Then the three put rubber bands about the slates and held them between their knees. Evans told Sullivan to put his slate flat down on the table and hold it there with his fingers so he would know it was not touched by the medium. Carroll and Adams put their fingers also on the slates.

"In a minute," said Adams yesterday to a *World* reporter, "my finger began to hop up and down on the slate as if I were a telegraph operator sending a message. I tried hard to hold it still, but couldn't. Carroll's finger was also moving up and down but not as much as mine. John's didn't move at all. He pressed down so hard on his finger that I thought he'd break the table. But he said that all the time he had his finger on the slate it felt as if some one were sticking a needle into the end of it."

When the slate was lifted off the table and the other side examined, Sullivan nearly rolled off his chair.

"It's from my brother Mike," he bellowed, "and Mike's been dead four years. Who wrote that?" he yelled to Evans.

The medium started to explain the Spiritualistic theory of slate writing.

"Shake a day-day to that!" said Sullivan. "You're out of my stride. Come back on earth and tell me who wrote that. If it was the spirit of my brother Mike, all right. We'll let it go at that."

"This is the message on the slate that so startled the big pugilist:

"God bless you, John. I am more than glad to meet you here to-night investigating this grand truth of spirit-nature. I am glad to be able to come back to the so-called dead and give you this conclusive evidence that I still live."

"I am glad to see, John, that the coming years will bring you more happiness and prosperity than you have enjoyed in the past, and as you have learned the lessons of life bitterly, you will be able to profit by past experiences and take advantage of the opportunities that are coming to you."

"Cheer up, the dark clouds of your life are dispersing, and the sunshine and happiness and prosperity will soon shine upon you. Your brother,

MICHAEL SULLIVAN.

"Catherine was my mother's name," said Sullivan. "Did you know," addressing Evans, "that I had a dead brother Mike, and that my mother's name was Catherine?"

Evans declared he did not.

ON A FIVE CENT SLATE.

"There must be some trick in this," said Sullivan.

"The idea of a dead man writing on a five-cent slate is too much to swallow right off the reel. I'm knocked out. That's right."

Carroll and Adams in turn got a message from a dead relative.

"This is what knocks me," said Adams. "I get a message from my cousin, Billy O'Brien, that has been dead twenty years, and written in his own handwriting, too. I had forgotten all about him for many years."

This is the message from O'Brien:

"God bless you, Adams, old man. Glad to see you. I hope you will be as happy as your old friend."

BILLY O'BRIEN.

Sullivan whispered to his friends. He thought the slates might have been prepared. He picked up one and wrote his name, "Sullivan," in big letters clear across it. On the other side Adams wrote his name.

"Now if the writing comes up underneath what we have written we'll know it's a fake," said John.

"I'll tell you what I'll do," said Evans, "you can put that slate on the floor, and one of you can stand on the frame, and the message will be written in crayons in all the colors that are in that rug."

The slate was placed on the rug and Adams put his feet on the frame. Two minutes later, when the slate was picked up, the following message was found written in blue, gray, red, white, yellow, pink and green colors, the same as in the rug:

"I am pleased to greet you here to-night. I hope your stay on earth will prove as happy as mine is in spirit."

"May God bless and help you both. J. ADAMS."

"J. Adams," said Adams, "was the name of

my grandfather. The old man has been dead I don't know how long.

"We asked that Spiritualist who was going to test the light, and he said Fitzsimmons. Of course any one could have made a lucky guess, but John and the rest of us can't get away from those letters."

"It's too deep for me!" grunted Sullivan. "To think of Mike, who has been in his grave four years, writing me a letter on a five-cent slate!"—*New York World*.

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Words

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Banner of Light.

BOSTON, SATURDAY, AUGUST 25, 1900.

Onset Camp.

Sunday, Aug. 12, the regular band concert by the Middleboro band was the first thing in the morning. The meeting was called to order at 10:30, opening with singing by Miss Marietta F. Mason. Rev. B. F. Austin read a poem by Ella Wheeler Wilcox, "The Creed to Be." Miss Mason sang a selection, "Trusting." Rev. B. F. Austin took for his subject "Orthodoxy." Before commencing the lecture Mr. Austin thanked the friends for their cordial reception, and said that he had the pleasure to bring love and fraternal greeting from the Clinton camp to the friends at Onset. The following are a few thoughts from his discourse:

"Orthodoxy still obstructs human progress but is surely dying. The world does not need any more Orthodoxy. Christians, nearly every one of them, are dying. The world needs more Christ; men who dare oppose the Orthodoxy of the time, even as Christ did of old; we need men who will be the Christs of to-day as Jesus was of his day. The books of the Bible are contradictions in themselves, no matter whether they are allegorical or theory, they are not history. Solentists are attacking the Bible, because they declare there never was a fall of man; that man has been steadily climbing; it was said of old by Orthodoxy, 'believe or be damned'; but those who have come out of the church and are liberal, say 'Think, or be damned.'"

"Orthodoxy is based upon fables; it tries to tell us that man was born a finished article, well developed; that the first appearance of man was the Golden Age. Now we are taught that man was alive thousands of years; that long before Adam there was a highly cultivated race far beyond the Nile. Man has had a long, hard struggle with nature and the brute creation to advance. Nature has been thousands of years trying to educate man, and she has not succeeded any too well yet. The law of evolution is the law of nature, and many try to reconcile this evolution with orthodoxy. This cannot be; if Adam and Eve were created by the law of evolution, then the doctrine was a fall of man; that man has been steadily climbing; it was said of old by Orthodoxy, 'believe or be damned'; but those who have come out of the church and are liberal, say 'Think, or be damned.'"

"I was put out of the Methodist church for preaching what John Wesley believed, and as the Editor of the BANNER OF LIGHT said, I had stepped down and out. I wrote him to say up and out, for no man whether right or wrong, if he is honest, can step down. My creed would not grow with me; I had to be honest with myself; I had to get out into the broad sunshine of spiritual truth. Now, according to orthodoxy, there is a great drouth of spiritual truth; then there came a revelation to the race of Jews, and, according to them, there has been no inspiration since. Why should all these revelations be given at one time, and to one race of people? That these revelations were for all generations is not natural. The Spiritual Philosophy is for man and not for babes."

"Lastly, man's attitude towards orthodoxy: It realizes the day of the priest is rapidly declining. The thinking man is trying to rescue religion from the hand of the priest and put it where it belongs—in the hands of the people; it is for the people. Ninety-nine out of every one hundred ministers are heretical in their preaching. The question has been asked many times in Toronto by the Methodists, 'What is the matter with us that so many leave us?' One of the ministers arose and said, 'Because we are feeding the people sawdust. Sawdust is dry eating, especially if it is old and stale. It is not because the people do not love truth, but because spiritual hunger is driving them out of the church. They want to hear the voices of angels speaking to them as of yore. It is the preaching of exploded theology that is driving them away.' Meeting closed with singing by Miss Mason."

The afternoon meeting opened with congregational singing led by Miss Mason; Mr. Richmond gave an invocation; Miss Mason sang "When the Mists Have Rolled Away." Mrs. Richmond took for her subject, "Our Spiritual Heritage." "There are those in the world who consider immortality has to be made for us; that we must win our own immortality. Immortality can neither be bestowed nor taken from us. Science tells us that if one atom were capable of destruction, the whole universe would fall. If one soul can be lost or cease to exist, all souls are in danger. A thing must be spiritual in order to receive spiritual testimony, and we know that a demonstration is necessary; that the quality must depend upon the thing demonstrated. The spiritual inheritance, around which have been placed so many barriers, is the actual offering of the soul. First, it has had to deal with sensations. Intelligence is beyond sight; you cannot see any of the forms of life around you—you only see the external form; so if you believed only what you see, you would believe but little. Everything that is done by the telescope and microscope is mental. You knew there was more than you could see, so you created the telescope to prove that there is fact beyond sight. Physical science is obliged to admit its limitations; that there is a realm of which it is not familiar—a realm which the dreamer, the poet, the philosopher has possessed for ages. That is the spiritual realm toward which all science is turning."

You have believed, in the past, that man could only be saved by some special act of Providence, or by professing some creed; but you know as Spiritualists that immortality is the heritage of every human being. We do not say all will follow the same way, but all have similar possibilities, and no soul can be disinherited. We shall develop our inner natures at the altar of human existence. Human hope shall be fulfilled. This immortal heritage shall grow and bloom, and be yours forever. There is no life cast abortive on the sea of life. Remember that where there is growth, the bonds will burst and set you free. The heritage of the soul is never, never taken from us." After a musical program, Mr. F. A. Wiggin of Boston followed brief remarks with a ballot for a conference for about thirty minutes, which was enjoyed by all. The meeting then, closed with a song by Miss Mason."

Monday afternoon at 2:30 a Conference was held in the Arcade. Miss Christine Brown of Boston was the singer. The following took part: Dr. George Dutton spoke upon "The Basis Principle of Natural Life"; Mrs. Mears told of a vision she had in the morning while attending Miss Susie Clark's class; Messrs. Thiegein Bates, Nickerson and Fenner spoke and told experiences. Miss Brown sang several selections during the meeting."

Tuesday, Aug. 14—A large audience gathered to listen to the lecture by Miss Susie Clark. The meeting opened with singing by Miss Christine Brown; Miss Clark gave a soulful invocation. The subject of her discourse was "The Attitudes of the Soul." "I will lift up mine eyes unto the hills, from whence cometh my help. Throughout this beautiful Psalm of David—that has worked its way into the hearts of the people and has done so much good—shows the intense longing of aspiration and the divine attributes of the soul. The hills arise from the mundane spheres and the soul stands in awe at the mountain of divine law. Moses went up a mountain to receive divine aid and returned with a face too illumined to be looked upon. The Judean Master himself retired into the mountain to become attuned to high vibrations, and so we in our hour of need lift our thoughts and faces up to the heights beyond; not that our reservoir of strength is any more above, but we have aspirations and we seek for higher light. All spiritual possibilities are involved

in each one of us, and we are slowly evolving into the royal birthright, soaring upward—toward. Ambition leads to noble aims; then to the base spirit to climb; so man seeks to climb up to the highest conditions of life. Physical mountain climbing is a science; mountain climbing on the spiritual plane is also difficult. No teacher can climb the heights to which we aspire; we must stand firm, and remember that God and one make a majority. "Let us this afternoon take a spiritual journey; let us see what are some of the things we need for the journey. First of all, health and strength, conscious union with the source of all power. A great deal is said about the power of thought keeping the body well, and as a man thinketh in his heart so he is; but as a man is in spirit so he is. Now an essential requisite for the young is a guide; the guide within us is the true guide. It is as safe to follow as the hand of the mother in our childhood. If we would only follow the monitor's first call and obey implicitly, instead of waiting to question and by doing so, falter by the way, we would get along faster on our journey. "After a time of pleasure, a pebble in our pathway seems to turn us back, but the guide beckons us on and we strive to overcome the obstacle in our way. When we emerge from this cloud we find we have only stopped a moment upon the way, and we have reached the Mountains of Kindness and Gentleness. These mountains are easy to climb, but our mood changes and we slip back, and then the guide beckons us on and we strive to reach the heights. These mountains are scarcely more than mounds—but yet so hard to climb. The next to attain us is the hill of Obedience. This hill is often hard to climb, but after a time we succeed in ascending it. Still more difficult to climb is the hill of Patience. It is filled with briars and thorns, and we are very apt to slip over the precipice of Hot Temper, and it is very difficult to get back again; for we must succeed before we can master the higher peaks that are before us. Humility is the test of greatness, and marks soul advancement more than anything else. Beside these arise Submission, a peak of volcanic eruption that plows deep into the human heart, and we ask, 'Is there no other way to climb to the heights but over this road?' At last we realize the necessity of reaching this height, and that the purpose of suffering is to bring the child nearer the Father's heart; so across this yawning chasm we gradually proceed and reach the summit. Only the highest things appeal to us after we have reached these heights. The spiritual mountains that appear to us among the most prominent are Justice. This is a jagged mountain, and hard to climb; then Mount Mercy, less rugged and a little easier to reach; Sympathy, that will allow us to suffer for and with each other; Charity, that thinks no evil; Universal Love; how supreme is this height! and at last we realize that God is love, and we are one with him. Among other heights the spiritual must master are Mounts Trust and Hope; a whole lifetime might be spent in gaining these heights; but after reaching them we find the grandest altitudes of the soul, and we are able to commune in the silence with God."

"Every range of mountains has some peaks that are almost inaccessible; so are the mountains of Truth and Inspiration—these pathways are thronged with disciples. Few have as yet reached these heights, but when attained they lift us up to that grandest and highest pinnacle—Selflessness. The summit of this crest has never been trod by the feet of mortal man; we must at last climb this mountain, for this is heaven—this leads to the nearness of God; we can say, 'I and my father are one.' This divine union is the goal of all spiritual seeking, and for this end let us resolve to day to set our feet firmly, and start upon this journey determined to reach this height; the infinite shield is our strength, and we must realize it. Be strong, and search for the God within." Miss Christine Brown rendered a vocal selection, after which Mr. F. A. Wiggin spoke briefly, and followed with a test of trance that was enjoyed by all. The meeting closed with singing."

Wednesday the day was showery, and once again we had to hold our meetings in the Arcade; but a large audience was present, and the meeting opened with singing by Miss Brown; Rev. B. F. Austin read an original poem, "Not Yet"; after another selection he took for the subject of the lecture, "What Shall I Do to Be Saved?" The meeting closed with singing. This was Dr. Austin's last lecture, and the reporter heard many expressions of regret that we were not to hear him again. Aug. 16—The meeting opened with singing by Miss Christine Brown of Boston. Mr. F. A. Wiggin, Editor of the BANNER OF LIGHT, who was the lecturer of the afternoon, read a poem by Sam Walter Foss, "Abraham and Ephraim." After another vocal selection by Miss Brown, Mr. Barrett took for his subject the purport of the poem, which was that virtue and perfect goodness talked to us at all times."

Friday, Aug. 17, the lecture was given by Mr. F. A. Wiggin of Boston. The meeting opened with a vocal duet by Miss Brown and Miss Susie C. Clark. Mr. Wiggin read a poem, "The Vision of Immortality." After a vocal selection by Miss Brown, Mr. Wiggin took for his text, "For God hath not given us a spirit of fear, but of power, of love and of a sound mind." "There is nothing in the world man should fear. I think it would be better for the race to drop the use of certain words, and the word fear is one of them. It has no business to be used by any people. How often do we frighten our children and most children are afraid of the dark; this is very wrong. In the religious world it is taught, 'To fear God is the beginning of wisdom,' and they think they progress if they believe that text. 'The fear of the Lord is the beginning of wisdom.' Now it is not necessary that we should always be beginning. We fear that which we do not know. When we gain knowledge we fear not. We need not look to other religions and think that all the fear is embodied in their beliefs. There are many of us who think they are oppressed, and fear that evil spirits will do them harm. Fear is often a disease and many people would be free from illness if they could cast out fear. I know of no spirit that I am afraid of but my own. Now let us say something of the word Love—what does it mean to us? We will suppose you have never seen the rose, and I have been permitted to behold this beautiful flower; I say to you, 'It is the most beautiful creation of God.' You say, 'How I love it, and I cannot describe it because language cannot express it, and I say you will have to see to appreciate it. It is the same with love; we must be able to live in love to understand it; there is a vast difference in living where love is and living in love."

"We do not practice what we preach—Perfect love casteth out fear.' A great many people talk about at-one-ment with God, but they must come into at-one-ment with love first; I think as men and women we should stop warring with each other. We must throw our lives into the rank and file of humanity, and teach them how to live. Let us be delivered from the spirit of fear, and seek to come into the vibration with that spirit of love which will bring us unto God." Mr. Wiggin followed with a long test of trance; although the elements were very much disturbed, he was able to do good work. The meeting closed with singing."

Saturday, Aug. 18, was N. S. A. day, and Mr. Barrett, President of that Association, was present. At 10:30 A. M. Mr. Geo. A. Fuller called the meeting to order and presented Pres. Barrett, who presided at the meeting. Mr. Barrett said: "I thank you in the name of the N. S. A. for this courtesy extended to me, and we will endeavor not only to assist the N. S. A., but also to assist the Onset Bay Camp Meeting Association, as we believe in reciprocity." Pres. Barrett then welcomed the friends, and spoke of the work of the N. S. A.; what had been done, and what the officers and members wished to do. "We must organize; for, dispute who may, in union there is strength, and in organization there are many opportunities." He introduced as the first speaker Thos. W. Locke of Philadelphia, who said briefly: "I am always an enthusiastic worker for organization. I believe, and have believed for years, that we are ready for organization. I was told a few years ago, after I had given a talk upon this subject, that we could not organize Spiritualists, because they are so individualized; but, my friends, we will never succeed until we organize. We need one thousand dollars to make

Mrs. Pinkham

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up the deficiency for our home at Washington, D. C. We must raise this sum. Let us see what we can do toward it to-day. If one-half of the time were spent in thinking of ways and means to raise this money as has been spent in criticizing the Declaration of Principles, we would have had the money long ago. We use up our time and energy in the wrong direction."

Mrs. Rachel Walcott of Baltimore was the next speaker. "I have been trying to discover what the matter with people who are opposing organization for the religion they profess to love—and I have come to the conclusion that Spiritualism with them has not been spiritualized. We hope that each and every one here to day will lend a helping hand to assist in the good work." During the meeting Miss Brown gave an organ recital and sang a sweet selection."

The afternoon session opened with congregational singing, led by Miss Brown. Miss Susie C. Clark was the first speaker. Mr. F. A. Wiggin followed."

George A. Fuller, President of the Massachusetts State Association, said he was glad a "Declaration of Principles" was adopted at the Convention in Chicago last year, "because we are asked so often, 'What do you believe?' and now all we have to do is to present a copy of our Principles." It is not necessary for us to talk organization. There is only one side to the question, and that side is in favor of it. We must arouse the Spiritualists, awake them from their apathy and urge them to stand by the White Banner of Truth, to hold it up to the gaze of all the world. You all say you are in sympathy with the N. S. A. That is all very well, but sympathy alone will not raise the money to complete the Mayer Fund. We must learn to give and give liberally. There is nothing more sacred than our religion, nothing that will uplift humanity more than our religion; if this be true, why do we not come to the front and raise the money for this home? We should consider it a privilege to give for a home for Spiritualists." Dr. Fuller paid a loving tribute to the President, Secretary and Treasurer of the N. S. A. This Association stands for everything that is for the welfare of humanity."

Mr. Thos. Locke introduced a young lady, Miss L. Buckwater, who has raised one hundred dollars for the Mayer Fund from a town in Pennsylvania, where there were only two Spiritualists. If one young woman can do this, how much can a good many women do? Mr. Barrett then spoke of the Home, and answered questions in regard to the N. S. A., after which Miss Christine Brown closed the meeting with singing."

We are pleased to announce that Onset is the Banner Camp so far in regard to raising funds for the Home at Washington, D. C. This camp has raised in money and pledges the sum of about \$357.50. Pres. Barrett thanked the Onset Bay Camp Meeting Association in behalf of the N. S. A., all who have contributed money or services toward making this meeting a success. The people of the Camp are still firm in the belief that Onset is the only place to hold a Camp-Meeting, and the crowd still increases."

Lake Pleasant, Mass.

Aug. 15.—Professor Lockwood began his course of lectures. In the evening the Association concert by the Schubert Quartette was given. Mr. A. P. Blinn gave readings and Mr. Charles Bickford rendered fine violin solos, his sister, Miss Bickford, accompanying him on the piano. Frequent encores evinced the interest of the large audience."

Aug. 16.—To-day Professor Lockwood delivered a special lecture in the morning upon "Myths, Mysticism and Mythology." In the afternoon the professor spoke upon the "Conquests of Gunga and the Conquests of War." His lectures were both full of information and eloquently delivered. Mrs. May S. Pepper followed Prof. Lockwood with descriptions of spirits, which were verified by the audience in nearly every instance. The Schubert Quartette sang appropriate hymns. In the evening the "Scalpers" held a mock trial—the case being a breach of promise. The temple was filled and the fun was side-splitting."

Aug. 17.—This morning Professor Lockwood delivered his second lecture on "Mythology," an address full of information. The Independent Order of Scalpers has secured a band of music—twenty-five pieces."

Aug. 18.—Yesterday afternoon Mrs. Mary E. Lease delivered her first lecture. She spoke upon "The Signs of the Times" with great eloquence and force. The audience was large, and responded with frequent applause. In the evening the masquerade ball filled the Temple. It was a very enjoyable entertainment."

To-day a meeting was held for the good of Lake Pleasant, resulting in the appointment of a committee to report a plan for liquidating the debt, and speeches were made by President Dalley, Mrs. Kathbin, Mrs. Tillie Reynolds, Mr. Haslam, Mr. Hart and others. In the afternoon the Children's Lyceum was held, under the condonship of Mrs. Belcher, much interest being shown by both the children and adults. In the evening Mrs. May S. Pepper held a large séance in the Temple. As usual, her descriptions were recognized."

The attendance this week has been greatly increased. Card parties, excursions to the neighboring cities, trolley rides, singing gatherings, evening dances, summer picnics, and a trip to Saratoga have filled up every moment of the week. The weather has been fair and cool, except one morning, when the needed rain fell plentifully."

The Scalpers' band, the birds and squirrels make the woods ring with music. Everybody

seems happy, and declares that Lake Pleasant is the most sociable camp-meeting in New England."

Aug. 19.—To-day the excursion trains brought many hundreds of people. The streets are brilliant with the costumes of the crowds of women."

Prof. Lockwood delivered a very able discourse in the morning on "What Shall We Teach and How Shall We Teach?" He illustrated his lecture by special apparatus, closing with the graphophone. In the afternoon Mrs. Mary E. Lease spoke to a well-filled temple on "World Movements." The five great world movements were Roman Catholicism, Socialism, Militarism, Dismemberment of China, Conquest of the Earth by English-speaking people. Frequent applause greeted the speaker. Mrs. Lease will speak for the last time on Sunday next, Aug. 26."

Temple Heights.

After a session of one week, during which the greatest of harmony prevailed, the eighteenth annual session of the Temple Heights Spiritualist Corporation closed Sunday, and during the last days' session there were present some of the largest audiences to which mediums ever spoke from this platform. The speakers of the last day were Sadie L. Hand, and Dr. Jean Clarke, of Boston. Mrs. Hand has attained a fine reputation for spirit communications—one which has been sustained here. The other speakers were: Harrison D. Barrett of Boston; Mrs. M. J. Wentworth of Knox, who has been long in the service and is a devoted worker in the grand Cause which has done so much for the people in this sphere; Dr. Dean Clarke, of Boston, whose reputation as a writer as well as a speaker is of a high standard. At the annual meeting of the Corporation the following officers were elected for the coming year: President, B. M. Bradbury, Fairfield; Vice President, L. C. Morse, Liberty; Secretary, Orrin J. Dickey, Belfast; Treasurer, A. E. Clark, Belfast. Directors:—M. R. Webster, Fairfield; Samuel Strickland, Bangor; A. H. Blackington, Rockland; R. A. Packard, Northport; A. T. Stevens, Belfast; George Morse, Belmont."

The plans for the meetings next year are being drawn up, and the outline is very favorable. Aug. 20, 1900.

Local Briefs.

BOSTON.

Mrs. Jennie K. D. Conant-Henderson continues to draw large audiences to her psychometric test circles in her rooms, BANNER OF LIGHT Building, Boston, Friday afternoon and Saturday evening of each week. Sunday evening, the 12th, the audience was both large and appreciative, and some of the readings given by her were really wonderful for their depth of penetration and in their accuracy of description. The circle held Sunday evening, the 19th inst., was also largely attended, and was equally remarkable in other respects. Mrs. Henderson goes to Madison Camp, Me., which opens on the 31st inst., and will be absent from Boston for two weeks, consequently she will hold no circles on the first and second Sundays or on the first Friday of September, and desires her numerous patrons to take notice of this fact."

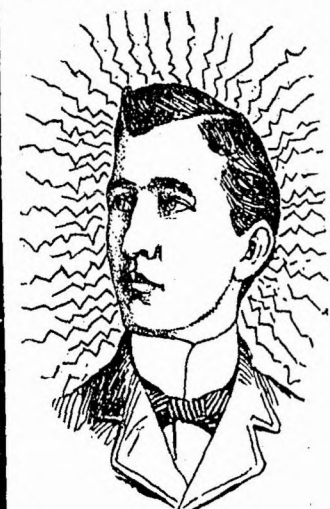
Odd Ladies' Hall, 446 Tremont street, Sunday, Aug. 19, meetings all well attended. Mr. Hall opened morning and afternoon. Mr. Hersy, evening. Those assisting, Messrs. Hall, Thompson, Taylor, Whittemore, Hersy, Wood, Cohen, Gilman, Mesdames, Strong, Mosia, Gutierrez. Several others assisted. Many received benefit through the circle of healing and developing. Meetings all summer. BANNER OF LIGHT at door. Subscriptions taken. Mrs. Gutierrez, Pres."

Commercial Hall, Mrs. Nutter President. Aug. 19 morning circle was well attended, opening with the usual singing, reading and invocation. A number of spirit messages were given and recognized by those present. Mediums at the morning session, also throughout the day: Mesdames Weston, Nutter, Mellan, Dade, Wheeler, Douglass, Gilliland, Howe, Messrs. Baker, McKenna, Hardy, Slight, Godda. Miss Chapman, Mr. Brooks and Mr. Jackson, furnished music."

Massachusetts.

Lowell.—One of the largest audiences of the season greeted C. Fannie Allyn of Stoneham, who occupied our platform last Sunday, and much enthusiasm was manifested at the close of the meeting, at the able manner in which she delivered her address. The subject was "True Religion," given by one of the audience. We are pleased to see so many from neighboring cities, and extend a cordial invitation to all. We will hold another basket picnic on Saturday, Sept. 1. BANNERS and Thinkers for sale. F. H. Coggeshall, Acting Pres."

THE WONDERS OF HYPNOTIC CONTROL



Prof. R. E. Dutton.
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Movements of Platform Lecturers.

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

Edgar W. Emerson has dates, Oct. 7 and 21, which he would like to fill in New England. Address, Ottumwa, Ia., care of Mr. J. B. McCarroll.

Dr. G. C. Beckwith-Ewell will speak at Camp Starlight, Rocky Rest Heights, Sunday, Aug. 26. Will return to First Spiritualist Church, Toronto, Can., and open year's work Sunday, Sept. 9. Address, till Sept. 1, Shelton, Conn.

Spiritualist Camp-Meetings for 1900.

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

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

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 13 to Aug. 25.

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 Swampscott.—June 3 to Sept. 30.

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

Mid. Pleasant Park, Clinton, N. Y.—July 29 to Aug. 26.

Vicksburg, Mich.—Aug. 3 to 26.

Maple Dell, O.—June 22 to Sept.

Columbus, O.—July 1 to Aug. 27.

Delphos, Kan.—Aug. 10 to 26.

Lake Grand, Ohio.—July 1 to Sept. 1.

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

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

Niantic, Conn.—June 25 to Sept. 8.

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

Chesterfield, Ind.—July 19 to Aug. 26.

Freeville, N. Y.—July 29 to Aug. 26.

Los Angeles, Cal.—Sept. 2 to Aug. 20.

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

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

Marshalltown, Ia.—Sept. 2 to Sept. 15.

Huslet Park, Mich.—Aug. 2 to Sept. 15.

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

Temple Heights, Me.—Aug. 11 to 26.

Enna, Me.—Aug. 31 to Sept. 15.

Madison, Me.—Aug. 31 to Sept. 9.

Summer Beach, O.—Aug. 26 to Sept. 9.

Sycamore Grove, Los Angeles, Cal.—Sept. 2 to Sept. 30.

BREAKING UP:

Or, The Birth, Development and Death of the Earth and its Satellite in Story. BY LISANDER SALMON RICHARDS, author of "Beginning and End of Man," "Vocabulary," etc.

This volume is one which is full of practical knowledge clothed in allegoric imagery; the tale of the earth's creation; its gradual broadening out; the ordaining of the fates in the human race, etc., are given a recital which must please the peruser; while the gradual changes that follow, bringing on the one hundredth year, when life departs from our globe, "not only of man, but the entire animal and vegetable kingdom," are full of the closest interest. Cloth, pp. 247. Price \$1.00.

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