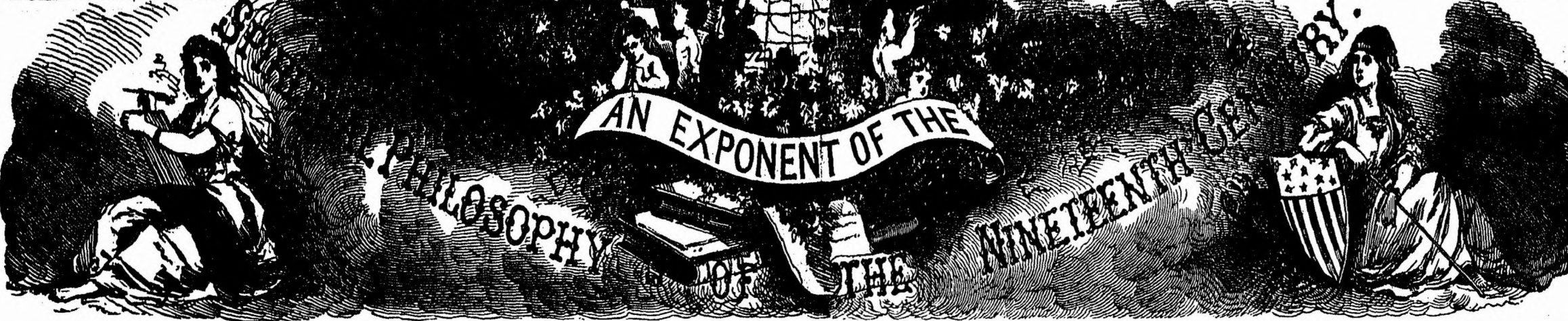


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NO. 1.

## PEACE OF SOUL. BY DEVOTION.

From out the sorrow-shadows of our days,  
From out the pain that brings our bodies low,  
From out earth's countless ills that ebb and flow,  
Let us to God voice constant hymns of praise.

He guides us through the thorny, crooked ways,  
And, in the darkest moments of our woe,  
He whispers: "Death makes Love the deeper grow  
When, faith-intensified, content ye gaze."

Through pain to peace, through storm to hallowed  
calm,  
Thy hand, oh Lord, doth lead us Home to rest,  
Where pain is not, nor woe, nor weeping eyes.  
There on the palm-racked hearts is poured Love's  
balm;  
There, on the thorn-pleeced brows, Heaven's kiss is  
pressed;  
There lies our Home—God's Christ-lit Paradise!  
Sydney, New South Wales.

## Psychic Science: Its Present Advance and Future Possibilities.

BY J. J. MORSE.

[Reported by G. H. Hawes.]

Our subject is so vast that it will be impossible for us to deal with it in detail during the time at our disposal. There are many things that we can only hint at rather than unfold. The progress of psychic science marks a distinct advance in the civilization of the nineteenth century, marks a distinct departure in the fields of accepted scientific knowledge, and leads man surely from the known to the unknown, from the material to the transcendental, from the visible realities of a physical universe into the possible realities of an invisible psychical or spiritual universe.

In former times it has been the fashion to divide nature into two distinct portions, the visible and invisible, the known and unknown; to draw a hard and fast line between the twain, and to say: On this side of the line you may pursue whatever investigation you please; that is, so long as your conclusions do not interfere at all with our religious convictions; and if they should do so, please quietly to say nothing about it, but go on with your researches all the while. But on the other side of the line, which is supposed to deal with the dim mysteries of the so-called great unknown, no man's hand shall profane, no man's foot shall there stand, no man's eye shall peer. Those are mysteries hidden from the sight of men by the wisdom of God, and it is not for poor humanity to disobey that divine command.

But the progress of psychic science is altering all this—to a very large extent has already altered it—and there is no longer that old fear of theological condemnation that has barred the footsteps of progress in days gone by. Facts are facts. That which the known points to and suggests is as much a legitimate field of inquiry for the future as present known facts were in the past. The known of to-day is but the stepping-stone to that which shall be known to-morrow. And if in the gathering of knowledge you leave old landmarks behind you, the boundaries that have been respected for ages, and penetrate into matters that have been considered beyond the province of man's mind, and in doing this have added to and widened the sphere of human life and thought, the world is bettered, no matter who is the Partington that has tried to sweep back the waves of progress.

What does the term "Psychic Science" mean? Why should there be a science of psychology? Necessarily it must mean the science of soul. Can there be a science of soul, that intangible, impalpable something, that essence of essences, that mysterious, nameless thing that comes from whence no one knows, is what no one can say, and goes hence, where? Can there be a science of so unsubstantial a thing? Science is but knowledge classified. Knowledge comes from experience, experience is derived from sense perceptions, and sense perceptions are excited by the objective phenomena of nature. The objectivity of being is the only reality, the physical scientists will tell you. And the soul, where is its objective entity, its reality, its being? Who can say?

There may be a science of its manifestation, just the same as of any fact. When you rightly understand what material science is, you know that it is the science of manifestations of the unknown forces that are conditioning the universe, and all you know of those forces, whether there be few or multifarious manifestations, is by the general expression of those forces. You know as much of the existence of the soul *per se* as you do of those forces. In either case you should seek out that which is behind the manifestation.

So it is in studying the phenomena of the manifestations of the soul that psychic science is being built up. But lest it be questioned whether we should use the term "soul" at all, suppose we put it to one side, ignore its existence altogether, and say it is the X of our problem, the unknown quantity, a sort of working hypothesis, that we may have to fall back upon by-and-by, and of which we may not be too pronounced in our opinions. What follows? This will follow: that the present necessary apparent denial of the existence of that soul prepares the way for the studying of those phenomena associated with the existence of the X, or possible soul, and which phenomena, when studied, classified and arranged, may inevitably by the very force of the logic of their existence compel us to cease to call the soul a negligible quantity, cease to describe it the X of the problem, but admit it

demonstrated by the phenomena in its own manifestation.

What has psychic science done here? You are all more or less familiar with the progress of Mesmerism in the past, and Hypnotism in the present; variant to us to practically describe the same set and series of phenomena. You are all familiar with the progress of psychic science in those directions. How bitterly and virulently Mesmerism was fought in the early days is matter of history. How much charlatanism became associated with it, is also a matter of record. But from the virulence and the opposition that threatened to destroy the matter from without, and from the canker or charlatanism within, there emerged a body of fact, a mass of experience, that opposition could not destroy.

On the top of this body of fact are discoverable certain things, to wit: that under certain physical conditions a state of hyper-nervous sensibility could be developed as to sight and hearing; in other words, that the sensation of sight and hearing could be excited upon planes of operation distinctly abnormal, so-called, as compared with the normal manifestation of these faculties in ordinary life.

It was not a very great gain, perhaps, in appearance, but yet it was an extremely valuable gain. Any matter that enlarges the possibilities of human, personal life, that gives you assurance that the five senses are not the limitations of your daily existence; that there are possibly other than those confined within the limits of the normal senses—anything that does this enlarges your conceptions of man's personal life, makes humanity that much the more important, the more marvelous as a mechanism in the universe or as a creation from the divine life, whichever way you choose to view it.

These things, then, while in themselves not seemingly great things, but producing the results we have just stated, were great things and the stepping-stones to others still greater.

The transmission of thought, the translation of sensation, and the alteration of the consciousness and personality under the influence of the mesmerist's will, were other results growing from and arising out of the early mesmeric experiences. This is speaking, of course, of the time when mesmerism had freed itself from the earlier errors, misapprehensions and mistakes of its first professors and devotees.

These later matters opened up a still wider field. There was a difference of the method of sensation, a difference in the methods of consciousness, a difference in the methods of cognition; all of which implied a still further enlargement of the nature and of the faculties of human beings.

Here arose subjective possibilities that would set men thinking. Not only was it found that the normal senses were transcended under the influence of the mesmeric operator, but the intellect, the consciousness itself either appeared to be stimulated or enlarged, or to develop other faculties than those which were usually associated with it.

Mesmer undoubtedly did not foresee such results apparent yet within his scheme. But later mesmerists pursuing their inquiries developed further that which they had received from their predecessors, and in so developing, laid the foundation of what is called hypnotism to-day.

Hypnotism has now taken up the tale, and has made very strange discoveries concerning the consciousness and personality of man under the influence of hypnotic suggestion.

It has suggested to the world that the human being is really in two parts mentally. That he has an upper mind and a lower mind; a superior mind and an inferior one, or, an objective and a subjective consciousness. But it seems to us that here psychic science must needs go with considerable caution. The discovery of supra and subliminal consciousness does not necessarily imply the existence of supra and subliminal intelligence. This is the weak point, it appears to us, in the argument.

If man has two consciousnesses, the nexus that unites them is an extremely interesting problem. The source from which he derives them is another interesting question; and how the one, or which one, is subject to the other, is still further an interesting matter. If there be these two minds, and the doctrine of the material physiologists be true that men cannot exist without brain, that consciousness for its functioning is dependent upon cerebral organization, we should have to admit, that if there are two consciousnesses, if there are two intelligences, there must be two sets of brain functioning to enable these two consciousnesses to be expressed. And further, as you only know at present of one brain, and all functioning of the consciousness and intelligence is through that brain, it follows necessarily that if the sub-consciousness manifests through this brain, it must either do so by displacing the objective consciousness, working in harmony with that consciousness, or through that consciousness. One of these three causes must be before us. The problem is so extremely complicated that even those who advocated it have not yet succeeded in making it clear. Where others have failed, we must avoid the disaster that will only attend our efforts if we endeavor to clear the way.

The difficulty, however, need not worry us to any great extent. We can accept the situation as expressed in the idea that consciousness has not two characters to it, but may manifest itself under varying conditions of human organization. When that cardinal issue is accepted, psychic science can proceed. When it is involved as a principle in psychic science that they are psychobiological steps varying in their characters at different times, and as they vary,

variously influencing brain, nerve, and body, and so variously influencing the determinate expressions of consciousness, then the road will be clear before us—not for a higher mind and a lower mind, an objective mind and subjective mind, but for the varying expressions of the same mind under different conditions of the organism, through which it manifests, and through which it is related.

In the studying of the phenomena of those conditions lies the work of psychic science in the immediate present. In the investigation of the methods of expression, and the varying conditions of body, nerve and brain will be found the solution of much of the perplexing problems pertaining to the manifestations of human consciousness in individual life.

Hypnotism opens up a wide field. The doctrine of suggestion is an intensely important and interesting one. A great many people say, "I am very sorry that the hypnotists have developed this doctrine of suggestion. It is a sort of reflection on human nature in general. If these hypnotists can suggest things to poor, weak-brained human beings, heaven only knows what mischief may come of it: what evil, what vice, what wrong may come from it. The weak and the wicked and the foolish will be subject to these influences, and no one knows where the mischief will stop."

But is it any credit to you that it is not necessary to go to the hypnotist's séance chamber to place yourself under the influence of hypnotism to become the subject of suggestion? Does not suggestion operate every moment, almost, of your lives? You read a book; the words of the author suggest emotions to your mind. If you are in sympathy with his words those emotions inevitable arise to the suggestions of the printed page. If you gaze upon some marvelous piece of statuary and it thrills you with wonder and admiration, is not your soul responding to the suggestions that the marble conveyed to you through your eye? The dull, prosaic part of it is that it is only a piece of stone chiseled by a workman, and that it is only an eye with a delicate vibrant filament behind it running into the brain, and the brain is only a soft, pulpy mass of matter. And yet with the block of marble, and this eye, with this fine filament, and this pulpy brain mass, emotions are created in your soul that would do credit to a god itself. Some one speaks to you a word that touches you inwardly, that brings some sweet suggestion of softness and beauty and love, and again the vibrant essence within you responds to the suggestion of that word. Some one else speaks a word that fires your blood with anger, makes every nerve turn to steel, and causes you to stand with set face and clenched teeth, ready to strike a blow that may mean death. Nothing but suggestion. Only for the weak and the foolish? It is operating upon all every moment.

All that hypnotism is doing and all that psychic science can hope to accomplish is to trace out the methods of its operations, the means by which these results are produced. And further, in so doing to discover how you may each so govern yourselves that you shall not be unduly affected, or unwillingly affected, by whatsoever suggestion may come before you. There lies the keynote of safety which will overcome the trifling element of danger that has been so ruthlessly made much of in the past.

Now hypnotism and suggestion developing these latent faculties of mind and consciousness, shall we call it—perhaps we had better say the quickening of sensitiveness, of brain and nerve—has led us to the realization that thought can be transmitted; that ideas can be transmitted, that images and scenes can be transmitted, that, in a word, the consciousness of one person can to a large extent reproduce in the consciousness of another person the ideas, thoughts and emotions or sensations it is immediately cognizing. Telepathy, thought-transference, translation of sensation, mind-reading, are all departments in this connection.

Some of you can remember the time when all such things would have been laughed to scorn. When it would have been urged in opposition that a man cannot see if his eyes are shut, a man cannot hear if his ears are closed, a man cannot see what is taking place in the next room unless the walls are made of glass; that one man can tell what another man thinks is something impossible. These would have been the objections forty, fifty and a hundred years ago. But such experiments are the commonplace of psychological research to-day. Such experiments are the every day phenomena that the advanced psychologist is familiar with.

What do they point to? That instead of the five normal senses being the only methods of expression for the consciousness, or the only avenues by which the consciousness expresses itself, there appears to be a whole range of possible power, methods of expression, and avenues of impressions that have hitherto been ignored.

Admitting that hypnotism is founded upon fact, and that suggestion is true, one may reasonably ask, What is the explanation in this latter instance? How is it that suggestion operates? Occasionally it happens that the suggestion comes from no spoken word, from no overt visible action, from no sign or indication whatsoever. How shall it be that if a man stands erect and says nothing, does nothing, and yet holds within his head the thought clearly defined and determined, and in response to that thought his subject, who may be in another room, and therefore not amenable to visible suggestion, that subject shall actually do the thing that is in the mind of that man who is thinking? "Of course it is col-

lusion. They arranged it, between them. No doubt about that at all." It is astonishing how easily people fall into the habit of thinking everybody are liars and rascals except themselves when anything out of the way comes before their notice. But the difficulty is easily obviated. If you are so extremely suspicious in such a case, it is open for you to suggest to the operator that such and such a thing shall be the nature of his thought, and then if such and such a thing is thought of, and the subject does just the same thing, you will have to find some other hypothesis to account for the phenomenon besides the supposition of collusion between the subject and the operator.

But the point we wish to place before you is not a question of morality involved in the matter, but the method and means. How is it that the thought unspoken, unacted, has gone from the mind of the thinker into the mind of the subject to compel the action? Here, we must admit, that not only does it appear that man has higher ranges of powers than the ordinary bodily senses, but that there is, instead of each man being a unit, individualized, and cut off from all other men, an indication that you are interrelated to each other; that there is a connection binding each and all together; some subtle, invisible medium, shall we call it, over which thought vibrations may be transmitted in much the same fashion that the vibrations of the sun and stars are transmitted across the inter-stellar ether, and affecting by these vibrations not only the mass of earth, but every particle pertaining thereto.

If this is the case, psychic science is opening up a wide vista of possibilities in support of the higher branches of material scientific speculations. We emphatically insist that this is the case. That psychic science has made this advance, and is indicating a line of research and a possibility of knowledge that will strictly confirm in the experiences of human consciousness what the experimental scientists have already discovered in these ordinary physical methods of observation. If mind and matter, so to speak, can thus be harmonized; if the speculations of the scientist can be demonstrated to be true by the experiences of the psychologist, then a wonderful step forward will be taken in the gaining of knowledge concerning the constitution of the universe and the nature of man.

We would now like to enlist your attention in another direction. It is claimed that the matter of suggestion is an excellent therapeutic agent, and that it can be used in alleviating the sufferings of humanity. But of course you know people who know nothing of psychic science, and who have but a very superficial acquaintance with the phenomena of mind, at once repudiate all such supposition and say that if they are sick they will have a doctor, and they hope he will give them the strongest kind of medicine, so that they may be restored to health in the quickest possible manner. But the doctors have grown wise. They are wise enough not to tell all they know, and still more wise in not telling all they do. They have discovered that the science of psychology is placing in their hands a wondrous agent for assisting in the alleviation of the ills of poor humanity.

You are probably familiar with the great craze of some ten or twelve years ago that was variously denominated Mental Science, Metaphysical Healing, Christian Science, Mental Healing; you will remember what a wave of such ideas ran across the land and almost around the world. You will remember what extravagant pretensions were offered; how it was asserted that you only imagined that you were ill, and if you only imagined that you were well you would cease to be ill; that if you felt a draft, and you did not like to have the wind blowing upon you, you had only to imagine the wind was not blowing upon you, and you would not feel it if it did. A beautiful idea, a most idyllic faith. All the evil of the world would vanish, and disease would be known no more. That so long as you accorded with yourself and believed in yourself, and accepted yourself as the arbiter, and yourself should feel and be and know, you could live exactly the kind of life you wanted. But unfortunately experience has an ugly and unkind knack of overthrowing all these pleasant speculations. The teeth will ache, the rheumatism will twinge, the internal convulsion will twist you out of shape, and though you may believe that you ought to believe that neither the rheumatism nor the toothache nor the convulsion affect you at all, yet you will put up your hand to your face, and you will go to a dentist. There is a limit where transcendental philosophy stops short; where, if pushed beyond that limit, it becomes pathos instead of science.

Yet these doctrines of the metaphysical school of healing and teaching contain within them substantial elements of truth. They are a recognition of the power of mind, and the influence of the will, of the necessity of right thinking as a means of right living; of a realization that the soul is higher than the body, and that if you can bring out, so to speak, into expression or manifestation in the least manner the higher qualities of your nature, and allow those qualities to regulate your thought and act, you will have a healthier, a happier, a wiser, and more virtuous life than could otherwise have been the case.

This is also a dependent issue, a sort of collateral issue in the progress of psychic science to-day. Here again is an enlargement of the scope of human nature; here again is a breaking down of the old barriers that have hindered progress in the past; and if we may suggest to you, also of great importance in so far as it shows that instead of the old opinions of

the weakness and innate wickedness of human nature being true, we find that on the contrary, God has bestowed his choicest work in the making of man; that he has endowed him with qualities that are little less than divine in themselves; that he has so ordered it that when man comes into harmony with the laws of God, he can realize the grace, dignity, and enjoyment divinity has placed upon him. Whatever the kind and character of man's thoughts concerning himself, they have a direct effect on the elevation of the morality and progress of the race at large.

What can we say as to the future possibilities of psychic science? We must confess, of course, that we have by no means exhausted the portion of the subject we have been dealing with; but having regard to your patience it behooves us to curtail, and proceed to other matters of equal importance. The vastness of the subject is our only plea for the insufficiency of the treatment we have already given it.

One more point we may refer to and that is this: If psychic science is the science of the soul, it certainly is legitimate for psychic science to ask what becomes of that soul at death. Death is a gruesome, chilly, and unsocial kind of subject, we know; a sort of skeleton at the feast that you are by no means inclined to give a welcome to. But he will obtrude himself; he is ever an obtruder. It seems that when he knocks, people close their ears and play they are out of the house, that they are not at home. But he is not to be put off in that sort of fashion. He comes with his grandfather Time, and between them they mow their swath, and take away their sheaves, and there seems to be no stopping of it. It goes on and on and on. They fall, these brothers and sisters of yours, by the wayside, and you look upon their pale faces, put your hands upon their cold brows; the hearts that beat within their breasts are still. With your tear stained faces looking upwards, and your lips trembling piteously, you ask what has become of the soul. Some of you have faith enough to carry you through such darkness into light. Some of you feel intuitively that death is not the end of life, and cannot be; the whole universe cries out against such supposition. But some of you have neither the faith nor the intuition. Some of you have only cold, critical brains, and only judge of life as you see it day by day externally. And yet you ask, Is this all? You respect the emotions and institutions of your fellows, and the faith of those around you, but you say, "I have neither one nor the other, and they are insufficient to me."

Psychic science may well ask with you, "Have I any part in this problem, or must I chain my wings to the earth and be content to consider only the problem of the manifestations of the soul through the consciousness, intelligence and sensation of the human being on the purely material plane of life?" We have no desire, certainly no intention, to intrude upon your feelings in this matter, or to state to you explanations other than those strictly in accord with the line of argument we have been pursuing to-night, though there are splendid suggestions we could make that lie just outside. All that we desire to point to you is this: that a psychic science that confines itself down to one side of the problem is only doing half its work. Its work cannot stay there. In the very nature of things circumstances will compel it forward. Forever as man learns more he is spurred on and becomes hungry for more still. In the matter of knowledge he is perpetually an everlastingly Oliver Twist, always asking for more. Sometimes when he gets the more, and adds to the much he already possesses, he suddenly makes the uncomfortable discovery that he is landed into a realm of thought and feeling and being that he would rather have kept outside of, if he had known it existed when he asked for more light.

But do not be afraid of the truth. Follow it wherever it leads you, and if in pressing home your inquiries in the experimental departments of psychic science you come face to face with problems that startle you because of their suggestions, and because of their possible relationships, fear not. Trust the truth. It never led the world astray yet. It has many a time emancipated people from the bondage of error and the darkness of night. Trust that truth, and if psychic science leads you over the borderland of purely physical experience into the psychical realm itself, go there; search for what you may there discover; receive the knowledge thus obtained, and that, added to what previously you possessed, you will lay down the foundations of a psychical science that will indeed be a revelation to the world at large.

What are the possibilities of psychic science? To suggest possibilities is suspiciously like prophesying. There is a rule concerning prophecy which says you should never prophesy unless you know. To infer from that which will be a sufficient prophecy for our purpose.

The possibilities of psychic science evidently are the unlocking of the latent phenomena of man's conscious being in relation to his consciousness, his intelligence, and the sensations pertaining to his bodily existence. What would be the use of such unlocking? Much. To day you are dependent upon the ordinary methods of inter-communication and inter-communication. You live in the same house, you are within hail of each other. You live in the next house, or some distance away, the conveniences of civilization through the electrical instruments of the day enable you to hold communication with each other. If you are widely separated, in the same land, or are in two continents, again that mysterious servant, electricity, comes to your aid; the plain is crossed, the ocean waste is bridged. But psychic science suggests a pos-



ability of communion that may dispense with batteries and instruments and wire. Suggests that what has been telephonically described as a soul sympathy may be something more than a poet's dream, a passing fancy; that it may be strictly matter of fact, as suggested in the previous remarks, when we spoke of the transmissions of vibrations—thought-vibrations—across some subtle medium that must interpenetrate, and consequently co-relate humanity in general. Some will say that is an absurdity, and yet by induction simply electrical vibrations are now transmitted without the agency of intervening wires. Forty years ago any one who had dared to suggest such a thing would have been ridiculed and laughed at as a consequence of his temerity, if no remarks had been made affecting his sanity. If in the one case a physical fact is true, and matter is subject to mind eternally, we are justified in suggesting that the psychical fact may also be a possibility, and that ultimately the transmission of thought over long distances will be just as easy to the well-trained mind as the transmission of a message along a widely stretched wire over the land or a cable under the ocean is true to-day.

This being the case, we realize that there is an atmosphere, an ether, if you please, a refined and subtle medium in which you are immersed, just the same as everybody in the universe is immersed in that interstellar ether that the physicists tell you of; and if this psycho ether is affected by the thought and will of every person, measurably of course, in time we may expect it will become a practical part of every-day transactions.

The latent powers of man are incalculable; no one can define their limitations. It is an open question to lay it down that the individual can be cultivated to an indefinite extent, and that the ability to control and direct—direct to bridge, shall we call it—will be accompanied by an increase of the distance, shall we say, over which the thought can be transmitted.

Then, another thing: It is undoubtedly true that the mind influences the body, and the body the mind somewhat, reciprocally, and if we are to assume the superiority of mind over matter, it is a fair proposition to lay down that the mind should be supreme, and that ultimately what the metaphysical healers of the past and present have taught and do teach, shall become true; that the mental power shall control bodily organization, and keep it in right relationship with the lines of its existence; in other words, healthy. If this shall be the case, each man shall be his own doctor to pay to himself his own fees, reap the benefit of his own medicine, and have no one else but himself to blame if he is sick.

Then again, if the eye of the consciousness on the subjective plane can see things, as hypnotists assure you is the fact (for clairvoyance is the issue here, if you please), then it is a possibility that you may cultivate these latent or subjective faculties to such an extent that you may have them under your personal and intelligent control; that you may be able to excite them when you please, and put them into operation at such time as you choose. And for what purpose? Here is a possibility that trenches on the last considerations of the previous section. If the eye of the mind, so to speak, is the window of the soul, the soul may be able to look through that window at things common to itself; to see other souls, for instance; to see other souls in accordance with laws similar to the character to those by which the thought of souls is transmitted to other souls. To see others, in a word, distinct from you, in this world and life. But it may also be that it may train its vision to loftier flights, may search for things upon a purely subjective, psychical plane of life; may, in fact, shall we say, take it into its head to look after those missing souls that have escaped out of those broken tabernacles that you call dead bodies, and discover what has become of them. If each could hunt the dead for himself and find them, and beyond all peradventure know they had found them; if all by their powers that God hath given them, through their cultivation could penetrate the mists of matter and enter into the realm of psychic life, no man would there be to question what becomes of the departed souls, no man to question the immortality of the race, no man to question the cardinal truth on which all religion is based—the existence and reality of the soul, and its continued life hereafter. None of these things would be questioned, for the fact of personal experience would vindicate the preaching of the ages, and overthrow the skepticism of all times.

If such a possibility could be realized, why then the advance of psychic science in the future will do more to revolutionize the world's thought than any other matter before your attention at the present time.

But psychic science has further possibilities. We have already referred to it as a therapeutic agent. In surgery it will be invaluable for the sick and injured. If by the power of suggestion you can make a patient believe that he is in the height of felicity while you are quietly carving away his limbs, something has been achieved, an anesthetic has been discovered of marvellous ability and power, something that will banish pain and discomfort from the operating room and hospital. If you can make the patient realize this, and further, fix it clearly in the outer consciousness that there shall be no sensation of pain and suffering with the resumption of the normal functioning, why, then you have made a splendid advance that surgery cannot be too grateful to you for. We claim that this is a possibility, and will become a utility; that psychic science will progress in the future under this law of suggestion has been brought down to a practical bearing, and the trained operator may be a necessary adjunct of every hospital in the world. When this result is achieved, there will have been accomplished a tremendous revolution not only in surgery, but in medical practice in general.

There is another possibility we would like to place before you, which is of some considerable importance. We are not pleading for any particular form of religion, we are not intending in the slightest degree to suggest that this man's faith or that man's faith is better than the faith of some other man or men, we are only pleading for the fundamental realities that all religion involves. These you cannot afford to discard. As you let them slip from your hands, you lose treasures beyond price; as they vanish from your gaze, the day deepens into darkness and into night; as the warmth and glory of them departs from your life, the frosts and chill blasts of despair and sorrow begin to beat upon your heads. To preserve the happiness of life and make you feel it is worth living, cling to these realities that are indeed the heritage of the race at large.

Psychic science has possibilities in this connection. If by its increase of your knowledge of what man's nature is, if by the increase of your knowledge of the details of that nature as expressed in its functioning and manifestation on the planes of psychical activity, if by its investigation into the nature of human consciousness, it can through these things discover plain, clear and unquestionable indications of a higher selfhood in human nature, something that is greater than brain and nerve and body, something that controls body, brain and nerve, then it is going a long way toward establishing, not the duality of man's nature so much, if you please, as the existence of that higher unity, that profoundly deeper unit commonly spoken of as the consciousness, and which, for our case, we would discard the former X of the soul. We emphatically assert

that this is a possibility of the progress of psychic science.

It is useless to deny the fact that psychic science has a direct bearing upon the problems of religion; it is idle to deny the fact that psychic science cannot stand simply and only on the objective and material side, because its facts are both objective and subjective. Being such, it is related to all the phenomena of being and experience that pertain to the objective and subjective states of man's life.

Material science is exactly in the same position so long as it insists, or so long as any particular department insists upon standing alone, and considering its relationships to itself as the summum bonum of its own existence. It will ever be cold and cheerless, throwing but little light upon the path of human progress, and give but little warmth to man's soul.

The whole of nature and of man in all their infinite variety of manifestation is bound together into the indisissoluble unity, and the higher and the lower, the material and the psychical, are involved in each other and cannot be separated but belong together.

Therefore, the possibilities of psychic science look mainly to the complete elaboration of the methods of functioning pertaining to the soul when inhabiting the human body. This will throw light upon certain other problems already indicated, and may suggest ways and means of throwing additional light upon that greatest of all problems, "What has become of the soul of the man when his body lies cold and dead?"

We make no apology for introducing these latter considerations, for they are legitimately part and parcel of the subject in its entirety. But we do not wish to frighten you from an investigation that promises so much, and which appears to lead to such stupendous issues.

Let us in conclusion suggest to you that you select what field of inquiry seems most profitable, pursue it faithfully, investigate it carefully, tabulate your results accurately, and so add something, if only a simple account, to the knowledge of the world. In the accumulation of fact and the continuous verifications of fact, lie the only safe method of building up accurate and unassailable knowledge.

This is the object of such societies as this. This is the purpose of all who work therein, and that purpose when accomplished undoubtedly enriches the knowledge of the world.

If, then, after what we have said as to the present progress and future possibilities of psychic science, we have helped to make the matter more interesting to you, and to inspire you to still more earnest desire to study and pursue your investigations, we may consider that your time has not been wasted, nor our labor ill bestowed.

### Another Preventive of Small-Pox.

BY ALEXANDER WILDER.

In these days the ablest minds in the medical world are giving their testimony against vaccination as a preventive of small-pox. Dr. Charles Creighton, of the *Encyclopædia Britannica*, Prof. E. M. Crookshank, Dr. Collins, Dr. Hadwen and others offer testimony that has not been controverted. Yet it seems that the mediocre physicians who rule in the medical profession will not report, though one rose from the dead. If scarlet fever raged a thousand years, and small-pox fifty, the public attention would be called to small-pox and the real epidemic be less heeded. It has been so and Bourbons never learn nor mend.

A quarter century ago a physician whose name I have forgotten, writing to a medical journal from Ironton, O., narrated the story of his own recovery from small-pox from the use of lemon juice. Afterward, a letter in THE BANNER from Holt County, Mo., told of similar cures, and the writer told of his correspondence with the Ironton physician. The latter confirmed his former statement and added that, though he had employed this treatment successfully for fifteen years, he could not persuade any other physician to adopt it.

In 1875 I published a paragraph from a Liverpool paper recommending cream of tartar as a remedy for small-pox. This is a product of the grape, and its influence on the human constitution is very similar to that of lemon juice.

Many years ago Dr. Karl Spitzig of St. Louis published a little treatise to show that the cause of small-pox is the presence of uric acid, or more correctly, urates, in the blood. These are the products of retrograde metamorphosis, the used-up tissues of the body becoming this refuse material. The skin and various excretories of the body are incessantly at work at the elimination. But if they are slackened in this duty, there comes an accumulation, and some part of the organism complains. We thus get rheumatism, pneumonia, typhoid fever, intermittents and the category of eruptive diseases like measles, scarlet fever, small-pox. There may be an external provoking cause to determine the form of the morbid manifestation, but there is a cooperative cause in the body itself, or no contagion or external cause would amount to anything. Where there is a crowd of individuals, ill cared for, uncleanly, etc., an epidemic is certain to break out. The talk about "malaria," "foul water," etc., is little else than medical poppycock. Small-pox, cholera, dysentery, etc., are engendered by crowds like the encampments of armies and caravans of pilgrims.

The enforcing of vaccination is little else than the brutal employment of lawless brute force to perpetrate an act of sheer brutality. The unlawful imprisonment of men at Hudson, N. Y., at the instance of the State Board of Health, though backed by the Governor, was a crime. Similar outrages in Cincinnati should be reported and resisted. The case in Georgia and North Carolina, though sustained by courts, is no less heinous. The vaccination of soldiers and sailors but adds to their mortality, increasing their liability to disease.

As if to afford a new avenue of escape from both the disease and the mongers who disseminate disease, a new remedy, to prevent as well as to cure small-pox, has been recently promulgated. It is of the same nature as the others just mentioned, but none the worse for that. It comes with the name of a Health Officer to father it, and is authentic as well as genuine. Dr. C. F. Howe, Health Officer of Atchison, Kan., is the discoverer and introducer, and has verified it by ample experience. "The Vinegar Treatment," as it is called, we are told, "has passed the point of mere theory, and is now an established fact, having been efficient in several cases of exposure in the city of Atchison and Atchison County. Many of these exposures have been the nurses, as well as many others that it was impossible to isolate from the original case of small-pox for the want of room."

"In other words," the writer goes on to say, "any one, vaccinated or not, can nurse a case of small-pox without fear of contracting the disease if, at the same time, they use the vinegar in table-spoonful doses four times daily in a half-cup of water. It can be taken in less amount for small children, or more for adults."

Pure olive vinegar is recommended, because other vinegars contain alcohol. We are further assured that: "Even after the person exposed has run almost the entire incubation period, the use of vinegar will either abort the disease entirely, or modify it to the extent of leaving all the prodromal symptoms without the disfiguring eruption. To get the immediate control of a small pox epidemic in a community, every one should take a course of vinegar for a week, whether exposed or not."

Washing with diluted vinegar will control the itching. This treatment, I have no doubt, will be serviceable in all eruptive and other diseases which are manifestations of the "uric acid diathesis."

Heaven speed the day when the medical art shall be divested of its trappings and come down to its true basis of intelligent commonsense.

The mind which is most on the ill and woes of life, becomes the most ill and woe.

Who continually harbors warlike feelings gathers little from the higher, much from the lower. The thought evolves the finer vibrations or the coarser, the higher or lower.

### UPWARD EVER UPWARD.

(My "Creed.")

BY THOMAS HARDING.

We've heard that "all roads lead to Rome  
From every compass point they come."  
With greater truth it might be said  
That, "every road leads on to God  
Through fertile fields or deserts bare.  
For, Oh! our 'God' is everywhere."

And Wisdom cleanses every stain—  
She has not made this world in vain,  
Exalting truth in every creature,  
With or without a priest or preacher;  
Even the roads of sin and sorrow  
Shall bring the sufferer peace to-morrow.

The good man's path, the bad man's byways,  
Direct or serpentine, are highways;  
The laugh of joy, bereavement's tear,  
Intrepid boldness, shrinking fear,  
The rich man proud, the poor man grim—  
They all alike belong to "Him."

The beasts on land, in sea the fishes,  
All fill their own allotted niches;  
Men, women, children—all his own—  
The stunted or the fully grown,  
Whether they ride or weary plod,  
They're always moving on to God.

Religion, science, philosophy,  
Must ultimately all agree;  
The head, the heart, the nerves are "His";  
The struggle of the life that is.  
The past, the future and the present,  
The stings of pain, sensations pleasant.

And Crime, with his forbidding face,  
Shall yield in time to beauty's grace—  
As scold idlings are taken down  
That mar the beauty of the town;  
And some roads, muddy to our sight,  
Have side-walks shining clean and white.

That those who hate their lusts to please  
May travel God's and wisdom's ways,  
To suffering hearts this truth is given:  
"The roads through hell lead up to heaven"—  
Which 'er's your road, of this be sure,  
"The essence of all things is pure,"  
Stingless, Mich.

### The National Spiritual Convention.

To the Editor of the Banner of Light:

In a late number of your paper, Aug. 11, my attention was called to an important article over the signature of Bro. Theo. J. Mayer in regard to a change in the constitution of the National Spiritualists' Association, which was suggested by an editorial in a previous paper, of Aug. 4, 1900. The change suggested was in effect, "to hold the Convention biennially instead of annually."

To this change Bro. Mayer decidedly objects, and gives many cogent reasons for his objection. Others have made the same suggestions, and usually for the same reasons, viz., too much expense. But this was before the plan of changing the place of holding the convention was adopted, which the delegates living at a great distance, was a valid argument. As long as the policy prevails of changing the place of meeting every year, the objection is much less, and, as Bro. Mayer very properly says, the expense is not or should not be borne by the delegates.

Even if expenses were paid by the delegates it would be far less objectionable to meet in convention once a year than to meet only once in two years. The next proposition would be once in four years. All previous conventions, until last year, have been limited to three day sessions. Last year it was four days, and then adjourned before all the work was properly accomplished, for the want of time. Every year adds to the importance, to the necessity, of a general convention at least once a year. If the great Cause of Spiritualism is to be maintained, kept to the front, in the midst of the multitude of new organizations and newisms, more time will have to be devoted to its protection, and promotion in the future, than less.

Allow me to suggest in passing that, for the present, and until the Cause is in better financial condition, the selection of places to hold the conventions should be as near the centre of the country, considering the spiritual population, as possible, so as to equalize the cost of transportation and increase the delegations. From this time forward there will be rivalry among the different cities to secure the convention, and the buildings for that purpose will probably be secured without cost. Cleveland is a good location, and there are several others in that vicinity equally as good, viz., Indianapolis, Louisville, Cincinnati, Columbus, Pittsburgh—all cities that would be spiritually benefited by the convention. No doubt we have in all our friends who will be glad to contribute to the expenses.

When we shall have provided means to defray the expenses of these annual conventions, without taxing the delegates individually, it will be time enough for the large cities, like Philadelphia, New York, Brooklyn, St. Louis and Boston, to claim the privilege of having the convention held therein. I cannot for a moment suppose if this amendment is submitted to the next convention that it will be adopted. From my standpoint it would be tantamount to abandoning the work of the National Association.

For some unexplained reason, there has always existed in the minds of a few prominent Spiritualists an antagonistic feeling toward the National Organization. And this may be a suggestion to ultimately paralyze that Association; and if adopted by a majority of the delegates at the next convention, it will be good evidence that that majority see no necessity of making the "N. S. A." I have never heard a valid argument to prove that a great Cause like that of Spiritualism could be successfully conducted without a head.

The most wonderful thing that has ever appeared to me since the introduction of Modern Spiritualism has been to see how reluctantly those interested in that glorious development contribute to its support, either during life or at its close. Bro. Mayer is the honored exception, and I am glad to have lived long enough to endorse his very practical arguments to prove that it would be an unwise and damaging step for the next convention or any other, to so change the constitution or by-laws that biennial conventions should be adopted in place of the annual, as at present.

It is well known that I have always doubted the practicability of State organizations in our present financial condition, principally on account of their detracting from the interest in the National organization. While I admit the objects are laudable, and in the future may be practicable, it cannot be doubted that they detract from the revenues of the National and absorb largely the interest that should exist between the local society and the national. If this is true, is it not better the State societies should be discontinued than that any step should be taken to damage the usefulness of the National, which would occur by the adoption of the change under consideration?

Fraternally yours, E. W. GOULD.

Oakland, Cal., Aug. 18, 1900.

### Minnesota State Convention.

The third annual convention of the State Spiritualists' Association of Minnesota will be held in Minneapolis, Sept. 7th, 8th and 9th, at the Unitarian Church, 8th and Mary Place. Mrs. Carrie E. S. Twine, President of the New York State Spiritualists' Association, Dr. J. M. Peabody of Battle Creek, Mich., Max Hoffman, test medium of Chicago, Ill., G. W. Kates and wife, and other promising workers will take part in the Convention. Our State Association has made a splendid record for the year. Through the excellent work of Brother G. W. Kates and wife, who have been doing missionary work throughout the State, we now boast of seven hundred chartered societies.

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

Fraternally, D. E. GRIFFITH, Sec.

### Temple Heights Camp.

To the Editor of the Banner of Light:

It was my good fortune and pleasure to receive a "call" to the session just closed of the above-named Camp-meeting, and I think a few words of mine regarding the place and its patrons and residents may not be out of place in your columns. It is romantically situated on the west shore of Penobscot Bay, on the easterly slope of a wood-crowned hillside. It commands an extensive view of the bay and its numerous isles, and is altogether a charming landscape, a most healthful rural retreat, and a peaceful, restful summer resort. Its thirty-five cottages are scattered along the hillside so that none obstruct the open view nor permit of any annoying disturbance from near neighbors. Near the south end of the grounds is a very comfortable Auditorium that seats five or six hundred, and its acoustical properties are of the best, making it easy for both speaker and hearer.

Near by, and accessible to all, is a bounteous spring, whose water, if not "for the healing of nations," is as good as "the nectar that Jupiter sips," and is the joy of all who partake of it, whether man or beast. Only a few rods from the Auditorium is a wharf where daily local steamers land passengers, but the large Boston steamers land them at Northport, about two and a half miles above, whence teams are in readiness to transport them to the grounds. The Maine Central Railroad conveys land travelers near by, I understand, so the camp is easily accessible.

A hotel or large boarding-house has been erected, but was not open this season except for lodgers; a most excellent table was spread and loaded with palatable food at the Benson cottage, where there were several mediums, and campers find home comforts and food for body and soul, as the matronly provider caters for both. The campers are mainly from contiguous towns, and are among the best and most intelligent of Maine's inhabitants.

Perfect harmony, peace and good-will prevailed among all whom I saw, and Spiritualism "pure and undefiled" there finds fitting abode in the hearts and lives of all who frequent this sylvan retreat.

I can, without mental reservation or the least exaggeration, commend Temple Heights as one of the best conducted, most harmonious and truly spiritual camps it ever has been my privilege to minister to and enjoy. Long may it continue and prosper.

DEAN CLARKE.

### Maple Dell Camp, Mantua Sta., Ohio.

The National Spiritual and Religious Camp Association was fortunate in having Mrs. Jennie Hagan-Brown, Spiritualist speaker at Fort Worth, Texas, to occupy the rostrum on Sunday, Aug. 19th. She was accompanied by Miss Lucy Ault, a young violinist of rare talent, who opened the meetings with violin solos to the delight of the large audience.

The subject for the discourse handed Mrs. Brown was "The Bible." There were so many bibles in the world, she said, that she did not know what bible was intended by the writer of the question. The Catholics have the Douay and the Protestants have the St. James, the Moslems have the Koran, the Parsees have the Zend Avesta, and the Hindus have the Vedas. In the Protestant Bible many conflicting sects find ample proof to sustain their doctrine. The Spiritualist finds in it abundant evidence of spirit-communion. At the same time the materialist finds in it the assertion that the "dead know not anything," and therefore cannot communicate. She spoke of meeting a Mormon who overwhelmed and silenced her with Bible proof of polygamy, while the Monogamist finds proof that only one wife is allowed, and the Catholic finds texts in defense of celibacy for all ministers of Christ. But there is one Bible, she said, which was written by the hand of God, and which is harmonious and perfect. It is the Bible of the Ages. Its pages are open before our eyes every day. Its words are infallible. "Its demands are God's commands." All the other bibles piled mountains high are insufficient in this Bible of Nature is left out. We must go to it with reverent tread and study it as a divine record.

Mrs. Brown will speak every afternoon, also next Sunday, both forenoon and afternoon. Lessons in the school department are given every morning at 10 o'clock. A. J. WEAVER.

Maple Dell, Aug. 20, 1900.

### Lake Brady, Ohio.

Saturday, Aug. 18, a preliminary meeting of the Association was held. The regular annual session for the election comes later. Four Trustees, however, were elected and some changes made in the constitution.

Friday evening the "District School" was presented by the Lyceum, under the management of Mrs. and Mattie M'Caslin. All of the children, even including the three-year-old babies, were given a part, dressed in the quaint costumes of their great-grandmothers and aping their manners, producing an entertainment of an exceptionally humorous character.

The usual excursions came to the grounds on Sunday, Canton contributing an exceptionally large one. Mrs. M. M'Caslin and E. W. Sprague were speakers for the day. The former spoke upon the religion of humanity, showing how throughout all religious beliefs, no matter how opposed in their claims, ran a golden thread of truth connecting all together—this being the natural religion, the religion of humanity independent of man-made creeds. E. W. Sprague's lecture was in answer to the questions, "Are the dead still alive?" "Can they communicate with us and what good will it do?" He gave incidents and testimonies to prove that the dead are still alive and can communicate, declaring that this fact should change the whole tenor of human life, making it better, healthier and happier. Mrs. E. W. Sprague followed her husband's lecture with messages.

The campers indulged in a corn roast yesterday, which was highly enjoyed by all.

Aug. 22. Mrs. M. M'CASLIN.

### Wigwam at Onset.

This unique little temple in the woods, dedicated to spirit power, has been and still continues to be a centre of attraction. Every day crowds are seen wending their way thither. Its seating capacity is constantly overtaxed, and an overflow meeting in the ample grove outside is the daily result of its interested attendants.

This season has been the most successful and popular of any. Many notable guests from abroad have visited it this summer, and have had only words of praise after joining readily in the services—among others, Dr. Dutton and wife of Chicago, Annie L. Chamberlin, Rev. B. F. Austin, of Toronto, Canada, one of the speakers at the Auditorium, visited it several times and made a stirring speech, which very much pleased the audience. It has had its annual election of officers and again Mrs. May C. Weston fills the chair. May she long continue to do so! She is genial and popular as President, always presiding with grace and dignity. The annual Fair of the Wigwam occurs this week, and with her accustomed skill in managing we feel assured of success, as the officers associated with her are all enthused by the same spirit.

Yours for Truth, LILY LEE.

### Gem Thoughts.

"God is God!  
Mistake, and accident, and crime,  
Are but man's growth in earth and time;  
And upward still life's spiral turns."  
To where the Love eternal burns.  
Take heart! the waster builds again,  
A charmed life old goodness hath;  
The tears may perish—but the grain  
Is not for death.

To forget the wrongs you receive is to remedy them.

You will find a great many things before you find a good man.

Always behave yourself with the same precaution and discretion as you would do if you were observed by ten eyes, and pointed at by so many hands.—Confucius.



Martha Taylor Hendricks.

BY JAY CHAAPEL.

"Take the bright sword that flashes from the skies,  
Oh man, and smite the hosts of Despotism."

In my journeyings I meet many persons I admire and honor and from whom I gain instruction. This is a great pleasure; but what I feel more and more in daily need as I am descending the beautiful valley miscalled Death by ignorant ecclesiastics, and life goes on cheerfully in its easier and progressive steps, is to come more in touch with those who look at life more earnestly; who seek with broadness and kindness the causes of all things; who speak more from their soul-depts than from custom's grooves. The mere surface of things is irksome to me. Science, art, literature, social questions, etc., are of much greater use than gossip about the last birth, or funeral, what our neighbors say and do, who seldom touch the real depths of topics that lie at the fountain-head of happiness and human advancement.

It was a pleasure to meet here lately a pioneer Spiritualist in the South, Mrs. Martha Taylor Hendricks, whose portrait accompanies this article. She was born Feb. 9, 1820 in Screven County, Georgia, near the Savannah river. Her mother was Elizabeth Hurst, a daughter of Jesse Hurst, who lived to the age of one hundred and four years. Lulu Hurst, the famous electric girl who astonished the scientific world a few years ago with her psychomediumistic powers, is of the same family and of the same place in Georgia.

Mrs. Hendricks, though not what is called an educated woman, is active in mind and body, and her reminiscences of Spiritualism in this region thirty years ago and up to this day are very interesting and instructive. She has been a subscriber to the BANNER OF LIGHT for twenty-five years, and reads it and other papers with absorbing interest, contrasting the time when people here threatened to burn mediums at the stake, and the present, when George Koons—a son of Jonathan Koons, the famous medium of Athens, Ohio, in 1850-55—is postmaster here and an outspoken and firm Spiritualist, as is also Mr. J. K. Parish, one of the leading and oldest mediums. Indeed, Mrs. Hendricks knows and appreciates fully that the world moves, even if it does seem to go slow for some of us who scan occasionally the whole horizon of progress. Her laugh is as joyous and musical, her dark, flashing eyes as full of beaming, kindly light as are those of many a young girl.

Her parents moved from Georgia to Mobile, Ala., when she was eleven years old. There she and Joel Hendricks, a merchant and a Universalist, were married. When she became a rapping medium in 1865, his broad, liberal religious views for that day and place made him ready to aid her in the work. From a child she had the raps and prophetic visions, but for want of knowledge they were not interested and so were unheeded. She is a natural nurse and doctor, and has done valuable service in that line. As Cora Richmond once told her, had she been educated as a physician, she would have attained great eminence in curing disease, both mental and physical. In her early mediumship she was denounced as a witch and crazy, and in danger of eternal burnings in an orthodox hell. She told them, with practical good sense, she would rather go there with Spiritualists and Freethinkers than to their heaven with bigots who wanted to burn people at the stake for difference of opinions only.

I hope some able, broad, unprejudiced man or woman will soon be employed in writing the history of Spiritualism, and not neglect the humble, uneducated workers, many of whom have been very important factors in advancing the Cause of Spiritualism and other reforms that many college professors are now investigating with earnest, calm interest.

I have a large amount of matter that I will gladly lend to any level-headed person free from all religious or social bias who may engage in such an important and useful work. I have original memorandums of the first sittings—the "Franklin Circle," held in Rochester, N. Y., and letters from the three Fox sisters in 1850-1853 to Amy Post of Rochester, who was their wise and devoted friend during all their severe persecutions and trials; even defending them from the ignorant, howling, Christian mob who sought their innocent blood.

Palmetto, Florida.

Dead leaves sometimes tenaciously cling to the bud till new leaves displace them. Even so wrongs, superstitions, dogmas, die hard, and only become extinct as rights displace wrongs, sciences superstitions, and reason dogmas.—E. C. Brown.

Much of the world is prejudiced against facts, because facts are in the way of the rapid advancement of long-cherished, traditional ideas handed down by the fathers.—Sidney.

### Passed to Spirit-Life.

Aug. 6, from Haytenville, Mass., Mrs. BYRON LOOMIS, aged 58 years.

Mrs. Loomis was one of the true and tried Spiritualists. Though the call was sudden it did not find a stranger looking toward a strange land. She had been a medium for many years in a quiet way, and her home had always been open to meetings and mediums, and many a traveler in Mill River valley has found friends and comfort in that home. She was one always found in the home of distress when her neighbors and friends were called on to pass through life experiences, being especially good in the sick room; thus her loss to the village is great. Not only here but at Lake Pleasant Camp, she and her good companion were among the oldest campers and workers, and a great circle of friends will miss her mortal presence. She leaves a husband and one sister. May the companion now feel and know of the tangible presence of spirits as never before, and as she has opened the gate between the two states of life for him in the past, may she even now open it still wider by stepping in advance of him. The funeral was held in their home, where an immense crowd of friends and loved ones met to pay the last tribute. And a host of flowers the old form was laid away, the undersigned officiating.

LIZZIE HARLOW.

On Thursday, Aug. 16, from New York City, the eldest daughter of Mrs. L. S. Caldwell.

Mrs. Caldwell is herself ill and helpless, and the loss of a dear child at this time is sad indeed. Her many friends feel deeply grieved at such an accumulation of misfortune as seems to be her lot.

S. W.

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

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Mrs. WINSLOW'S SOOTHING SYRUP has been used for centuries. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.







## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bowditch Street (from 55 to 57), Boston, Mass., is now offering a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail Prices.

**TERMS CASH.**—Orders for Books, to be sent by Express, must be accompanied by full cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash for the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of unqualified thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return enclosed articles.

Newsletters sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

## Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 1, 1900.

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Marguerite C. Barrett.....Editor-in-Chief.  
Marguerite C. Barrett.....Assistant Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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THE BANNER OF LIGHT cannot well undertake to touch the honesty of its many advertisers. Advertisements which are fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

## Labor Day.

As Monday, Sept. 3 is Labor Day, the office of the Banner of Light Pub. Co. will be closed throughout the day.

## Volume Eighty-Eight.

With this issue the BANNER OF LIGHT enters upon its Eighty Eighth Volume. It greets its patrons with the same precious gospel with which its pages have been filled for nearly forty-four years, and as proudly proclaims to-day the glad tidings of spirit-communion as it has at any time in its long and useful career. Among its contributors can be found the names of many of the pioneer workers in Spiritualism, as well as writers of modern times whose words are freighted with the wisdom of the higher spheres for the enlightenment of the nations. Spirits in and out of the form unite in testifying that the BANNER OF LIGHT still has a work to do in the direction of giving the world a clear perception of what constitutes true religion. Teachers on both sides of life do not hesitate to state that the old reliable BANNER has but begun its career on earth. So long as there is mental or spiritual darkness hanging over the souls of men, just so long will the BANNER OF LIGHT be needed to aid in the work of dissipating that darkness.

The position of the BANNER OF LIGHT with regard to the live issues of the day is well known. It stands for Reform, with a capital "R," in all things, and does not hesitate to express an opinion as to the best method of overcoming the influences of evil. It holds that mediumship, pure and undefiled, is one of the most sacred offices entrusted to the care of mortals, and it does not hesitate to defend the same on any and all occasions. It recognizes phenomena as legitimate parts of the spiritualistic temple, and gladly places records of demonstrated facts before its readers. For forty odd years the mediums of the world, if true to their trusts, have uniformly found the BANNER OF LIGHT to be their steadfast friend. It was never so strong in its friendship for all true and worthy mediums as it is to-day. It has an eye open to the future possibilities of Spiritualism, and is zealously endeavoring to set upon every favorable opportunity to advance the interests of the Cause it represents.

It aims to make the phenomena of Spiritualism useful in the revelation of the facts of psychical science through demonstration, and urges the thinkers of the world to deduce from the demonstrated facts of psychism the philosophy of life and the religion of the soul. In urging this line of thought, THE BANNER is acting under the instruction of advanced souls in the higher life, whose advice has ever been found reliable in the years that have flown. In politics the BANNER OF LIGHT's position is that of ALTRUISM. This is higher by far than the attitude assumed by any existing political party, no matter what its claims may be, nor the name by which it is known. Altruism is the highest of all aims, because it includes within its folds the good of all human beings. Being altruistic in its purposes and objects, the BAN-

NER OF LIGHT is of necessity an earnest opponent of War, and an ardent advocate of Peace. Liberty, Fraternity, Equality are fraught with deep meaning to THE BANNER, and are ever upheld by its writers as against Slavery, Selfishness and Injustice.

In view of the broad and ever expanding platform upon which the BANNER OF LIGHT stands, its editors and proprietors feel that they are entitled to a share of the patronage of all progressive peoples. THE BANNER's watchword is "Progress," and its motto is "Equal and exact justice to all mankind." It shapes its policy in harmony with both its watchword and its motto. In so doing, it appeals to the Spiritualists and liberal thinkers of the world for a renewal of their interest in the contents of its teeming pages, and in its effort to place wholesome, instructive, spiritual thought before the world. Spiritualists of all continents, readers of the BANNER OF LIGHT in all lands, will you not help the oldest Spiritualist journal in the world in its noble work of benefiting humanity? Will not each reader send us at least one new subscriber as we enter upon the work of the twentieth century? In aiding the BANNER OF LIGHT, you help yourselves, for reciprocity is the law of life, and in giving one new subscription you enable THE BANNER to return you a double power of good.

## Dreaming.

Standing at the doorway of the tomb of the years of a life, man can often find the caskets engaged in actual converse with his interior self, concerning the events of the years they conceal. Interiorly he is face to face with the phantom-forms of the memories of boyhood, youth, early manhood, and maturity. He sees from within those lights and shades that blend into a mellow refuge as the caskets open to permit the ghostly figures of the Past to emerge for a moment to engage in the activities of the gliding waltz of Thoughts, as they fit to and fro over the stage of Memory. Associations most tender, boyish fancies most intense, pulsing life most eager, strong hope most ardent, noble aspiration most true—all are there, and they reshape themselves into seeming Presences, as the caskets give up their years, at the command of the onlooker who is seeking succor from present pain in the golden memories of an age that is no more. Flappy indeed is he who can and does make the Past and Present one in thought and action, and so relate them in fact as to keep them in perfect harmony in his life. If he can do this, his life will have just shadows enough to make a perfect sunset, when the curtain is lifted for the last time, on the walls of the West, o'er the plains of the world, to reveal to him his home where Sorrow shall never come and Time shall be no more.

In glancing by the encoined form of the dead years, there comes to mind all of the events with which they are associated. Boyish friendships, sisterly and brotherly pastimes, household joys, evening games, warm hand-clasps, ringing peals of laughter, innocent pleasures, arise and smile into the face of the onlooker. He reaches out his hands into the Past, realizing that there, at least, he will find the Permanent and Secure in life's swiftly changing drama. He cannot be blamed if he prefers a life that is real, intense, softened, even shadowed it may be, by pain, to one that is insecure, suspicious, unreal, and full of the bitterness of deception and despair. In reliving the events of a life, one is often able to overcome, aye, even to forget, the gnawing pain of present distractions and cruel griefs. It is better far to handle with reverent touch the jewels that hang upon the walls of Memory than it is to strive with the unfeeling ones of earth to obtain an undue portion of the phantasies of the Present for one's own especial pleasure. If there is Peace to be found in wandering through the tomb of life's years, stay no one from taking such a journey ever and anon for his own soul's sake. Yet it is not wise to stand forever with the face to the Past; it is secure, while the Future is not and cannot be so, unless the Present is wisely used to make it so. The phantoms of the Past, if conjured to speak, would bid every questioner to profit by the lessons of life's years, that he may rightly and wisely utilize the opportunities of the Present for his own and his neighbor's future good.

"The thing we long for that we are,  
For one transcendent moment,  
Before the Present, poor and bare,  
Can make its sneering comment,"  
sings the poet. Therefore, let the dreamer dream his dream of Peace and Love, and let the purple haze of the morning of Life throw back upon the Present a hallowed radiance that will enable man to reconcile himself to the fact of existence as he struggles on toward the western hills behind which is shining in splendor Eternity's Sun. Let all strive to be what the soul within longs to have them be, before poverty and want can drag them down from their momentary vantage ground, to dig with the muck-rake of misfortune in the swamps of material things. But the current of events forever is setting westward, and the morning sun ever rises toward high noon. Down the slopes of the hills toward the gates of the future, up to the summits of the mountains of being flows the life-tide. The curtain of doubt, of shadow, of grief, of joy, of pain, of happiness, with its many-colored lights, is half drawn aside by the hand of the unseen Higher Self, and behold, the Day surrenders its banners of silver and gold, and Night flings out her sable robes to enfold the weary form in need of Sleep. The eyelids droop, the weary frame rests, the soul escapes, and finds at last that it lives—lives amidst the scenes, the memories, the sacred loves of all the ages in one grand Eternal Now, in a land where Sorrow ne'er shall come and roses never die.

## Mrs. Emily B. Tallmadge,

One of the distinguished family of Wisconsin Tallmadges, who were so prominent in spiritualistic circles in the early days of the movement, passed to spirit-life Aug. 13, from her home in Chicago, Ill., at the age of sixty years. Mrs. Tallmadge was a Spiritualist in the fullest sense of the word, and never faltered in her devotion to and support of the Cause she loved. She was one of the first to take up the work of the Lyceum in 1863, and from that time to this has maintained her interest in that important branch of our work. She loved the children for their own sakes, and used every effort to instruct them in the truths of Spiritualism while their minds were in a plastic state. Our Cause has lost a true and worthy worker on earth, while the hosts of emancipated angels have added one of earth's noblest women to their ranks. The children of Spiritualists will miss her, but the Lyceum in spirit-life has gained a true and tried friend. Peace to her memory.

## A Sign of Promise.

One of the most pleasing features of the present method of presenting liberal ideas is the endeavor of the teachers of the school to find the points of agreement between themselves and their co-workers along similar lines of thought. Men and women of culture have found that names count for nothing in themselves, and are only of use as they represent living principles of truth. The world has been cured by the too literal interpretation of theology and philosophy on the part of those who have assumed to be the teachers of their fellow-men. A particular "ism" has been more to some so called religionists than has the truth for which that "ism" was supposed to stand. Men have absolutely refused to take even a short look ahead, fearing they might see something not found within the narrow limits of their creed. Progress was a word not recognized in their vocabulary, and the principle it represented was either utterly ignored or ruled out of court by them.

Spiritualists in far too many cases have committed this very error. They have boldly and without warrant assumed that all useful inventions, discoveries, every advance in science and philosophy, owe their origin directly to Spiritualism. It is true that the soul is the creator of all ideas, and to the soul may be traced the various products above enumerated. But many of those souls have operated through their expressions in mortal form, hence mortals and spirits may rightly claim a share of the credit for human advancement, if there be any credit to be awarded. Some Spiritualists have assumed, in a most bigoted manner, that nothing of value spiritually and intellectually can be obtained from other denominations. This is now admitted by all up-to-date thinkers to be a most grievous error. Truth is truth wherever it is found, and Spiritualists now see that it is their duty to be truth seekers and finders in all fields of thought.

What we have said of the Spiritualists is also true of many other liberal religious movements. Theosophists have strenuously and bigotedly contended that the words of one woman must be accepted as authority, and, like the theologians of orthodoxy, have declared that the truth must be measured by her rule. This position made them intolerant to other liberal sects, and caused them to stand in the pathway of their own progress. Prejudice and sectarianism dominated them, as they have often dominated the members of Orthodox and Liberal churches. These words will apply to the Unitarians, Universalists, Free Religionists and Metaphysicians. There are many rare gems of truth to be found in all of these denominations. Those gems should shed their light for the benefit of all men—not for the special delight of a few. There is now a decided tendency on the part of the most highly illumined men and women in all liberal movements to make Progress their watchword, and to accept Reason as their guide. This has led them to credit to Spiritualism, Theosophy, Metaphysics and other liberal bodies that which is justly their due, and to acknowledge frankly that they are indebted to one or another of these movements for light upon some special topic. We hail this tendency as a promising sign of the times, and trust that a more perfect union of the liberal people of all progressive faiths may be formed as the new century opens.

## The Duty of Spiritualists.

In our last number, under the caption of "Danger Ahead," we referred at some length to the condition of many of the local Spiritualist societies throughout the nation. A question has arisen in connection with the article mentioned as to what constitutes the duty of Spiritualists in this direction. We hold that no Spiritualist has any moral right to withhold his support from a local spiritualistic society for personal reasons of pique, envy, selfishness or jealousy. If he does not like the methods of work, he should join the society and help to correct the apparent errors. If a Spiritualist is afraid of his social position, and pays his money into the treasury of a church for business or prudential considerations, he has not yet learned what makes a Spiritualist, true and tried. The world respects any man or woman who is true to his or her convictions, and has only contempt for a truckling coward.

The man or woman who talks Spiritualism loudly at camp-meetings, or in private circles of well-known Spiritualists, and then goes home to support any church, no matter how liberal it may be, is as near a hypocrite as is any orthodox pretender, who assumes to be good on Sunday for the purpose of defrauding his fellowmen on the other six days of the week. We hold that every Spiritualist who desires to be well-informed should occasionally listen to a sermon from some Partialist or Liberalist preacher. By so doing he would be able to see himself as others see him, and would learn first hand the views of his opponents upon their essential points of doctrine. But when the question of financial support arises, there is but one side to the argument. It is the duty of every true-blue Spiritualist to support his own denomination first; then, if he has other means to give, he will be at liberty to place the same wherever he chooses.

If there is no local society in the city or town where a Spiritualist resides, his duty is as clear as the noonday sun. He should contribute to the State Association (if there is one) and to the National Spiritualists' Association before he thinks of putting his money into the hands of an Orthodox or Unitarian church. When he has done this, his other duties will become much clearer to his understanding. If a man or woman can find mental and spiritual food in a sectarian church, then by all means let him or her attend the same, provided no spiritualistic society exists where they reside. The duty of every Spiritualist is first to his own Cause, and then to such other objects as appeal to his sympathy. We do not believe in the bigotry that asserts that nothing can be learned from the opponents of Spiritualism, but we do feel that Spiritualists can learn much faster from others when they have first been just to their own Cause. We therefore urge all Spiritualists to generously support their own journals and their local societies. By so doing Spiritualism will soon be a power for good in the world.

Are there not fifty persons who will give twenty dollars each to complete the Mayer Fund? One thousand dollars only are now required, and less than that sum will be necessary if all pledges are redeemed. Let us make a strong effort to place the full sum of one thousand dollars in Secretary Longley's hands by Sept. 10, in order that all possible failures to redeem pledges may be fully covered. Who will be the first to respond?

## An Anomaly.

It is a strange anomaly indeed to find many old time Spiritualists ready and willing to forsake their local societies to give their support to men and women who pretend to be Spiritualists, of whose lives and characters they know nothing. A graduate from two or more penitentiaries is as warmly welcomed and encouraged, aye, even more so, than is the most erudite and respectable platform worker before the public to-day. In a certain city, where an ex-convict and melodramatic pretender was at work, a lady once said to us: "Why is it I feel so uplifted, so spiritual, and so peaceful when I attend the Doctor's church? I feel much better there than I do over at the other society!" We did not say that the influence of the man who was using church ceremonials in the name of Spiritualism to further his own schemes, was more congenial to her because of its convoluted aroma, for it would hardly have been just to the lady herself. Yet she did prefer the "odor of sanctity" to the influence of character, and because of her preference she was ready to declare her "pastor" (?) one of the saints on earth!

The man stayed on in that city until he was indicted for obtaining money from a number of people under false pretences, when he fled to another city, where he established another spiritualistic (?) church and began to work his old scheme once more. He soon destroyed the local Spiritualist society there, and brought seven-tenths of the Spiritualists over to his support. The few who knew his record were denounced as heretics and fraud-hunters and told to leave the society, which advice they gladly followed. This pseudo-teacher uses a modified form of the Episcopalian ritual; he has plenty of prayers, so-called sacred music, and many other church flummies to attract his victims. As soon as they are once under his hypnotic spell, he proceeds to work them for money. The people then wake up, only to be lulled to sleep by the next scoundrel who chances to come along. This conduct on their part is an anomaly too great to be described in words by any rational being. If it is explainable, then let them rise to explain, and our columns will be opened unto them.

The party to whom we first referred is a character at present plying his trade in our ranks. He is upheld by many well meaning Spiritualists, who take every opportunity to place him before the people. He is even welcomed at one of the largest Camps in the United States, is asked to address the children on several occasions, and has special hours set aside for him to speak to the older people there. His words to the children are commented upon most kindly, and are reported as having been very helpful, instructive and uplifting to the little ones to whom he spoke! Indeed! Here is another anomaly—an ex-convict—a worse than three-card-monte man—is welcomed as an instructor of the children of Spiritualism, and is preferred by parent as a guide for themselves to the true and tried men and women whom they have known for years! Why is this? Is a question that every honest believer in Spiritualism may well ask himself in sorrow rather than in anger.

It cannot be that the people at the Camp in question no longer have any regard for character, and that they prefer fraud to honesty. They cannot have been deluded to such an extreme as this. It is openly stated, however, that those who believe in character and in genuine phenomena are no longer welcomed in certain places by the managers of public meetings. Is it because dishonesty and immorality yield larger revenues than do their opposites? Is it because Spiritualists have become so grandly "individualized" (?) that they love duplicity for its own sake? We cannot understand the perversity of human nature that leads good, honorable people to prefer the leadership of knaves to that of honest men and women, and causes them to taboo those who are trying to live and do the right. We realize that the vast majority of our fellow Spiritualists are honestly endeavoring to be true men and true women—that they sincerely love the truth, and are earnestly seeking to find it. But why they stand by rogues and oppose honest speakers and mediums is an anomaly that should be solved at once for the enlightenment of mankind.

## The Friends of Human Progress.

The members of this well-known society will hold their forty-sixth annual meeting Aug. 31, Sept. 1-2 at North Collins, N. Y. This is the oldest Spiritualist society in existence, having a continuous history from 1854 down to the present time. It has been a power for good in the land ever since it was first organized, and has exerted a most healthful influence religiously upon the minds of the people of Western New York. We understand that this society has had only two Presidents since its organization. The late George W. Taylor, of Lawton, N. Y., the well-known abolitionist and temperance reformer, was the first President, and ably filled that position for over forty years. He was succeeded at the time of his transition, by Mr. Frank Walker of Hamburg, N. Y., the present incumbent. The society is in a good condition, and is doing an excellent work in the way of enlightening the masses concerning spiritual things. The Secretary is Mrs. Emma Train the well known poetess, who is indefatigable in her efforts to promote the welfare of the society. Mr. Walker is a worthy successor of Mr. Taylor, and is laboring earnestly to make the society a factor in the work of education in his State. This forty-sixth annual gathering should be largely attended, and we hope every reader of THE BANNER in Western New York will make an effort to be present at this important meeting.

## Now for Cleveland.

Camp-meeting season is nearly over, and now all eyes should be focused upon Cleveland as the next point of attack. The most important gathering of Spiritualists ever convened in the United States is to assemble in Chamber of Commerce Hall, Cleveland, Ohio, Oct. 10, 17, 18 and 19 prox. It is a meeting that every thinking person in this country will be pleased to attend. It means much to Spiritualism, and it rests with Spiritualists to say how large that much shall be made. We are pleased to note that New England is to send a large delegation to that Convention. We wish one thousand persons could be inspired to go to Cleveland in a body from the six New England States. For parties of over one hundred persons half-rates on the railroads can be easily obtained. Let us endeavor to make up an excursion party of at least one thousand persons. Write to J. B. Hatch, Jr., 74 Sydney street, Boston, for details of this grand New England excursion and its probable cost. Let us resolve to go to Cleveland, and then plan to be there without fail.

## "Victor Serenus."

This remarkable book, published about two years ago by that able and erudite writer, Mr. Henry Wood, was seemingly designed to lift the soul of every reader to higher altitudes of thought. It will bear reading several times over, and each perusal will reveal many new and sparkling gems of truth. It is a work that was born of the soul, hence speaks directly to the soul. Its spirit is one of perfect harmony, shadowing forth that happy day when Peace shall rule over all the earth. In order to establish the reign of Peace, man must first become peaceful in his own nature. This thought is most beautifully illustrated in the character of Victor Serenus, the hero of the work. Saulus, the strict literalist, the honest controversialist, is another character of interest. He fights a strong battle for his opinions' sake, but at last wins a victory over his own spirit and becomes at one in love with his fellowmen. The other characters are all well drawn, and convey rare lessons to the reader. The spiritual phenomena described in the book are of particular interest to all classes of people, especially to Spiritualists. They are mentioned as matter-of-fact occurrences, proving the power of the spirit, and the reality of the life beyond the grave. The ethical and philosophical ideas are of the highest order, and make every reader feel the better for having been privileged to read them. Mr. Wood certainly was in full sympathy with humanity, and thoroughly conversant with the needs of mankind when he penned that work. We published a brief review of "Victor Serenus" at the time of its appearance, but so no notice can do justice to this splendid book. It is a work that cannot fail to exert a most helpful influence upon civilization, and certainly contains much for the suffering ones of earth. It should be in every home, and no well-equipped library should be without a copy. Mr. Wood has made every lover of truth his debtor in placing "Victor Serenus" before the world.

The primaries of the several political parties for the nomination of candidates for the Legislatures of many States will soon be held. Spiritualists, you are interested in the work of the bodies. You want men placed in nomination who will represent you. Medical monopoly, capital punishment, compulsory vaccination and class legislation are matters of importance to you all. Therefore, it is your duty to attend the caucuses of the political party to which you belong, and see that the right men are nominated. Vote for no one who does not represent your principles, even though you thereby are obliged to cast your ballot for the candidate of a party other than your own.

John L. Sullivan, according to the New York World, has met with an experience that perplexes him more than did his contest with Corbett some years ago. It came in the form of a slate-writing, through the well-known psychic, Fred P. Evans of New York City, from his brother, Michael Sullivan, who has been in spirit life over four years. John L. is now puzzled over this fact that he was over Corbett's knock-out-blow that he received at New Orleans. The facts of Spiritualism always speak for themselves, and never fail to knock the props from under materialism and prejudice, if they are rightly studied.

Our proof-readers made us say something in our article headed "China Once More," in our last number, that we never intended to say. In the paragraph where we referred to the killing of the German and Japanese representatives, we were made to say that "China should make the amende honorable to Japan and Germany for the slaying of their friends. We said 'officials,' and the egregious typographer made our meaning decidedly absurd, hence we make this correction in the interest of good sense.

In the list of donations to the Mayer Fund, recently published in these columns, the Ladies' Aid Society of Stoughton, Mass., was credited with a contribution of eleven dollars. It seems that this society has not been active for some time, but was possessed of some funds when it became quiescent. The contribution in question was made out of the funds of this non-existing society, through the earnest efforts of Mrs. P. M. Withington, one of the members of the Aid, and its official head, so far as it has one at the present time.

The First Association of Spiritualists of Philadelphia will re-open services on Sunday, Sept. 30, under the leadership of Dr. N. F. Ravlin, as permanent speaker. The fact that the society is to be served by this able and fearless champion of spiritual truth is a guarantee of success, and proves that the members recognize talent when they see it. May the society and its eloquent speaker wax exceeding great in prosperity IS THE BANNER'S wish.

Life unfolds from within, hence it is useless to ask or expect others to do the work of reformation for us. Outside influences may challenge our attention, but they can make no impression for good or evil upon us until they have been worked over and assimilated by the living force within. It is therefore the duty of all human beings to search for the centres of power within, in order that they may know how to sift evidence and to form correct judgments as to what is right or wrong.

The fullness of life is only found when man comes into harmonious relations with his Soul-Self. No expression of Soul in mortal form is ever able to grasp the meaning of life and its purposes, nor can it ever expand in spiritual culture discovered from its Parent. It behooves all men to find the chord that binds them to their Higher-Selves in order that they may obtain from their expressions in earth-life that which will add to the Knowledge of the Soul itself.

The hope of the world lies in the direction of education through a spiritual illumination. Spiritualism came to throw this light over the work of science, the speculations of philosophy, and the theorizings of religion. It was designed to be an all-round educator of the race. That it has not yet become so is the fault of Spiritualists in the form—not of their disembodied advisers. Shall it take its true position as leading instructor in the Temple of Wisdom? What say you, O Spiritualists?

Mortals know things through relation only. If therefore they would know health, they must relate themselves harmoniously to the universe of which they are parts, to one another, and to the right thought vibrations in whose atmosphere they dwell. When they do this, they will find the old motto, "Mens sana in corpore sano" verified in full.



# Random Thoughts.

BY PAUL F. DE GOURNAY.

## II.

Three classes of people constitute the social body—the good, the bad, and the indifferent. The good, it is claimed, outnumber the bad, yet the latter dominate, thanks to the passive support they receive from the supineness of the indifferent, who are the majority.

I wonder if the progress of Spiritualism is not handicapped by a like cause?

Right and Truth, relying on their immaculate nature, are conservative. Wrong and Error are aggressive; they cannot stand on their own merit, but must win a place by any means.

Truth, charming for who seeks her, is austere and uncompromising; Error flatters and appeals to self-conceit; she is prompt to condone a wrong, hence her success with the vain and weak.

In the pursuit of wisdom sinking self is an indispensable condition. "Know thyself," means "Beware of thyself and its innate egotism, which befores thy judgment and will lead thee astray."

A writer says: "Where the vitality of brain is impaired, the vitality of brawn is not long in following. Diseased imaginations do not take long to shatter nervous systems. This is very true, but the subject is suggestive of other thoughts."

Too great mental activity reduces physical strength, though it seldom impairs vitality. On the other hand, extraordinary physical exertion does not benefit the mental faculty; you cannot develop brawn and brain at the same time.

A nation of athletes was never a nation of thinkers. The development of brawn should only be pushed so far as to reach a healthy physical condition, the suitable habitation of a healthy mind—*mens sana in corpore sano*; a true equipoise, with the spirit to rule mind and body.

Giants are mostly fools, while dwarfs are noted for their wit. Is this a just compensation provided by kind Nature, or does it not illustrate the incompatibility of brawn and brain?

Imagination is a bountiful or a dangerous gift according to the direction one allows it to take. The fanciful imagination of a Dickens has provided wholesome entertainment for millions of readers; the depraved imagination of a Zola has corrupted the taste and the morals of a whole generation and put its degrading stamp on French literature—hence the decadent school.

The seeker after the truth of Spiritualism should beware of his imagination and keep it under the steady control of reason, lest it should put on the mask of revelation. Many are self-deceived who think they voice the thoughts of wise spirits.

A rich imagination will discover and reveal new beauties in a beautiful truth; it will not pervert or obscure its meaning. The diseased imagination of the egotist will misapply the most sublime teachings; he appropriates them, and his self-importance and conceit are inflated thereby.

The trouble in China has disclosed the fact that with some newspaper correspondents a fertile imagination may remorselessly harrow the feelings of families with perfect impunity. The massacre of the ministers, reported repeatedly but without details, was a bad enough joke, but the miscreant who invented the story of the murder of the Russian minister, Degiers, and the indignities and tortures to which his wife was subjected, deserves punishment. The details given were horrible; the Czar of Russia wept, it was said, when he read them. The whole story was a base fabrication.

Liberty of the press is a guarantee of our civil liberties; very well; but when that liberty means license to lie, to abuse and misrepresent, it must give a poor opinion of the people who need such a palladium.

This is Presidential election year: I wonder Truth will not be buried out of sight under the car-loads of falsehoods that will circulate between this and November?

Candidates are rascals, rogues or fools until the day of the election; but it is only in a Pickwickian sense, the election over, they are respectable citizens. And yet, some people think a political campaign is of educational benefit to the aspiring youth of the country.

The young should be taught that there is another and nobler courage than that displayed on the battlefield—the courage to acknowledge a wrong. To say frankly: "I was wrong," is proof that you know the value of right and the sacredness of truth.

Many a misunderstanding would be cleared, many a wounded heart healed, if this admission of wrong was made timely. So with the little word *no*, which the weak have not the courage to say firmly when tempted to do what conscience or duty condemns.

Two words which mean volumes and, if understood, would guide us safely through life's devious ways: *Duty* and *Love*. *Duty* shows the path to Love; *Love* tempers the harshness of *Duty*'s claims.

Youth presses onward, escorted by enthusiasm and a body-guard of illusions; old age, nearing the end of the unwon race, pauses to look back at the fleeting forms of sweet illusions; but Experience bids him to not recall the truntings, and faithful Hope points upward at the radiant face of immortal Love, whose smile promises happiness and rest.

To regret the joys and pleasures of the past is folly; we enjoyed them, they are ours; nothing can rob us of their possession. Memory recalls them at will, and we again taste their sweets. What does it matter if the fond experience is an illusion—is not all human happiness illusory?

The mistakes and errors, the wrong doings of the past, are what should cause poignant regret, if we cannot repair them. But we may expiate, and in expiation find peace.

# It will serve you well



It is almost impossible to expect too much from the right use of Tarrant's Effervescent Seltzer. It has given astonishingly good results in numerous cases of *dyspepsia, sick stomach, biliousness, constipation and rheumatism*; for such ills no more agreeable or effective remedy exists. 50c. and \$1. Trial, 25c.

Tarrant's "Dermal," a dainty antiseptic powder for nursery, toilet, after shaving, cures chafing, best foot powder, 25c. At druggists, or mailed on receipt of price by TARRANT & CO., East 184.

# Are You Going to Cleveland

to attend the N. S. A. Convention? If so, the undersigned would be pleased to have you join the New England Party which will leave Boston. Let the party be a success! Write for particulars. J. B. HATCH, JR., 74 Sydney street, Boston, Mass.

Good and Evil are relative terms, say many philosophers. The Soul, however, when attuned to its earth-child's life aright, never fails to throw the light of reason athwart his pathway in order that he may never misapply his energies and follow seeming Evil.

The Gospel of Spirit Return Society will resume its meetings September 2, at 200 Huntington Avenue. Services will commence at 7:45 P. M., under the spiritual guidance of Minnie M. Soule, who has so faithfully and efficiently served the society for several years.

## A Wholesome Tonic

### Horsford's Acid Phosphate.

Dr. S. L. WILLIAMS, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

## Letter from a Worker.

To the Editor of the Banner of Light: I have just concluded a three months' engagement with the First Society of Williamsport, Pa., and although much pressure has been brought to bear upon me to still continue with them, I feel that their interest can best be served by the introduction of new speakers at least every three months. While I favor the settlement of speakers in societies that have reached a mature age, I feel convinced that younger societies can create a greater interest in their community by changing their speakers from time to time, in order to present Spiritualism in all its many phases.

I cannot accept any engagements for the coming fall and winter, but will conduct meetings in Philadelphia as usual, teaching the higher truths of Spiritualism and voicing many comforting messages from those "just gone before."

I would like to say in closing, that this valley contains large deposits of silver and copper and is rich in oil and gas. I have seen all of these in my private work, so wish to place the prediction on record, that Williamsport will in a few years, have many oil and gas wells, and that they will be the chief products of that vicinity. As the lumber dies out, gas and oil will take its place. Yours in the work, MRS. HELEN TAYLOR, 1812 Albert street, Philadelphia, Pa.

## Camp Progress.

The torrid wave which swept over the land materially decreased our audience on Sunday. Those who came were amply repaid by the very interesting speaking and singing. At the morning service Mr. De Bos, Boston, Mr. and Mrs. James Smith, Cliftondale, Mr. Coburn, Quincy, Mrs. Hare, Lynn, were the speakers. At the afternoon services a song by the quartet was followed with an invocation by the President, L. D. Millikin; Mrs. Baker, Danvers, Mrs. Abbie N. Burnham, Mr. De Bos, Mr. Smith, made interesting remarks; Mrs. Effie I. Webster, Mrs. Hare of Lynn and Mrs. Smith gave quite a number of messages; Mr. C. H. Le Grand sang several songs, assisted by the quartet; singing by the quartet and organ solos by Mrs. Merrill made the service one of the most enjoyable of the season.

On Labor Day the Association will have a picnic, and all are very cordially invited. There will be music for dancing, swings and other amusements, and a general good time is expected. Chowders and ice cream will be on sale that day. The Spiritual Vidette Association held an outing at the cottage of Mrs. Merrill at Camp Progress on Thursday last. It was in the form of a basket picnic, and the members, with invited guests, had a jolly time with music, singing, dancing, recitations and social converse. Among other guests were Mr. Charles Sullivan of Boston, the well-known singer and impersonator, and Mrs. Nathaniel Mayo of San Francisco, a prominent worker in that section of our country. All united in declaring it a most enjoyable day. Mrs. H. O. M.

## On-i-set Wigwam Election.

At the annual election of the On-i-set Wigwam Co-Workers, held Aug. 4, the following officers were unanimously elected for the ensuing year: President, Mrs. M. C. Weston; First Vice-President, Mrs. S. A. Bryant; Second Vice-President, Mrs. Susie Thomas Whitwell; Financial and Corresponding Secretary, C. D. Fuller; Treasurer, C. T. Wilder; Board of Directors, W. H. Whitwell, H. W. Howard, E. A. Blackden, G. W. B. Leonard and Mrs. H. V. Ross.

The Wigwam Co-Workers is in a very flourishing condition, and the meetings are well attended; only the Wigwam is not half large enough to accommodate the people, and we have to hold over half meetings in the grove in front of the Wigwam.

Our President, Mrs. Weston, is doing a grand, noble work, and is loved of all. Rev. B. E. Austin of Canada was with us one or two days, and made some very interesting remarks; he also joined the society, and so far this season we have added twenty new names to our roll of membership.

The meetings in the Wigwam will be held twice every day until Sept. 15.

C. D. FULLER, Secretary.

## Island Lake Camp, Michigan.

Just returned from Island Lake Camp. The Camp is an improvement on last year. New cottages are being built. The lectures are first class. Good order prevails. Every one seems to be having a good time. We began with Dr. J. M. Peebles, then Lyman C. Howe, Mrs. Nellie M. Baile and Dr. P. Dewey last Monday. Mr. and Mrs. Kates next Sunday, and Mrs. Carrie E. S. Tving to close the Camp.

J. H. WHITE.

## Amusements.

Amusements as an end are unwise, improper, destructive. As a means, they are exhilarating, just, strengthening. As an end, they control the person; as a means, the person controls them. It matters little what the recreation is, so long as it is used; but the moment it begins to use, that moment seed is sown which will germinate into a distorted, unnatural life.

Amusements and all that pertain to social life should center in the family. There, controlled and directed under the guidance of blended love and wisdom, they are means to pillars of strength and a fortress of wisdom. Life is not a cross, a burden, only as it is made so. Where health and happiness are, there must be the proper food for each and every faculty, organ, will and desire, constituting the entire individual. The home, the family are where this food can be best and most naturally served, and where the supply should be most abundant. Only when all, and just the kind of moral, mental, and soul food is served at home, will the going out be the task, and the staying the pleasure. On this base only, is the health, strength, love and wisdom developed and grown, which are to ameliorate and save.—The Marion (N. Y.) Enterprise.

# Local Briefs.

## BOSTON.

Commercial Hall, Mrs. Nutter President, Sunday, Aug. 26, morning, afternoon and evening sessions were well attended. The usual singing, reading and instruction before each. Mediums participating throughout the day. Mesdames Weston, Nutter, Woods, Erickson, Hughes, Wheeler, Messrs. McKenzie, Graham, Hardy, Howe, Baker. Mrs. Piper gave a recitation.

## Massachusetts.

The Hopkinton Society was very ably served at its great meeting Aug. 19, by Mr. and Mrs. J. W. Kenyon of Onset. Mr. Kenyon delivered two very able addresses replete with wit and wisdom, and all the communications given through Mrs. Kenyon were recognized. They were greeted with the largest audiences of the season, delegations being present from all the neighboring towns. In the evening a benefit circle was held with Dr. T. W. Monroe of Milford. Mr. and Mrs. Kenyon will be at the meetings at Clafin's Grove Sunday, Sept. 2, at 10:30 and 2:30. Conveyance will meet the electric cars for those coming to the meetings, returning at the close. All are cordially welcome. L. D. Drawbridge, Sec.

## New York.

The Fraternity of Soul Communion will hold its first spiritual service on Sunday evening, Sept. 23, at 8 o'clock, at the Aurora Grata Cathedral, Bedford Avenue and Madison street, Brooklyn. Mr. Ira Moore Courlis has been re-engaged for another year as medium and pastor. This is Mr. Courlis's fourth year in Brooklyn, and we feel very grateful to him for the good work he has done for our society in the past year, and also feel the foundation has been laid for a grand work during the coming year. Special attention is always paid to our services to the musical program. This year Mr. Ahrens has been engaged as organist, and his twenty years' experience qualifies him for the work he has undertaken. The Verdi Quartet will be with us again the coming season, and will be composed of the following voices: Miss Ray Stillman, soprano; Mrs. Anna A. Miller, contralto; Frederick P. Boynton, tenor; James P. Corofort, baritone. The Aurora Grata Cathedral is one of the largest church buildings in Brooklyn (the city of churches); it has three galleries on the sides, and a main auditorium that will seat four hundred; also a beautiful pipe organ, and furnishings that go to make up a most attractive as well as harmonious place to hold our meetings. Banner of Light for sale at all services. W. H. Adams, Secretary.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 3 and 5 o'clock. Lyceum, Sundays at 2 at their hall, 423 Classon Ave., between Lexington Ave. and Quinoy street. Elizabeth E. Kurth, President.

Dr. Schlesinger, Medium, 426 Columbus Ave.

## Sunapee Lake Camp-Meeting Notes.

After a session of four weeks during which time the greatest of harmony prevailed, the Twenty-Third Annual Session of the Lake Sunapee Spiritualist Camp-meeting closed Sunday, Aug. 26. During the last week the platform speakers were Mrs. Cora L. V. Richmond of Chicago, Ill., and Mrs. S. C. Cunningham as test medium of Boston, Mass.

At the annual meeting of the corporation the following officers were elected for the coming year: Pres., Mrs. Addie M. Stevens, Hillsboro, N. H.; Vice Pres., John Gage, Henniker, N. H.; Sec., Chas. A. Ramey, Lynn, Mass.; Treas., Mrs. H. C. Comstock, Newport, N. H.; Business Committee, Thomas Burpee, Sutton, N. H., E. Gove, Riverdale, N. H., Chas. A. Ramey, Lynn, Mass. C. A. RAMEY, Sec'y. Budget Landing, N. H., Aug. 27, 1900.

## Statute Law.

Statute laws are supposed to be for the people, and not the people for the laws. Statute laws never made right that which was wrong, or wrong that which was right. Men to have respect for the law must be near a par with the law. A law too far above or too far below the masses will have little respect. A good law is easily enforced; it is difficult to enforce a bad law.

Foolish men make foolish laws; they make them for classes, for professions and for persons who want more privileges than others have. A good physician never asks for a law that will add to his fees. He is willing the people should have the right to choose their own doctor, as well as their own help on the farm or in the workshop.

The good lawyer does not ask aid from the State. The true preacher is averse to any special laws that would close the mouth of another preacher and allow him to open his. No good man will ask or respect a law which gives him special privileges in his particular line of business. Let every special doctor-law, lawyer-law, preacher-law, die, and give the person the right to say who shall serve him in sickness, in the pulpit or on the bench.

Get on the line, Nature's line, of legislating not to do, less, and give the people the right to choose more. It is in the power to choose, the real strength of human beings lies. Kill the "Medical Dispensary."—Ez.

## Early Golden Straw Seed Wheat

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Sept. 1. 4w Niagara Falls, N. Y.

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Mrs. N. E. Colby, MENTAL HEALER, Point Shirley, Wintthrop, Mass. Aug. 4. 11w

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Sept. 1.

## SPECIAL NOTICES.

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PARTIAL LIST OF CONTENTS.

Lesson I.—The Types of Hands.

II.—The Thumb; The N



SPIRIT

Message Department.

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

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

These Circles are not public.

To Our Readers.

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

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

Report of Séance held Aug. 2, 1900, S. E. 53.

MESSAGES.

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

Nellie French.

The first spirit is a lady. She is about twenty-five years old, and as pretty as a doll. Her face is fair, round and smooth; her eyes are black, her hair is very dark, and is combed combed so prettily—just seems to be all full of curls, little knots and twists that make it look unusually well. She has a dainty little way, kind of tosses her head on one side and looks at me as a bird who does not know what it is that it sees. She says: "Oh! just let me see if I can speak as plainly as I want to. My name is Nellie French, and I came from Haydenville, O. We didn't know much about Spiritualism there. I belonged to the church, and thought that it was the only way to get salvation. I don't suppose I gave it much thought anyway. I went with the rest, was brought up in the Sunday-school, went to church every Sunday, and had no thought except that those about me knew what was best for me. When I came to die, I was not sick very long, so I did not have any time to dread it, and just simply passed along as though it was the most natural thing in the world for me to go over, with no thought of the real, active life into which I was going. At first it seemed to me that I could not be dead, if I were I would not be so conscious of the things that were going on in the family. But after a while I realized that although I still knew everything, something kept me out of the fullness of the companionship which had been mine. I came back this time to ask my own people, if it is not possible for them to help me resume our old familiar relations. Why, it would be the happiest moment of my life if I could speak as plainly to those I love as I am speaking to day to you people. I find a little difficulty in saying just what I know; yet there is happiness in saying that I know much and many things. I want particularly to speak to Mary; she will know and will understand when I thank her so much for all she did before I came; I shall never cease to be grateful for all she has done since. I don't like the pictures very well. They don't seem to look very much like me."

Harriet Page.

Here is a woman about forty-five years old. She is very pretty and has a motherly look. She is rather stout, with square, full shoulders and a strong face. Her head is held up so erect and fearless, and she has a way of speaking clearly and distinctly about herself. She says: "Please say that my name is Harriet Page, and I came from Montana City, Kan. I was an Eastern woman, and I went there to live when quite young. My husband's name was George, and we lived together a happy life as long as I was able to stay. He was sick quite a while before I came over, and it seemed as though he would be the one to go first. But instead, I went away and left him, and strange as it may seem, he got better after my departure. It seemed strange to the people who knew us both, but to me it was no secret, because I was able to minister unto him after I went away, and that made him strong. I always did take a good deal of care of him, and what more natural than that I should bring him to the best services the spirit-world could give? I come to-day simply to give my expression of love to him, and to tell him that I shall wait patiently and lovingly for him to come to me. I want to say to him that my feet are so much better; they used to trouble me so that it seems very good to be able to get about when and where I will, and have no annoyance from them."

Louis Hemmway.

Now comes the spirit of a young man, I think about twenty-eight years old. He has dark blue eyes, dark hair, and a dark mustache. He is rather tall, though, and rather thin. His hands look worn and thin to me and his eyes have that almost glassy look caused by long sickness. He says: "I want you to say, please, that my name is Louis Hemmway, and that I came from Harrisburg. I have so often tried to get back. I want to get to Alice, and if you send the letter to her, I think she will understand why it is I am so anxious to come. I suffered so much before I went that I could not stand it another day, and although it was a great grief to leave Alice and the little one, it has been a great comfort, too, to know that they have been so brave and so strong in the affliction. Whatever I can do, of course I will do. They know that before I say it. The proving of my own identity they must help me to accomplish. I come and say that I know where they are and what they are doing, but all the thousand little things that would make it sure to them that it was I and no other they must do their part toward establishing. I have seen Alice's little sister, who went over to the spirit before I ever knew her. I was surprised she was so beautiful and so spiritual, and yet she looked like Alice, and it seemed such a happiness to have her walk up to me and tell me that she would help me. I am just as fond of flowers as I was when I was here. I do not have to stop to think whether I had better pick a flower or leave it, but I am able to have all I want; I bring such quantities often to the

home, and am trying to make Alice know they are there by smelling them. Well, you will tell her that I think everything has been settled as well as it could be under the circumstances. Of course, I wish it were much better, but life is not all black to her, some bright-ness remains and some things I see, which she is not conscious of, will help her by-and-by."

Ida Perry.

Now I see a little girl. She is about fourteen years old. She is very fair, blue eyes, light brown hair, and her hair is brought right back. She has a blue ribbon tied on the end of it, and she wears a little plaid dress—looks warm, like some wool stuff. She is pretty and rather particular about herself. I think she passed out after a short sickness, because I can see her in bed, and only a little time of disease—then it is over. Her name is Ida Perry, and she comes from Claremont, N. H. She wants to get back to her father and mother, and says if she were living now she would be quite a young lady. They know that the mother is sick, and would like to know if there is such a thing as her knowing her own when she comes over here; so this child comes to give expression to the desire, to tell her mother that she will be waiting for her. Many changes have come since she passed away, not all of them for the better, so it will be a day of rejoicing when both the father and mother are with her in the spirit land. The father's name is James, and I think that a letter sent there will reach them; she says: "My grandmother comes with me. She is so glad to send a word, too. She has come over since I passed away, and I have been able to help her; we are great friends here."

Carrie James.

Here is the spirit of a girl about eighteen years old. She is slight and fair; her hair is brown, and she has medium complexion and blue eyes, but her lips are full and red, and she seems so full of fun—as though she laughed and talked all the time just as brightly and sweetly as could be. She says: "My name? Well, it is Carrie James, and my father's name was Eli James; he is here with me. We used to live in Damariscotta, Me. He was a hard-working man, and passed out of life very suddenly. He comes back to say that if he had lived longer he would have been able to pay up all his bills. As it was, he left things in a pretty bad condition. As for me, I just try to make life as pleasant for him as I can. Most of our people are over here, but some are living who will be glad to get this word from us."

George Thompson.

I see the spirit of a man about fifty years old; he has a gray beard around his face, blue eyes, gray hair, and a round, full face and laughing eyes. He dresses as though he dressed for himself and not the neighbors, and had not a word of ill-will for anybody. He says: "Well, well! My name is George Thompson, and I came from Syracuse, N. Y. I want to say that if I could get around into the old conditions I would stir things up so they would think that George Thompson was back again building a new State House or something of the kind. You may think from this that I was a builder. I was not a builder, but took an interest in any new buildings because I did much toward furnishing them. I want to get back to William. He knows me; he knows my influence and he knows my thought. And this is only a wedge that I put in, hoping to clear my way in every respect, and say what I have to say. Give us spirits a chance and we will help you and will be helped ourselves through helping you folks. I was a great hand to be always nibbling on something. I say this more to show that I am the same man I was when I was here before."

Emma Potter.

The next one that comes is a woman. She is just as thin as a stick, every bit of her blood seems gone out of her body. She is as white as a sheet, and looks so worn and anxious. She says: "I made a great fight for life. I didn't want to die, I was afraid to. It seemed to me there was such an uncertainty about what would come that I never could face it. My name is Emma Potter. I want to go to Worcester, Mass., and there I want to find my people, Julia! Julia! I could only get to Julia! I am sure that I could then be easier. It didn't seem as though I ought to die. Everybody said that when anyone wanted to live so much, it seemed as though she ought to be allowed to. But I suppose my very anxiety and fear really hastened my death. I just coughed and coughed myself away, and it is a pity that I had not been braver while on earth because I should not have had such a fear to outgrow over here. My mother is with me; she has so much hope for our future. She says: 'Please to give my love to Julia and also to Frank.'"

Josephine Landers.

Now comes the dearest old lady. She is as much as sixty-five years old, has soft blue eyes and white hair, and such an air of repose and restfulness. She does not fret herself the least bit about whether she will be accepted or rejected. She says: "I have long since grown too used to this. I am Josephine Landers, and I came from St. John, N. B. I lived a little way out of the place, and always believed that if I could ever have an opportunity to come to Boston it would be a happy day for me. This is my first trip. I never came while I was in the body, and have come to day for the first time to express myself to my children. I want to get to James. He has the same name as mine, and he won't believe a word of this, and will think that in some way he is having a trick played on him. I shall laugh when I see his dismay over having his mother's name brought out in this public way. But I shall know, and shall patiently wait until the time comes to tell him that it was my love for him that prompted me to speak to him and to tell him to take good care of himself, that his carelessness may cost him his life. I would so much like to just look him in his face and talk to him, as I know he would understand about the reality and the closeness of my life with his."

Frank Warren.

Another spirit comes here, and says: "My name is Frank Warren, and I cannot bear to go away; I must have some word spoken for me. My wife is alive, and it seems to me that she will go crazy if I don't send a word to her. I want to go to Brockton, Mass. There you will find her. Tell her I have seen her, and that I have seen Nellie; that I feel as badly as she does. But half the things that have been said about me are not true. Don't be-

lieve what everybody says, just me, and believe what I said to you the last time I saw you."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THIRTY SEVEN.

To the Editor of the Banner of Light:

We have heard persons say that money is the root of all evil, and quote the Bible as saying so. The quotation really reads that it is the love of money that is the root of all evil. This is no doubt true, and yet, what a misapplication of the word love! The greed for money would be a better expression of the truth. The greed for money, for lust, for power, are all potent factors in the misery of the world, and they all have their root in selfishness. It is difficult to tell which has produced the most pain, and which has reacted with the most deadly effect on those who have yielded themselves up to these unworthy long-ings.

It has been suggested that the great monopolies of our day do in reality care more for the power over masses of men that comes with vast wealth than they care for the wealth itself. Many of them we know to be indifferent to luxury. They prize the millions already accumulated only that they may enable them to speculate more vastly, and to wield a larger power over men. They do not hoard. They spend with a lavish hand, and delight to be money-kings over the mass of their fellowmen.

Bunyan pictures a man with a muck rake, which he uses to draw all sorts of objects that he deems valuable close to himself. A crown is held above him, angels try to induce him to look upward and onward. But he never glances up. His eyes are fixed on shining objects on the ground, on gold, silver, gems, pearls, and all his desire is to get them into his possession. This is the true type of a miser, who gets all that he can, hoards it, and lives poorly, so that his hoard may become greater.

These multi-millionaires are not misers. It is power they want. Their mental activity leads them to make plans that bring other money-catching schemes into their hands; and as they sit in their plain little offices on the top floor in the heart of a great city, they send out irresistible lines that will make all minor workers, yea, the government itself, look to them for direction and for the very means of subsistence. The telephone, the telegraph, the railroad, the ocean-steamer are all means by which they make their will known and their power felt. No dwager queen of a vast material empire wields such a government as do these crafty kings who control the pockets of the world.

They know no real happiness. The only gratification they seek is to have their plans succeed. As corporation after corporation succumbs to the plots they have made, an unholy joy dits through their inner being, but it is quickly lost in some new plan, by which they can absorb yet greater influence. No Napoleon, subduing one army after another, and forcing one monarch after another to sue to him for permission to retain his inheritance, ever ruled with greater indifference to the wishes of others, than these self-constituted rulers born out of the competition that preceded them. "Crushing shoals and hosts of beings," they are as indifferent to their cry for health, and liberty, and bread, as is the spider to the cry of the fly whom he has entangled in his web. In such a potentate, we see the extreme selfishness, and we begin to wish that the doctrine of regeneration were true, so that he might be born again.

But aside from these money-kings, who combine political power with schemes for making wealth, there are a vast number of persons in the world who look at things from the money view alone. Whatever subject comes up, their one thought is what effect their decisions and their expressions of opinion will have upon their pockets. The church they join, the associates they choose, the views they express, are all decided by the bearing these will have on their own pecuniary condition. And money being their touchstone, they make very strange mistakes. Perhaps they will associate only with those who are supposed to have money. These companions may be ignorant and coarse, but they are so blinded by the thought that they have money that they do not see their low qualities, and are judged to be the same by the better class of the community. And some of this class are so afraid of being asked to give something, that they dare not express any pity for those who are suffering, and quickly turn the subject if one tries to awaken their compassion for some to whom a little money would mean a great deal. In these cases selfishness is eating away the very root of their moral nature, and it seems as if their souls are so tiny that it will take long ages for them to progress beyond the germinal state.

There is only one cure for such conditions. It is love; and if love and self-sacrifice for the good of others were not practised by their mothers before they began to breathe the vital air, and taught to them by good parents when they began to tread life's pathway along this lower world, it makes it very hard for them to begin to be unselfish.

It is best to treat such persons with the same selfishness that they manifest? We think not. While it is true that they may take advantage of our kindness, yet in showing them love and devotion we appeal to the love principle, which must exist in their inner nature, embryonic though it may be, and there is always a chance that it may waken into life before its inertness has clogged their advance in spirit life. And if we treat the selfish as they treat others, they are not so likely to believe in goodness. If their belief in the kindness of some persons be destroyed, they are less likely to try to be good. We believe it was Emerson who said there is no limit to the influence of a person on one who really thinks that person to be better than himself.

Besides, if we ourselves stoop to act a selfish part, we must injure ourselves. Let us therefore keep our love and our unselfish standard very high, so that its little light may become brighter, and "give light to all that are in the house."

In my last Letter, I expressed the hope, Mr. Editor, that there would be less planning and talk about "dividing up China," and pictured to myself the ideal of a China, let alone to govern herself, and yet encouraged to gradually imbibe the qualities of civilization (so-called) that are worthy of her acceptance.

But we must confess that this beautiful ideal may not be realized, owing to the rapacity of the different nations of Europe, and the dread of each that another may get the advantage. If all could agree to keep their hands off, so that jealousy would not become rampant, we

might hope that the powers would avoid fighting over her.

But Russia's determination to absorb northern China, her last move being the occupation of Newchwang, fills Japan and England with indignant foreboding. Japan may well be anxious, for with Russia in possession of northern China, the absorption of the Island Empire and of Corea seems inevitable. And England may well be anxious, for with Russia ever encroaching on her East Indian possessions, this great accession of power in northeastern Asia, may make it impossible for England to hold even India by the early part of the twentieth century.

Germany meanwhile pays no apparent attention to the moves of Russia, but opposes England's opposition to them, on the general ground that England should be kept down.

In view of the fact that the Chinese government has thrown the responsibility of the detention of the envoys on the Boxers, to whom they have taken this opportunity to abandon Peking, we see every reason why the United States should remain neutral. That makes the impending conflict—one between England and Japan on one side, with Russia, Germany and France on the other. In the end, Russia will hold northern China, perhaps absorb fearless and progressive Japan, while southern China will become the prey of Germany and France, England being put hors de combat, and perhaps deprived of more than her hopes in China.

Germany has the methods and the policy of Imperial Rome. Her people at home are enslaved to military power, which is extraordinarily effective, and she is as unscrupulous to attain her ends as was ever ancient Rome.

We have seen this general trend of events for many years. We mean by this, the extension of Russia, the gradual diminution of English strength, and the will on the part of Germany to put down British power at all hazards. But the present juncture in China we did not foresee, though now that it has appeared, it easily becomes a part of the general forecast.

Russia has long been preparing to take northern China, that being however only a preliminary step with her to taking all China, all India, and in fact the whole Eastern continent. There is no limit to what her statesmen intend, and their plans have been formed and nurtured during the last half-century. Never once during this time has she forgotten to push with every opportunity into northern India. She is the implacable foe of England.

Russia's Chinese plans have been carried on with shrewdness and persistence. While other nations have sent missionaries, she has sent statesmen, who knew the Chinese dialects, and they have prepared the way. Her occupation of Port Arthur, and the construction of the railway across Siberia were planned many years ago. For a long, long time, only England and France enjoyed trade with China. Forty years ago, Germany entered into the same, and since that time, Russia and the United States have shared in this lucrative trade. With regard to dominion, Russia has worked quietly, but she now shows her hand, and all can see her intentions. Whether China, proud in soul, with a civilization of her own, with her vast population, and becoming more and more skilled in the arts of war, will submit to Russian sway, remains to be seen. For our part, we trust that China may retain her nationality.

Ah! would that all the nations would devote themselves to the development of their own resources at home, to the education of their people, to a commerce that will enable all to share in the products of Nature and of human industry and skill, and in short to all the arts of peace!

Yours for humanity and for spirituality,  
ABBY A. JUDSON.  
Arlington, N. J., Aug. 17, 1900.

Personal Spirituality.

Through the Mediumship of J. P. Cooke.

By earnest cultivation of our spirituality, we may learn to understand the meaning, design and purpose of nature from the soul side; not only throughout nature and the field of humanity, but also of our own being, personality and destiny.

Each day is an opportunity for a lesson in life. [See "The Gift of Days," by Emerson.] Note the lessons to the soul which individual destiny is designed to teach us: Consider the purpose in the development of the world to its present state. The ripening of the earth, and its fitness to produce spiritual teachers. The philosophic mission of Spiritualism.

To elucidate the meaning of the Force of Destiny, let us outline the lesson for us to learn from the destiny of Jesus, of Washington and others. Observe the power of a man of high organic quality to incarnate and realize the higher powers of the soul and the inner life. As witnessed in healing of diseases by the law of the infusion of electric life; healing of mind by harmonizing the mental forces; the power to impart clairvoyance, i. e., the lucid perception of spirits; the teaching of the law of kindness as the law of progress in life; the possibility of the human personality—its power to "tune up" the will to heaven's concert pitch, and so to carry through his devotion to ideal truth and ideal moral purpose. This devotion to ideal truth broke through the old conditions, and was a foundation for spiritual freedom. He realized the possibility of man's mind apprehending a consistent scheme of the universe, of truly apprehending cause and destiny.

Such a life has great meaning simply as an object-lesson to man, and as an inspiration, as an example and encouragement to reformers to do and dare for Truth. We thereby apprehend the use of our own destiny in rounding out our individuality. The life of Washington will show us another phase of this idea. We see his "pluck" in 1774-5 in resolving to make a stand with arms against one of the great military powers of the world, although this country was without an army or even weapons worth naming.

Look at the fortitude shown through the winter at Valley Forge and all those years of discouragement and depression, always losing battles but always gaining the advantages of victory. Look at his devotion to liberty's cause and all that he endured while President by the janglings, quarrels and weakness of the Congress until he said he would rather be in his grave. And in his day the idea of the grave was the grave! There was no Modern Spiritualism to throw a beam of light and cheer and reasonable hope and knowledge upon that subject. Look at the rapid progress which has been achieved. Liberty of thought and speech made conditions for Modern Spiritualism to express itself without paying the penalty of witchcraft, as it was paid at Salem. The abolition of slavery broke the remaining

links of the chain, and we became truly free, and then Jesus could come back with his co-workers in spirit and tell us the truth and how the church institutions were fooling us; the truth about his life and times.

Look at the lessons in life taught by William Ellery Channing. The essential nobility of the human spirit. Devotion to ideas and spiritualities as the true motives to a right life—"to plain living and high thinking." His ideas in regard to our Modern Spiritualism. The utility of a human spirit as a guide and transmitter of knowledge from the higher conditions of the spiritual heavens through all degrees to the earthly life of man, with its spirit postoffices and almost daily bulletins from the "Summerland."

Another grand worker in the cause of intellectual freedom—a pioneer who broke some hard conditions—was Octavius Frothingham. At the Free Religious convention, held at Cooper Institute in New York (during the Protestant Alliance meetings), he gave one of the fairest and most adequate statements of the philosophy, aims and objects of Spiritualism which has ever been delivered to the public, and sought to do full and ample justice to its ideas and its representative minds.

An honest man, who is always an honest spirit, is ever the first to desire to destroy and explode an error in his thinking, especially if it has crept into his public utterances, when he realizes his mistake. During his earlier life he thought that the theory of "spirit" was utterly complicating and confusing to the thought-problems of the day and as such he denounced it from his personal philosophy. He totally lacked that perception of the imperceptible which we call clairvoyance or spirit-sensing. He now sees his error and like an honest man hastens to correct it, and to admit the truth of our hypothesis with all its complicating effects which he finds to be realities.

Some one has truly said that an error handsomely acknowledged becomes an obligation. Frothingham was by birth and nature what has been disrespectfully called one of Boston's Brahmins. But with all his love of the old and beautiful and the artistic, he was still a radical of the radicals by conscience and conviction. He said that the truest and most lasting beauty, the beauty of the future, is that which must be founded on all Truth, and I think that we as Spiritualists will accept that as good, sound doctrine.

62 Warrenton street.

"Race Against Race."

Candid observers in South Africa unite in saying that the present war between the British and the Boers is at bottom racial, and that it is complicated by the presence of vast numbers of blacks. The same cause lies behind the war in the Philippines. In Madagascar the conditions are the same. In India it is beginning to be loudly whispered that the conditions are almost ripe for another mutiny; and in China the popular rallying cry of the masses is: "Away with the foreigners!" All over the world race is arrayed against race. It is a struggle everywhere for survival, for mastery, for dominion.

There are those who, looking over this worldwide contest, see in it only another phase of the survival of the fittest. They say that the European races, through religion and education and the progress of invention have become "the fittest." The tools to him who can use them. They talk in a cold-blooded way about the clash of civilizations, and the inevitable suppression of the inferior by the superior. We have even heard the Old Testament precedent of the destruction of the Canaanites cited as a precedent for the extirpation of the backward races.

But however men may indulge in this sort of talk, the fact remains that the black and yellow men have rights as against white men. It is always easy to put the backward races in the wrong in any specific quarrel. They can be goaded until they resort to force, and then their attack may be used as a pretext for their subjugation; but that does not obliterate the iniquity of the transaction.—The Watchman.

The Importance of Harmony.

Dear Banner of Light: The last three months have been unusually hard for me. My poor invalid daughter has been just hanging in the balance between the two worlds, being so feeble and helpless, until, on the 6th inst., she passed peacefully to the beyond. Loving, anxious mothers who have passed through like ordeals can well realize such an experience. I could not have endured it had it not been for the wonderful sustaining help from the unseen intelligences who have never failed me. I realize more than ever the importance of people living in harmony with the spiritual.

The following from the *Whitewater Gazette* will be of interest to my many friends and correspondents:

DEATH OF LOUISE SEVERANCE.

Last Monday morning Miss Louise Severance died at the home of her mother on Main street, at the age of forty-three. She had been failing for several years. When a child four years old she was kicked on the head by a horse. From this accident she never recovered; in fact, it clouded her whole life. It affected her mind, and from that time until six years ago she was subject to epileptic fits. During all these years she has been a constant care to her mother, who, with almost superhuman patience and devotion, has cared for the unfortunate daughter. The remains were taken to Eagle for burial and now rest near the spot where the accident occurred which blighted her life.

The funeral was held yesterday. Miss Thiele and Messrs. Goodman, McGraw and Burton sang some selections, after which a few words were said by members of the family after the manner of Spiritualists. Mr. Watson said in part: "The attendance of acquaintances, friends and relatives upon this occasion is a great comfort to this bereaved household. We all believe in immortality, but some of us have more than a mere belief. If man, in this material world, can so utilize the forces of nature as to enable him to talk to his fellows in a distant city, why should we doubt that those who have passed to the spirit-life can so utilize the forces of nature in the ethereal world as to enable them to communicate thoughts and messages to loved ones still in the flesh?" Ever fraternally,  
MRS. A. B. SEVERANCE.

Whitewater, Wis., Aug. 17, 1900.

Higher Politics.

The division line between all action is between the Higher and Lower. The line is not so much between individuals as between their thoughts, feelings and desires. The line is between the higher and lower in the individual. The best politician is the better man, with wisdom and skill to carry the better purpose. The better man is one who has evolved within him self the elements of greater peace, harmon and happiness.—Ez.







Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 1, 1900.

Onset Camp.

Aug. 10.—We commenced the last week of our Camp under splendid conditions. The Middleboro Band gave a concert at the Auditorium from 9:30 to 10:30, which was enjoyed by a host of people; then the meetings commenced for the day. F. A. Wiggin was the speaker of the morning. Miss Christine Brown opened the meeting with a vocal selection. Mr. Wiggin followed with a poem, after which he took for his text Ephesians, iv, 16: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "The wise man giveth invariably due deference to the law of nature, and if he were to construct a building he should give careful attention to the material for the structure. Haste would never do; time is necessary for the accomplishment of the work. Haste makes waste, whether building a mansion or a character. Nature is slow in her process of building. I wish to take this thought into the spiritual realm. I believe every one is mediumistic; they are not all developed. We find a great many who attempt to establish themselves as mediums who are not prepared for the work. Now if we would take more time to develop the power from within, we would not be over-run with so many people who disgrace our platform, who make Spiritualists a laughing stock. Remember there is plenty of time to do all things well."

"Spiritualism will be fully organized when its individual membership is made of the right timber. I do not feel I can reform any one until I reform myself, until I can feel all power is mine and I can live my Spiritualism. All the preaching in the world will not make us good Spiritualists, and I feel the time is coming in the near future when preachers will be done away with, and teachers will take their places. The time has not yet come for this because we seek the novelties of life rather than the realities; the majority of people would rather see a materialized spirit than to see the materialized spirit. A good carpenter commences to build from the bottom up with a good foundation to start with. We Spiritualists build from the roof down, and never think of the foundation. We should come into unity with the spirit, and instead of asking the spirits to come down into the vibrations of earth, we should try and lift ourselves up to the vibrations of the spirit. There is room for more spiritual Spiritualism. I believe in destiny; I am a fatalist. I am not here to say to-day whether fatalism is true or not, but I do say I believe you hold your destiny in your own hands. I will say if I could change my position to-day with that spotless character, Jesus Christ, I would rather be F. A. Wiggin, with my opportunities, because I have power to grow and grow until I reach this highest expression. There is no real failure in life; every expression is for some purpose, and when you outgrow one expression you are ready for the next, and so on until you reach the highest. We must understand the law of nature and govern ourselves accordingly; we are sailing upon the sea of life, and there is only one breaker—that is the breaker of human ignorance."

The meeting closed with singing by Miss Brown, and the Middleboro Band gave another concert at 10:30. The *Martha O. Vineyard*, a large steamer, came in during the morning bringing a large crowd of people. The afternoon meeting was opened with singing, following which Mr. H. D. Harrett read a poem, entitled "A Vision of the Old and New," by James G. Clark. Mr. Barrett gave the address of the afternoon, taking for his subject "The Influence of Religion as an Aid to Evolution Upon the Civilization of the Race." At the close of the lecture, Mr. F. A. Wiggin gave one of his very interesting ballot readings. H. D. Barrett closed the meeting with a benediction. Aug. 20.—A conference was held in the Grove, and the following friends took part: Messrs. Tribon, Nickerson, Tracy, Steadman. Mrs. A. Ritchie of Philadelphia told of the interest her five children, from the ages of six to fifteen, took in the spiritual manifestations. She also gave several messages. Miss Brown rendered vocal selections during the session.

A large crowd of people went on the excursion to Newport. This spacious steamer came for them at 8 A. M., returning at 6 P. M., and the trip proved enjoyable.

Aug. 21.—Mr. Harrison D. Barrett being once more the speaker of the day, read a poem by J. G. Clark, "Infinite Mother." After a vocal selection Mr. Barrett spoke upon "The Use of Spiritualism." Singing by Miss Brown and a séance by Mr. F. A. Wiggin followed the lecture.

Aug. 22.—A very severe shower came up as we were about to begin the meeting, and we had to adjourn to the Arcade. Miss Christine Brown was the vocalist, and Mr. Mary Seymour Howells the speaker. Notwithstanding the downpour upon the roof Mrs. Howells was able to make herself heard, and delivered a very interesting lecture upon the "Defects and Victories of the Women of the West," saying in part: "Miss Susan B. Anthony and myself were speaking in a small village upon the day that President Harrison signed the bill to admit Wyoming into the Union, with woman's right to vote in the Constitution. There was a long debate in the Senate. While we were giving our lecture we received a telegram stating the President had signed. Such applause from the people at our meeting you never heard. Wyoming was the first State to come into the Union with equal rights for all; there are now four States. Wyoming is the eighth State in size. It is one of the richest States of the Union. In climate it is neither too hot nor too cold in summer, and it is surrounded by big mountains, and big mountains make big men with big hearts. The inhabitants are of highest character and morals. They have compulsory school laws there, and no one can vote who cannot read the Constitution of the United States. There are only eight States that really protect women, and we have had to fight for every law to protect us, step by step. The day upon which the President attached his signature to this bill, liberty reached the highest point."

Aug. 23 Mrs. C. Fannie Allyn was the speaker, and a good audience was present. Miss Brown opened the meeting with singing, after which Mrs. Allyn read a poem, "Columbus." She then took subjects from the audience for lecture and poem. "The Dreams that Come True" was her first theme. "Every one believes to a certain extent in dreams, and they believe the inner life proceeds the outer. We are learning that the soul sometimes tells its own story, that we need not get into metaphysics to tell the truth; we have only to call a stone a stone, a door a door, etc., so we will let metaphysics alone for this afternoon. The soul has always dreamed politically, morally and spiritually; it has always yearned for better things. We need the dream of manliness to do us good; we do not need another church, but we need more schoolhouses; we need a free country, and we are going to have it sometime. We want a civilization that will listen to the voice of arbitration. We need to realize that a pure, high, moral thought does not require any 'ism' or 'lat.' You say, what are you talking Spiritualism for? Because it is one of the best ways to get out of darkness, for, when you believe your angel friends are present, you will do right; you will behave as though you had company, and you will do good." She spoke upon the political aspect of the country and upon the subject "What shall we do with the Foreigners?" The meeting closed with singing "America." Mrs. Marie Mason gave a lecture in the Arcade upon the subject, "Know Thyself." Her talk was upon palmistry, physiognomy, phrenology. She demonstrated to the friends that palmistry was a science. Every one was very much interested,

for Mrs. Mason has a charming voice, which makes it a pleasure for her audience to listen. Miss Howells gave a sweet autoharp solo, and Mrs. Mason sang two vocal selections which were well received.

Aug. 24.—Singing, Miss Brown; Invocation, Miss Susie Clark; Mrs. Mary Seymour Howells gave the address, subject, "Empty Hands." After a very sweet vocal selection by Miss Christine Brown, Mr. F. A. Wiggin gave a test séance of thirty minutes; he has his own peculiar way, and is blindfolded while reading the ballots. Miss Susie Clark gave the benediction.

Aug. 25.—A good-sized audience was in attendance this afternoon to listen to an address given by Mrs. Kate R. Stiles of Boston, who prefaced her lecture by reciting Longfellow's poem, "The Builder." Her subject was "Spiritualism." Before commencing her lecture the speaker gave a message from her daughter, who wished to pay tribute to the beautiful flowers upon the rostrum by giving a few lines. Mrs. Stiles said in part: "The atmosphere is pregnant with thoughts. Not the wisest believe now things in best presentment, but the people are accepting the thoughts which are given. We must make many discordant sounds before we reach the real thoughts. The word 'Spiritualism' covers all truths. We are obliged to define Spiritualism for ourselves. Spiritualism is a great science demonstrated through its phenomena."

"There was a time when the spiritual movement meant only the coming together in the séance-room. We believe the best messages come to us in our loneliness. We do not know yet the best way to commune with angels. We listen with our outer ear, look with our outer eye, and expect to see spirit friends. I believe the time will come when our friends can make themselves seen. That what we desire for our selves, if for the good of others, will open the gates to the spirit world. There are many ways in this world, and each voice is significant. We love selfishly, and we hold our spirit friends too closely to ourselves. I believe we should leave all free to act for themselves as they think best. I believe the time will come when every soul will be its own savior; that we hold on to our friends in the spirit world so strongly that we impede their progress." The speaker very interestingly gave her experience in coming into Spiritualism through the spirit of her daughter, and very ably answered the question, "Does Spiritualism Prove Continuity of Life?" speaking of the work being done by scientists. Miss Brown closed the meeting with singing.

Aug. 26 being the last day of the Camp-meeting season at this place, a large number of people took advantage of the beautiful weather and gathered here. The Middleboro Band gave an interesting concert at 9:30. At 10:30 the large audience listened to an address given by Mary Seymour Howells of New York. Mrs. Howells opened the meeting by giving a soulful invocation. After vocal duty by Miss Brown and Mrs. Mason entitled "Columbia, the Pride of the Nation," Mrs. Howells took for her subject "Our Country Home and Heaven," and gave a very interesting address. The meeting closed with singing by Miss Brown. At 1 o'clock the band gave another fine concert.

One of the largest audiences of the season was in attendance this afternoon to listen to the address given by Miss Lizzie Harlow of Haydenville, Mass. This was the first engagement of Miss Harlow at Onset. She received a hearty welcome, and at the close of the address an ovation was given her. Miss Harlow won the hearts of her hearers before she had spoken a minute. She has made a success of her work, and we can safely say she will be a regular speaker at Onset hereafter. For want of space we are able to give only a brief synopsis of Miss Harlow's fine address upon "Spiritualism a Force in the Higher Civilization." "In 1843 Spiritualism was born, but to many it seems that we have gone down hill since. We have war on every hand, yet we hear the angels speaking to us. Women are showing their influence. We must take a stand and keep it through the twentieth century, and Spiritualism is the corner-stone. Phenomenal Spiritualism has given us the power to do something; every message has asked us to live in peace and become acquainted with ourselves. We find that there is no God or devil, but man himself. No Spiritualism ever asked you to worship or to bind thy brother in any way. It binds you together in brotherly love, not in worship. This is what it is giving us, a place to work. Spiritualism asks, learn how to live; death makes no change. The great problem is learning how to live to-day. Thomas Paine said: 'All men are considered free and equal.' 'Love thy neighbor as thyself.' Spiritualism proves to us the truth of Thomas Paine's words. As we look into man's face we find that we are created free and equal. Spiritualism asks us to look farther. We find we are all born of the same household; all men are born to goodness. He that gives charity for his own sake alone, robs himself of respect. Men and women of the twentieth century should stand together to help each other." At the close of Miss Harlow's lecture a trio of old friends of Onset favored the audience with a vocal selection. Miss Brown sang by special request. Mr. Wiggin followed with a remarkable séance, prefacing his messages with brief remarks. Miss Harlow gave the benediction.

This closes one of the best meetings that Onset has had for a good many seasons. The meetings have all been well attended, the speaking has been of the best, the singing never was better and the concerts given by the Middleboro Band have been finer than usual. As a whole the officers feel that everything has been successful. During the Camp season there have been many instructive classes held. Mr. Grumbine was very successful. He was followed by a course of six lectures by Miss Susie Clark. The classes were held in the morning and were very instructive. Miss Marie Walsh then followed with four lectures upon "The Higher Thought." All these friends taught along the higher vibrations, "Secret of Health," etc. Dr. N. F. Ravlin has held a very instructive class in "Hypnotism." This year has been for the advancement of the people.

The officers thank the publishers of THE BANNER for the space they have given them. I would like to say that the very fine reports of these meetings that have been printed during the past three weeks have been reported for this paper by Mrs. Carrie L. Hatch, during my absence in the West. J. B. HATCH, JR.

Lake Pleasant, Mass.

Aug. 21.—The new brass band furnished by the "Scalpers" gave two concerts on the grounds, which were greatly enjoyed.

Prof. Lockwood has delivered several very instructive lectures to his class on "Mythology." They have attracted the thinkers of the camp. Mrs. May S. Pepper has followed some of the lectures by test séances, which have been well received.

The annual meeting of the Association was held Monday, Aug. 20, and the following ticket elected by a nearly unanimous vote: Vice Presidents, H. A. Budington, Mrs. A. S. Waterhouse, F. B. Woodbury; Treasurer, Byron Loomis; Clerk, A. P. Blinn; Directors, A. H. Dailey, D. P. Barber, Mrs. A. E. Barnes, K. D. Childs, Miss M. A. Westcott, L. F. Crafts, W. H. Lee, H. S. Streeter.

The financial reports were read, showing that the Association is on a sound financial basis, the expenses for the year being within the income. The Association is making a strong effort to reduce the standing debt, with a good prospect of materially decreasing it. About \$1400 of the debt was paid last year.

Tuesday evening Prof. Lockwood delivered a very instructive lecture upon the X-ray, showing with apparatus the law by which opaque matter can be photographed. In the afternoon he spoke with great clearness upon "Wireless Telegraphy."

The Ladies' Schubert Quartet continues to sing with great acceptance.

Aug. 22.—This morning Prof. Lockwood delivered a specially instructive address upon the true meaning of the thirtieth chapter of Genesis, showing the error of the common belief, and that the chapter is an allegory—the ser-

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THIRTY YEARS OF CURES

pent being Keaton and the Lord God only a priest. He closed his address with touching farewell remarks.

In the afternoon, owing to the illness of Mrs. Lease, who was to speak, Mrs. May S. Pepper delivered the address under control of her guides. She made an urgent appeal to the American citizens to prevent the Roman Catholic church from gaining control of the Government of the United States. Her test séance was remarkable. In the evening the Ladies' Improvement Society closed its fair with a sociable. Ice cream, cake and other refreshments were served to the large number present.

Aug. 23.—The adjourned business meeting of the Association was held. The Committee on Soliciting Funds reported progress. This afternoon Mrs. Tillie U. Reynolds delivered a well-received lecture and closed with tests. In the evening the Severn concert was given at the Temple—a very superior entertainment. The following artists took part: Mrs. Edmund Severn, pianist; Mr. R. C. Easton, tenor; Mrs. Nettie Vester-Chase, soprano; Miss Edna Nahar, elocutionist; Mr. Edmund Severn, violinist.

Last evening a pretty wedding was witnessed by a large party of friends at the Dowd Cottage. Miss Florence J. Dowd, daughter of Mr. and Mrs. John Dowd of Hartford, Ct., was married to Alfred Enloix of Montague, the ceremony being performed by Rev. Mr. Richardson of Montague, Mass. The bridal couple left for a short trip; showers of rice and hearty good wishes were bestowed upon them as they passed out of sight beneath the trees, luminous with electric light and the clear, starry sky.

Dr. Proctor of Springfield has walked the grounds with an unwonted elastic step the past few days, having been blessed with the arrival of a daughter last week.

Sunbaths on the "Bluff" each morning are taken by dozens of people who brought rheumatism with them from city life and who are leaving it here; the fine air and sunshine are driving it out of the bodies of many suffering people.

Aug. 24.—This morning a very interesting conference was held in the Temple. Albert Sawin, of Boston, exhibited some pastel drawings of unusual merit, which, he claimed, were produced by spirit control. Mrs. Hulda Loomis, of Arlington, explained palm-reading, and distributed copies of a new paper, *The Zodiac*, edited by Bertram Sparhawk. H. A. Budington explained briefly the spheres surrounding our planet, which are to be the homes of all men and women after transition.

The friends of George Cleveland gave him a fine benefit party in the hotel dining-room this forenoon. The Schubert Quartet sang; Miss Edna Nahar gave readings; remarks were made by Miss Mollie Blinn, Mrs. Mary E. Lease and Mr. Arthur Wallace. A song by Mrs. Milligan, accompanied by Mr. Milligan on the piano, was a pleasing addition to the program. A purse of money was given to Mr. Cleveland, who thanked his numerous friends in a very happy speech.

This afternoon Mrs. C. Fannie Allyn delivered the address. She was followed by Mrs. Pepper, who described spirit friends. The Schubert Quartet sang. This evening the "Scalpers" gave their annual ball in the Temple.

Aug. 25.—The Ladies' Improvement Society held their annual meeting this morning and elected the following officers for the ensuing year: President, Mrs. Tillie U. Reynolds; First Vice Pres., Mrs. M. A. Westcott; Second Vice Pres., Mrs. Hattie Mason; Sec., Mary Sheldon; Treas., Mrs. Cynthia A. Bowman; Directors, Mrs. Clara F. Conant, Mrs. Rosalie Dailey, Mrs. J. B. Hatch, Sr., Mrs. A. J. Wheeler, Mrs. K. D. Childs, Mrs. A. Falea, Mrs. Alice Waterhouse.

The net results of the Ladies' Fair were something over two hundred dollars. Saturday afternoon the Children's Lyceum convened in the Temple for the last time. The exercises were of special interest, and were witnessed by a very attentive audience. Mrs. Belcher and her assistants have worked earnestly and their efforts have been crowned with success. Saturday evening, Mr. Arthur G. Wallace of Boston, assisted by Louise Seefeld and Ruth Emerson of Brooklyn, and J. Russell Bickford of Lake Pleasant, enacted a charming play in the Temple. Mrs. Ida Harris Milligan sang popular songs, Mr. Milligan accompanying on the piano. The Ladies' Schubert Quartet of Boston, also rendered appropriate vocal selections. The audience was large and enthusiastic. After the entertainment in the Temple was concluded the audience went to the Pavilion where dancing was enjoyed till midnight.

Aug. 26.—This morning Mrs. C. Fannie Allyn addressed a large audience upon subjects selected by the audience. In the afternoon Mrs. Mary E. Lease spoke with her accustomed eloquence and power to a well-filled house upon the theme, "Ye Are Gods." The Schubert Quartet sang at both services.

In the evening a service was held in honor and remembrance of those campers who had risen to the Higher Life the past year. Something over thirty have gone to the Summerland, and kindly memories of them were voiced by several speakers. Mrs. May S. Pepper, under the control of "Bright Eyes," joined in the services and transmitted messages from some of the risen ones. The Schubert Quartet hallowed the spirit of the meeting by frequent and touching melodies. After the concert and memorial meeting in the Temple a large number—some one hundred and fifty—adjourned to the dining-room of the hotel and partook of a generous banquet provided by the popular managers of the house, Mrs. Pendergast and Mrs. Holmes. The supper was followed with



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singing by the Schubert Quartet and pithy speeches by a number of the officers, campers and hotel managers, including President Dailey, Vice-Presidents Frank B. Woodbury, H. A. Budington and Alice Waterhouse; also Mrs. Mary E. Lease, Mrs. May S. Pepper, Mrs. C. Fannie Allyn and others, prolonging the joyful banquet till after eleven o'clock.

At the memorial service Sunday night the following ascended ones were kindly remembered: Mrs. Frances Forester, Mrs. Asa G. Harrington, Mrs. S. J. Cleveland, Mrs. A. E. Reed, Grandma Bacon, Robby Myers, Mrs. Joseph Beale, D. L. Shaw, Mrs. Byron Loomis, Mrs. Julia A. Clark, Mr. Gordon, Capt. Stone, M. Shirley, Mrs. Stewart, Joseph La Fume, Mr. Buchanan, Mr. Evans.

Queen City Park.

The Ladies' Aid Society held its annual Fair on Saturday afternoon and evening, Aug. 18. These Fairs, kept up for so many years, have been very successful, and the one this year was no exception. A generous patronage was given to the sale tables, and the various useful and fancy articles were quickly disposed of. At the close of the evening the few articles left were sold at auction. Ice cream and cake were served.

Dr. Mills of Saratoga arrived on the ground Friday, and Sunday morning held a test séance in the Pavilion, giving a number of names and descriptions which were readily recognized. In the afternoon we listened to the last address of our dear friend and sister, Mrs. Russeque. She took for her subject, "The Causes of Crime, and Some of the Remedies Thereof." It was indeed a most valuable lecture—forcible and truthful, every sentence told; one of the best if not the best of the many fine lectures she has given us; it was listened to with the deepest attention by one of the largest audiences of the season. She held the last of her very interesting psychometric readings in the evening. Mrs. Russeque has served us faithfully and well during her stay with us; she has made hosts of friends while at the Park, and we will gladly welcome her back to our Camp.

The conferences are held as usual each morning, and the interest in them kept alive by discussion and interchange of thought. Dr. Mills held another test séance in the Pavilion Tuesday evening, which was very acceptable to those present. The last excursion arrived from Lake Pleasant Tuesday. Among the arrivals was Mrs. Jennie Potter, of New York, an old-time medium, very highly gifted. This is her first visit to the Park. We hope she will remain with us for some time. Mrs. Sarah A. Byrnes, of Boston, arrived from Sunapee on Monday evening. She is an old friend and favorite at Queen City Park, one of the very earliest speakers on its platform, and her friends old and new, were pleased to meet her again. Her first lecture, on "Mediumship," was a very beautiful one. There appears to be some change in her methods of treating her subjects. While she was always good, she seems to be more inspirational, showing she is in constant touch with the unseen forces, and the result is apparent. Dr. Mills has given some evidences of his healing power on the platform occasionally, with good success. The attraction of a Street Fair in Burlington draws many of our people to the city to see the sights, as it is a novelty in Vermont, so our audiences are not as large as usual this week. Thursday afternoon Mrs. Byrnes gave a very interesting talk, telling some of her varied experiences during the period of forty-five years since she became a medium.

In the evening a delightful concert was given by the children on the Camp ground, under the skillful training of Miss Ethelwyn Gould. The songs and recitations of the little ones were very sweet, and their teacher deserves great praise for the unwearied patience she displays in gathering them together and teaching them. Some very pretty tableaux were given, and the concert was quite a success. Mrs. Lewis kindly presided at the piano, and her fine playing was of great assistance to the little singers. An arrangement has been completed this week between the Park Association and Dr. George B. Lindsay of Waterville, Me., to open at the Park in July 1901, a summer school for four weeks, to be called "The Lake Champlain Chautauqua Assembly and School of Methods," for teachers and students. Dr. George B. Lindsay, formerly in charge of a similar school at Fryeburg, Me., will be the manager of the school at the Park next season. Dr. Emerson of the School of Oratory in Boston will send one of his best teachers to assist at the Champlain school, and will be present himself for one week. At the Queen City Park Association is in touch with all educational and progressive objects, it gladly welcomes this school to its grounds. We trust these meetings may be productive of good to all parties. Mrs. Byrnes gave her second lecture Friday afternoon, a very fine address, which commanded the close attention of her hearers. At the close of the meeting the Ladies' Aid Society held its annual meeting for the election of officers and other business, and for the laying of plans for another year's work. The meeting was very harmonious and many important matters arranged. Our Camp meeting season is drawing to a close. Another week and we shall all be separated, going to our respective homes. We hope the sweet influence of the truths we have heard may go with us.

The wrongs done to us, the betrayal of friendship or love, will haunt us and embitter memory; there is but one remedy: call to mind the happier days of mutual trust; for their sake let forgiveness enter your heart. But to forgive is not enough, we must forget; and only love, transcendent in its grandeur, can help us to do this.

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 strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cumulative Lake Free Association, Lily Dale, N. Y.—Opens July 13 to Aug. 28.

Onset, Mass.—July 15 to Aug. 26.

Lake Pleasant, Mass.—July 19 to Aug. 26.

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

Camp Progress, Mowand Park, Upper Swampscot.—June 3 to Sept. 30.

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

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

Vicksburg, Mich.—Aug. 3 to 25.

Maple Dell, O.—June 22 to Sept.

Columbus, O.—July 1 to Aug. 27.

Dolphin, Kan.—Aug. 10 to 26.

Lake Brady, Ohio.—July 1 to Sept. 1.

Grand Lodge, Mich.—July 29 to Aug. 25.

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

Niantic, Conn.—June 25 to Sept. 8.

Queen City Park, Vt.—July 29 to Sept. 2.

Chesterfield, Ind.—July 18 to Aug. 26.

Freeville, N. Y.—July 29 to Aug. 26.

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

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

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

Marshalltown, Ia.—Sept. 2 to Sept. 18.

Halet Park, Mich.—Aug. 2 to Sept. 4.

Nebraska State Camp, Crete, Neb.—Aug. 16 to Aug. 25.

Temple Heights, Me.—Aug. 11 to 26.

Etam, Me.—Aug. 31 to Sept. 8.

Madison, Me.—Aug. 31 to Sept. 5.

Summer Beach, O.—Aug. 26 to Sept. 9.

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

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