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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 Thy hand, oh Lord, doth lead us Home to rest,

Where pain is not, nor woe, nor weeping eyes. There on the pair-racked hearts is poured Love's balm: There, on the thorn-pierced 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 whatsoever 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 com-

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 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 builded 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 bye-and-bye, 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

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 ms 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 charlatanry 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 charlatanry 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, socalled, as compared with the normal manifes tation 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 sensesanything 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 alternation of consciousness and personality under the influence of the mesmerist's will, were other results growing rom and arising out of the early mesmeric ex 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 | and the foolish? It is operating upon all | and they hope he will give them the strongest 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 in telligences, there must be two sets of brain functioning to enable these two consciousnesses to be expressed. And further, as you only that the advanced psychologist is familiar with. 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 com plicated that even those who advocated it have not yet succeeded in making it clear. Where others have failed, we must avoid the disaster latter instance? How is it that suggestion that will only attend our efforts if we endeavor to clear the way.

any great extent. We can accept the situation as expressed in the idea that consciousness has self under varying conditions of human organism. When that cardinal issue is accepted. psychic science can proceed. When it is in-

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 fore their notice. But the difficulty is easily 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 periences. This is speaking, of course, of the and this eye, with this fine filament, and this time when mesmerism had freed itself from the | pulpy brain mass, emotion; 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.

every moment. All that hypnotism is doing and all that psyout the methods of its operations, the means by which these results are produced. And further, in so doing to discover how you may be unduly affected, or unwillingly affected, by whatsoever suggestion may come before you. humanity, There lies the keynote of safety which will overcome the trifling element of danger that has been so ruthlessly made much of in the

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 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

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

Admitting that hypnotism is founded upon fact, and that suggestion is true, one may reasonably ask, What is the explanation in this operates? Occasionally it happens that the suggestion comes from no spoken word, from The difficulty, however, need not worry us to | no overt visible action, from no sign or indication whatsoever. How shall it be that if a man stands ereot and says nothing, does nothing, not two characters to it, but may manifest it- 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

demonstrated by the phenomena in its own | variously influencing brain, nerve, and body, | sion. They arranged it, between them. No | the weakness and innate wickedness of human easily people fall into the habit of thinking everybody are liars and rascals except themselves when anything out of the way comes beobviated. 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 Nothing but suggestion. Only for the weak | that if they are sick they will have a doctor, kind of medicine, so that they may be restored to health in the quickest possible manner. chic science can hope to accomplish is to trace | 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 each so govern yourselves that you shall not is placing in their hands a wondrous agent for assisting in the alleviation of the ills of poor

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 Now hypnotism and suggestion developing | 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 you felt a draft, and you did not like to have 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 cannot see what is taking place in the next speculations. The teeth will ache, the rheumatism will twinge, the internal convulsion | der land of purely physical experience into the will twist you out of shape, and though you 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 large. beyond that limit, it becomes pathos instead of science.

Yet these doctrines of the metaphysical school of healing and teaching contain within | prophecy which says you should never prophesy 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 realiza- | are the unlocking of the latent phenomena of tion that the soul is higher than the body, and | man's conscious being in relation to his conpression or manifestation in the least manner pertaining to his bodily existence. What would act, you will have a healthier, a happier, a of inter-communion and inter-communication. wise have been the case.

This is also a dependent issue, a sort of colto day. Here again is an enlargement of the scope of human nature; here again is a breaking down of the old barriers that have hin-

doubt about that at all." It is astonishing how | 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. Whatsoever the kind and character of man's thoughts concerning himself, they have a direct effect on the devation 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 exnausted 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 athome. 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

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 everlasting 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 were well you would cease to be ill; that if discovery that he is landed into a realm of thought and feeling and being that he would the wind blowing upon you, you had only to 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 borpsychical realm itself, go there; search for may believe that you ought to believe that 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

> What are the possibilities of psychic science? To suggest possibilities is suspiciously like prophesying. There is a rule concerning unless you know. To infer from that which is will be a sufficient prophecy for our purpose.

The possibilities of psychic science evidently that if you can bring out, so to speak, into ex- sciousness, his intelligence, and the sensations the higher qualities of your nature, and allow be the use of such unlooking? Much. To day those qualities to regulate your thought and you are dependent upon the ordinary methods wiser, and more virtuous life than could other. 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 civillateral issue in the progress of psychic science | ization 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 the logic of their existence compel us to cease | volved as a principle in psychic science that | to visible suggestion, that subject shall actu- | dered progress in the past; and if we may sug- | that mysterious servant, electricity, comes to to call the soul a negligible quantity, cease to they are pyschological steps varying in their ally do the thing that is in the mind of that gest to you, also of great importance in so far your aid; the plain is crossed, the ocean waste. describe it the X of the problem, but admit it obaracters at different times, and as they vary, man who is thinking? "Of course it is colfu- as it shows that instead of the old opinions of is bridged. But psychic science suggests a pos

dibility of communion that may dispense with patteries and instruments and wire. Suggests that what has been felicitously described as soul sympathy may be something more than a poetle 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 terrestry, if no remarks had been made of of his temerity, if no remarks had been made af-fecting 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 reined 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 psychic ether is affected by the thought and the physicists that the physicists tell you of; and if this psychic ether is affected by the thought and the physicists that the physicists tell you of; and if this psychic 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 will power and the thought power of the individual can be cultivated to an indefinite extent, and their increase of ability to control and direct—to bridge, shall we call it—will be ac companied by an increase of the distance, shall we say, over which the thought can be

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 ulti-mately what the metaphysical healers of the mately 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. self to blame if he is sick.

Then again, if the eye of the consciousness on the subjective plane can see things, as hyp notists 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 in-telligent control; that you may be able to ex-cite 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 in-stance; to see other souls in accordance with laws similar in their 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 that, though he had employed this tr would there be to question what becomes of the departed souls, no man to question the imsuade any other physician to adopt it. mortality of the race, no man to question the car dinal 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

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 an esthetic has been discovered of marvelous ability and power, something that will banish ether and chloroform 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 ad vance that surgery cannot be too grateful to We claim that this is a possibility, and will become a utility; that psychic science will progress in the future until 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. The interests of the world are best served by the promotion of the highest spiritual sentiment, the lottiest morality and noblest religion. This is what we mean by a powerful spiritual sentiment. The cardinal truth that all religions are trying to enforce is

Here in psychic science is a means of hope. Life hereafter, reverence for and admission of the existence of the Supreme Good, the power and reality of a future world and the continuity of personal existence, are all too precious sions to be sacrificed. No matter what the glamor of scientific achievement may be, no matter how brightly each particular discovery may coruscate in the heavens of scientific knowledge, no matter how dazzling results may seem to be, none of them can be fit to exchange for the precious heritages that have come down to humanity from all the ages of the past. 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 manifesta-tion 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 coarser, the higher or lower.

that this is a possibility of the progress of

payohic 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 psychlo science cannot etand 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 post tion so long as it insists, or so long as any par-ticular department insists upon standing alone, and considering its relationships to itself as the summum bonum of its own existence. It wil 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 to gether into indissoluble unity, and the higher and the lower, the material and the psychical, are involved in each other and cannot be sepa-

rated 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 al ready 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

Let us in conclusion suggest to you that you select what field of inquiry seems most profitable, pursue it faithfully, investigate it caretabulate 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 undoubt

edly 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 von 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 a week, and small-pox fifty, the public attention would be called to small-pox and the real epidemic be less heeded. It has been soand 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 per-

the grape, and its influence on the human constitution is very similar to that of lemon juice.

Many years ago Dr. Karl Spinzig 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 emunctories 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. thus get rheumatism, pneumonia, typhoid fever, intermittent and the category of erup tive diseases like measles, scarlet fever, smallpox. There may be an external provoking cause to determine the form of the morbific 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 ar

mies 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 Hud son, 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 reprobated and resisted. The action in Georgia and North Carolina, though sustained by courts, is no less heinous. The vaccinating of soldiers and sailors but adds to their mortality, increasing their liability to

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 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 intro ducer, 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 hundred 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 vine gar 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 cider vinegar is recommended, because other vinegars contain alcohoi. We are further assured that: "Even after the person exposed has run almost the entire inoculation period, the use of vinegar will either abort the disease entirely, or modify it to the extent of having all the pro dromal symptoms without the dis-figuring eruption. To get the immediate con-trol of a small pox epidemic in a community, every one should take a course of vinegar for

week, whether exposed or not.
Washing with diluted vinegar will control the itching. This treatment, I have no doubt, will be servicable 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 common-

The mind which is most on the ills and woes of life, becomes the most ill and woeful. He who continually harbors warlike feelings gathUPWARD 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 fortile 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 paths, 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 scaff oldings are taken down-That mar the beauty of the town; And some roads, muddy to our sight, Have sidewalks 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 yure." Sturgis, Mich.

The National Spiritual Convention. | Maple Dell Camp, Mantua Sta., Ohio.

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 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 them was adopted, which to 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 delegate.

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 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 multiple tude of new organizations and new isms, more tude of new organizations and new isms, more that the sible 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 if this Bible of Nature is like the leading and oldest merchants. 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. In 1878 I published a paragraph from a Liver kept to the front, in the midst of the multi-erpool paper recommending cream of tartar as a remedy for small pox. This is a product of 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, Pittsburg-all cities that would be spiritually benefited by the convention. No doubt we have in all of them friends who will be glad to extend the invitation.

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 for maintaining the N. S. A. I have never heard a valid argument to prove that a great Cause like that of Spiritualism could be suc-

cessfully 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 excep-tion, 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. Twing, President of the New York State Spiritualists' Association, Dr. J. M. Peebles 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 seventeen chartered societies.

Temple Heights Camp.

To the Editor of the Banner of Light:

It was my good fortune and pleasure to re ceive 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 patrops and residents may not be out of place in your columns. It is romantically stuated on the west shore of Penobscot Bay, on the east-erly slope of a wood crowned hillside. It com-mands 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

hundred, and its accoustic properties are of the best, making it easy for both speaker and 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.

annoying disturbance from near neighbors

Near the south end of the grounds is a very comfortable Auditorium that seats five or six

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 near by. There speakers, mediums and campers find home comforts and food for body and soil as the matronly provider extern 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 pre-vailed 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.

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 I.ucy 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 Protestrate here the and the Protestants have the St. James, the Moslems have the Koran, the Parsees have the Zend Avesta, and the Hindoos have the Vedas. In the Protestant Bible many conflicting sects find ample proof to sustain their doctrines. 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 Monog-amist finds proof that only one wife is allowed, and the Catholic finds texts in defense of celi 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 acquired. It is the Bible of the Ages. Its pages

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 entertain-ment of an exceptionally humorous character. The usual excursions came to the grounds

on Sunday, Canton contributing an exception-ally large one. Mrs. M. M'Caslin and E. W.

prague were speakers for the day. ormer spoke upon the religion of humanity, showing how throughout all religious beliefs, no matter how opposite 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 hey communicate with us and what good will He gave incidents and testimonies to prove that the dead are still alive and can com-municate, declaring that this fact should change the whole tenor of human life, making t better, healthier and happier. Mrs. E. W. prague followed her husband's lecture with

messages. The campers indulged in a corn roast yester day, 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 con-tinues to be a centre of attraction. Every day crowds are seen wending their way thither. Its seating capacity is constantly ovetraxed and an overflow meeting in the ample grove outside is the daily result of its interested at-

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 con inue 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 rnd 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 tares may perish—but the grain
> Is not for death.

To forget the wrongs you receive is to remedy

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

Always behave yourself with the same pre-caution 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 in-

struction. This is a great pleasure; but what 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 depths than from ous-tom'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 advance-

It was a pleasure to meet here lately a pioneer Spiritualist in the South, Mrs. Martha laylor 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 scientification. tific world a few years ago with her psychic-mediumistic 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 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 in-terested 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 numble, 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 séances -the "Franklin Circle," held in Rochester, N. Y., and letters from the three Fox girls 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.-

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,

E. C. Brown.

Aug. 6, from Haydenville, Mass., MRS. BYRON LOOMIS, aged 58 years.

aged 58 years.

Mrs. Loomis was one of the true and tried Spiritualists. Though the call was sudden it did not fied 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 like experiences, being exceptionally 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 large 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 inomense crowd of friends and loved ones met to pay the last ribute. Amid a bed of flowers the old form was laid away, the undersigned officiating.

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 at other child at this time is sad indeed. Her many friends feel deeply grieved at such an accumulation of misfortune

(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 abons heading.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the cums, allays all pain, cures wind colic, and is the best remedy for Diarrhosa. Twenty-five cents. bottle.

Children's Spiritualism.

LITTLE CLAIR.

BY WM. PHILLIPS.

There was a girl of childhood's fame, She was her mama's little "Tot"; But in after years a different name-That precious name was "D trling Dot." And still again as months rolled by, And curls were seen in her golden hair, Another name with these to vie— That classic name, well known, was Clair.

And little Clair was heard to say One morning as she arose from bed, "I do wish the sun would shine tc-day, But the naughty clouds are over head; I wish to watch the busy bees Sip the sweets from violets blue, And daisies from the mouldering leaves Raise their heads to plainer view. Raise their heads to plainer view.

Yet perchance the clouds may break
Away just about the hour of ten;

Oh! if they could but only speak
I know full well they'd tell me when.

" I 'll ask my ma, she ought to know. Seeing she has lived so many days, Why the clouds are hanging so And holding back the sun's bright rays?

"Can summer come nor rays of heat To make the grasses green to grow, And warm the ground beneath the feet, Of Tom and Sue and me, you know?

" Will birdles build their downy nests Till all the murky clouds are gone? Or the angleworm from his winter's rest Greet again the beams of morn?

"Once I heard my papa say-It is now most one year ago— On a bright, sweet summer's day, Within the brooklet's gentle flow, There were little fishes with silver sides Wending their way up the stream, On his approach they sought to hide 'Neath willow shades of green.

"Why should the fishes be afraid?

My papa is so kind, you know;
Do they feel safer in the shade,
'Neath the hanging grasses low?
I should think they'd want to see the sun,
Though there is a watery veil between,
Or feel its beams at the hour of noon Through the openings in the green. Little fishes, I almost envy you. The mossy stones must be your bed; But when you race the waters through, Are you not afraid you'll bump your head? I suppose you play upon the sands; I never thought of that before, Yet no footprints are left behind— Perchance the waters smoothed them o'er.

"But still the clouds are hanging low, I caunot stir me out to-day, To see the brooklets in their flow. And watch the fishes in their play.

"Once I heard a shepherd's boy Speak of life among the hills: Of how it gave his soul sweet joy
To bathe in the waters of the rills. Of how the herds would slake their thirst Where the rivulets have their flow, Then seek some cozy place to rest 'Neath the evening's shades and dows. Of how the lambs would often play When the sun was bright and warm, Frisk o'er the grassy plains away, At the dam's loud call return. Then he spoke of a little fawn He found fast asleep one day: Its dam, to allure the chasing hounds, Had herself become their prev. He wrapped it in his summer coat, And what do you think he did? Gave it to a mammy goat
Who had lately lost her kid.

"The murky clouds are still hanging low, Nor will the sun shine to-day; And I cannot go with the shepherd's boy To watch the lambkins in their play.

"I want to see that leafy vale Where the wild fawn had its bed; All unconscious in its sleep
That the mother deer was dead. Bursting forth from 'neath the hills, Flowing onward in their course; Forming running, rippling rills.
It seems to me't would be so nice
To hear the echoes repeat again, If we should call with all our might To fancied fairles across the glen. I know I should love the mountain dews Hanging from leaflets everywhere; Starry globes of rainbow hues, Blushes nature loves to wear, But I must wait some other time. 'T is Neptune holds the clouds, they say, I will gladly worship at his shrine, If he will drive the clouds away.

"But I'll ask my ma if she can tell— She loves sweet summer's balmy days— Why flowers grow where sunbeams fall, Oit beneath the warmest rays? And why is this, and why is that, And how came things as they are? I may be called a 'silly chat,'
But if I am it won't be fair;
Yes, I'll ask. It seems so strange, It may seem more strange to you, That I wish to know so many things— Say, my mamma, do n't you know?"

"My darling Dot (I should say, Clair), Increasing age gives strength of mind. Your thoughts seem wandering everywhere, Nor to one thing or place confined.

"'T is right, my child, to seek to know
Why daisy sleeps through winter's night,
Or why the flowers can only grow
'Neath the sun's warm beams of light;
Or why birdles build their downy nests Till April's blooms perfume the air?
'T is meet the seasons should have a rest, Then again to reappear;
And with the seasons come the flowers;

Birds return to northern climes
And daisles bloom 'neath April's showers,
As onward moves the march of Time. But for these there is a deeper cause; Yet I fear in your tender youth You cannot grasp fond Nature's laws Nor understand her sacred truth.

"Nature is the fount of all we see, Out of which all things came; But I cannot tell of its chemistry That shapes the flowers and the grains.
How the seasons come you will learn in books, And why we plant our seeds in spring, And why the rivers and the brooks
All are flowing toward the main. There is a law that holds the stars Bright and shining Ger our heads,

And this same law applies to Glair As she sleeps in her trundle bed. There was a time when all we see Was hidden in the wilds of space-Sue and Tom, and you and me, And every living thing we trace. But how we came as object forms I cannot now explain to you. And the greatest minds of modern times

Will only answer, 'we do not know.'

That we exist we know, 't is true,

Nor would we wish to change the scene;

Then let us live some good to do To bless ourselves and fellowmen." Then little Clair, with kindest grace, Thanked her ma in childish glee:
"When I shall take a woman's place.
Will some little Dot then learn of me? Will I be good, like you, my ma, No frowns on my face be seen-

Nor like the naughty clouds that hang And keep away the summer's sheen? Will people love me when I am grown To be a woman just like you?

My teacher tells me'lt can't be known';

Could I but find some one that knew!

But I must wait, not days but years; It seems to me I grow so slow. Yet my thoughts on fancy's wings
Can wander where my feet can't go.
She told me, too, that 1 must learn
How to drive the clouds away; No matter if they obscured the sun, I could catch the shining ray.

It puzzles me, I cannot tell; Are some of us of different race? She spoke of some, she knew them well,

The sun could shine through their face."

THE SUNBEAM.

"A slender morning shalt it cut the gloom.

And touched my eyes to see, as in a dream,

A million rainbow motes athwart the roem. Swim down its slanting stream.

God shine upon our days of common dust.
And smite the eyes that Wont and Custom seal! Then shall the meanest mote of all, we trust, its blues and reds reveal."

Five Cents' Worth of Travel.

We know a bright boy whose great longing is to travel. His parents have no means with which to gratify him in this respect. He occasionally earns a few pennies by selling papers and doing errands. Instead of spending the money foolishly, he carefully treasures it in a small iron box, which he oalls his safe. One day, after earning five cents, he dropped them into the box saying to another boy of his own age: "There goes five cents' worth of travel!" "What do you mean?" asked his companion.

"How can you travel on five cents?" "Five cents will carry me a mile and a half on the railroad. I want to see Niagara Falls before I die. I am nearly four hundred miles from them now, but every five cents I earn will bring them nearer."

Some boys squander every year the cost of a coveted trip to some point of interest. Let them remember that every five cents saved, means a mile and a half of the journey. Small amounts carefully kept will foot up surprising results at the end of the year, and almost every doctor will testify that five cents' worth of travel is more satisfactory than five cents' worth of sweets.

Timely Topics.

"Rog-a-by, bebby, off in Japan, You jes' a picture off of a fan."

There, I'm glad to write that thing! It has been running in my head all the week. Dainty, bewitching, pathetic little Madame Butterfly! Have you read her sad little story as told by John Luther Long? If not, do read it. Every line of it breathes the pathos of woman's training in Japan. It suggests, too, her possibilities, and reveals the bitterly cruel practices of Americans and Englishmen there-practices made possible by the peculiarly loose marriage laws in that country.

We are going to have Madame Butterfly's heart drama on the stage before long. David Belasco is making a dramatization of it for Miss Bates.

Everything has seemed to run in Japanese numbers of late.

I dropped in to see a bachelor maid friend of mine and found a sort of convention going on there. Convention is perhaps too dignified a term for the Bohemian gabbles that are carried on in her rooms.

She is a doctor, and clever, too. She is little, dark, quick and Japanesey. Her rooms are a sort of meeting place for a lot of busy women who drop in to sputter over problems or dis-cuss a new book, play or picture. They are all women who do things, and sometimes the air tingles with sharp repartee. But (I'm afraid this may shock you) they are all Bohemian to the very core and they glory in it.

The doctor-maid has her wall covered with pictures and queer conceits she has picked up in many countries. She jabbers a lot of languages too. She is especially partial to Japanese curios and when off duty usually appears in the most bewitching kimonos you ever saw. They are the despair of all the other girls.

Well, on this particular occasion they were discussing a new fad. You can always learn the latest fad in that crowd. The doctor-maid was making tea and holding forth on breathing culture. Breathing culture is the very new est thing out, you know.

I found several of them had been to a teacher and were enthused with the result.

"There don't one woman in a hundred breathe right," the doctor-maid was saying, and is one great reason why women are so "and is one great reason why women are so doddering petty," and she flourished the tea-pot

picture, or listens to great music, one naturally swells with emotion. Now, the majority of women don't have room in which to swell, and that is why they are so shallow. Their deeper feelings are cut off by a corset string. How degrading!"

She rattled the tea-cups in her agitation and we experimented on our breathing capacity. An innocent newspaper maid said: "Will some one please spring a swelling sentiment that will plumb my emotions?'

Then an artist lady spoke up: "Little Pills is right. (That is what the doctor maid is lovingly called by her intimates.) "I never realized the importance of my breathing machinery until I began to take lessons. I drop my work now

and practise breathing several times a day, and it does bring new inspiration."
"Well, bathe us in it," one tired looking literary woman begged.

es," the newspaper maid added, "if our jaded emotions can be re-uphoistered by breathing exercises, do let us into the secret." I think three regular meals a day would

raise the mercury in our emotions more effectually than anything else," spoke up a sarcastic actress, who goes in for proper diet. A neighbor artist gave her a withering look. This artist, by the way, rented a flat with a

chum and undertook to keep house. They hired a cook, but the cook did not stay. I was there one night, and tuey told me with beaming joy that she was gone.

"What was the matter?" I asked sympa thetically,
"Matter!" the artist maid exclaimed in dis Why, what do you think she wanted

us to do?" I looked sufficiently horrified, and she went on tragically.
"Why, she actually wanted us to eat three

meals a day regularly. She wanted to serve dinner every night at six o'clock! Think of There never was a cook born who could make me eat my dinner every night at six o'clock. The idea! I want my dinner when I feel like it, whether it's six o'clock or ten o'clock or any time. And so she got mad and

But I am digressing. Little Pills rapped on the tea-pot with the

sugar tongs. "Put away your cups and I'll give you a breathing-lesson," she called.

There was a general clatter of cups, and then every one sat down expectantly, as Little Pills gracefully bore her kimono to the middle of the room.
"The great trouble is," she began, "that the

base of the lungs is insufficiently inflated and more frequently not inflated at all. The clavicular or chest breathing is all most women manage. That is the most fatiguing mode of respiration and the most unnatural, since the many muscular and bony parts raised by the effort must be sustained during expiration. This mode of breathing dilates the lungs at the top, but the base of the lungs and abdomen remain dormant. That is one great reason of large abdomens. The heart, also, gets no benefit, while in correct breathing the heart is strengthened and its action improved."

Ah, but those facts are pearls cast before obstinate, unwithetic, squeezed-tight women," sighed the artist-maid, but Little Pills paid no

attention to her. "All take a long breath," she demanded quickly, and we filled up on the japonicaodored atmosphere.

The shoulders of the tired literary woman nearly touched her ears, and made her face look apoplectic. Little Pills noted her with

There you see instead of taking a lateral breath and pressing the ribs outward, you pull "Well, woman has always been short in ribs anyhow, and she naturally wants to hang on to those she did manage to get out of the crea-

tion," the literary woman replied tartly.

"But that's the trouble. She's hung on to her ribs too tight. She has jailed them, and the rest of her being has suffered the same imprisonment. She must have freedom in her own anatomy before she can hope to get it in the world. No woman can have a broad mind whose lungs are aqueezed into dry, spongy wads at the base. She must let the breath of tion," the literary woman replied tartly.

God fill her before the beautiful soul will look out of her eyes."

Little Pills was growing raphsodic. Most of

us looked alarmed, but the artist mald sighed. "If a woman ever does learn how to breathe," she went on. "she never goes back to the old lame way. She can't. It gives her poise and broadens her horizon. It soothes rattled nerves, and makes her attractive rather than repellent. No woman is more unmagnetic than the one who breathes so shallow that she is always out of wind. Mark my word, you will always find her brain just as shallow and her tongue with the St. Vitus dance. She is the one who is always making breaks and getting her husband and friends into hot water."

As we went out the actress said thoughtfully This elegantly bound volume of about

"Now I understand really what Shakspeare meant when he said, 'There's matter in these profound heaves.""

GERTRUDE ANDREWS.-Ex

Harriet Hubbard Ayer to Stoop-Shouldered Women.

No woman who stoops can have any style about her.

The woman with round shoulders may put on the most swagger French gown, butshe will not look a bit smarter than though she were The book was named by one of J. J. Morse's arrayed in a bargain-counter costume.

But round shoulders are very easily cured in young people; they are not difficult to repair in women over thirty, and I have seen them remedied in grandmothers.

The first thing for a girl or woman to do who

wants to straighten her shoulders is for her to determine to do so.

She will have to exert her will-power, as one always must to break a habit. For, while round shoulders are sometimes the result of a weakened system, they are far oftener the effect of a habit proceeding from carelessness. Girls who are studying, women who read or write or who are troubled with defective vision, are most apt to grow round-shouldered. The best way to cure round shoulders is by

sleeping position. All stoopers sleep upon high pillows, taking up the bad chest contracting habit at night and continuing it without intermission till morning. One small, flat pillow is all that any one needs. The round shouldered subject should really learn to sleep without any pillow at all, Then during every moment the subject is awake she should make an effort to bear her infirmity in mind.

beginning at night with a radical change in the

It is easy enough to stand erect-while you think of it—but a trifle hard "to remember not to forget," as the children say.

Stand straight and look up, not down. Round shouldered persons are not often aware the fact, but they rarely look at people in

the eyes as they walk. To acquire the habit of holding the head up there is no better practise than walking about one's room for half an hour each day with a book balanced on the head.

In addition to these simple methods practise chest expansion. I wish all round-shouldered girls who write me, and their name is legion, would try to cure themselves and not expect that any external lotion or some absurd and senseless applica

tion will do the work miraculously. It's quite right to give nourishment to the skin and tissues from the outside, and roundshouldered women frequently need a skin food which should be rubbed well into the chest, up and down the back and across the shoulders. But skin-food alone will accomplish very

l little. You must stand erect, hold up your head, keep your eyes on a level with people's faces, sleep in a proper position, and practice persistently month in and out some form of physical culture - Thrice a-Week World.

doddering petty," and she flourished the tea-pot dramatically. "Why, when one sees a beautiful view or fine picture, or listens to great music, one naturally with emotion. Still Lives!

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be remitted in postage stamps.

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Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 1, 1900.

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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 Spiritualism, and is zealously endeavoring to seize upon every favorable opportunity to ad-

vance the interests of the Cause it represents. It aims to make the phenomena of Spiritual ism useful in the revelation of the facts of psychic 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 has maintained her interest in that important under the instruction of advanced souls in the | branch of our work. She loved the children 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 altguistic in its purposes and objects, the BAN. memory.

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 12 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

Dreaming.

return you a double power of good.

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 refulgence 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 flit 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, 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 surcease from present pain in the golden memories of an age that is no more. Happy 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 encoffined 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 handclasps, ringing peals of laughter, innocent pleasures, arise and smile into the face of the onlooker. He reaches out his hands into the 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 mistortune in the swamps of material things. But the current of events forever is setting westward, and the morning sun ever rises toward nigh noon. Down the stopes 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, or 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 liveslives 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,

has an eye open to the future possibilities of 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 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

A Sign of Promise.

One of the most pleasing features of the selves 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 cursed by the too literal interpretation of theology and philosophy on the part of those who have assumed to be the teachers of their fellowmen. 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 com mitted 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 his victims. As soon as they are once under 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 theolo gians 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 Past, realizing that there, at least, he will find | frankly that they are indebted to one or anthe Permanent and Secure in life's swiftly other of these movements for light upon some changing drama. He cannot be blamed if he special topic. We hail this tendency as a prefers a life that is real, intense, softened, | promising sign of the times, and trust that a even shadowed it may be, by pain, to one that | 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 per. sonal 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 liberal it may be, is as near a hypocrite as is good on Sunday for the purpose of defrauding his fellowmen on the other six days of the 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 apbigotry that asserts that nothing can be learned from the opponents of Spiritualism, but we doitualists to generously support their own jourthe world.

e.ed. Who will be the first to respond?

An Anomaly.

It is a strange anomaly indeed to find many present method of presenting liberal ideas is old time Spiritualists ready and willing to forthe endeavor of the teachers of all schools to sake their local scoleties to give their support find the points of agreement between them 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 en couraged, 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 mediumistic 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 convict 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 flummeries to attract 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 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 wel-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. most kindly, and are reported as having been very helpful, instructive and uplifting to the your own. 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 parents 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 char acter, 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 gen uine 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 womenthat 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 home to support any church, no matter, how oldest Spiritualist society in existence, having a continuous history from 1854 down to the any orthodox pretender, who assumes to be 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 religweek. We hold that every Spiritualist who liously upon the minds of the people of Western desires to be well-informed should occasionally | New York. We understand that this society listen to a sermon from some Partialist or has had only two Presidents since its organization. The late George W. Taylor, of Lawton's, 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 pres ent 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 peal to his sympathy. We do not believe in the | gathering of Spiritualists ever convened in the United States is to assemble in Chamber of Commerce Hall, Cleveland, Ohio, Oct. 16, 17, feel that Spiritualists can learn much faster 18 and 19 prox. It is a meeting that every from others when they have first been just to thinking person in this country will be pleased their own Cause. We therefore urge all Spir- to attend. It means much to Spiritualism, and it rests with Spiritualists to say how large that nals and their local societies. By so doing much shall be made. We are pleased to note Spiritualism will soon be a power for good in 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 Are there not fifty persons who will a body from the six New England States. For give twenty dollars each to complete the parties of over one hundred persons half-rates Mayer Fund? One thousand dollars only are on the railroads can be easily obtained. Let us now required, and less than that sum will be endeaver to make up an excursion party of at necessary if all pledges are redeemed. Let us least one thousand persons. Write to J. B. make a strong effort to place the full sum of | Hatch, Jr., 74 Sydney street, Boston, for dename by which it is known. Altruism is the their ranks. The children of Spiritualists will one thousand dollars in Secretary Longley's tails of this grand New England excursion and highest of all aims, because it includes within miss her, but the Lyceum in spirit-life has hands by Sept. 10, in order that all possible its probable cost. Let us resolve to go to whose atmosphere they dwell. When they do its folds the good of all human beings. Being gained a true and tried friend. Peace to her failures to redeem pledges may be fully cov- Cieveland, and then plan to be there without this, they will find the old motto, "Mens sana

"Victor Serenus."

This remarkable book, published about two sears 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 no one 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 wellequipped 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 comed at one of the largest Camps in the 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 His words to the children are commented upon | though you thereby are obliged to cast your ballot for the candidate of a party other than

> 35 John L. Sullivan, according to the New York World, has met with an experience that perplexes him more than did his contest with orbett 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 more puzzled over this fact than he was over Corbett's knock-out-blow that he received at New Orleans. The facts of Spirtualism always speak for themselves, and never fail to knock the props from under materialism and prejudice, if they are rightly studied.

Bar 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 typoerror 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 fulness 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 dissevered 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 in corpore sano" verified in full.

Random Thoughts.

BY PAUL F. DE GOURNAY.

11.

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 handloapped 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

In the pursuit of wisdom sinking self is an indispensable condition, "Know thyself," means "Beware of thyself and its innate egotism, which befogs 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

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

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

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 fake, 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 be tween 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 re spectable 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 fleeing forms of sweet illusions; but Experience bids him to not recall the truants, 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 allusion—is not all human happi-

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

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to attend the N.S.A. Convention? It so, the undersigned would be pleased to have you join the New England Party which will leave Boston. Let the party be a rouger! Write for par-J. B. HATOH, JR., tioulars.

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 Mrs. Minnie M. Soule, who has so faithfully and efficiently served the society for several years.

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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 be-

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 picuic, 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 pionic, 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 imper-sonator, 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 flour-ishing condition, and the meetings are well attended; only the Wigwam is not half large enough to accomodate the people, and we have to hold overflow meetings in the grove in front

of the Wigwam.
Our President, Mrs. Weston, is doing a grand,

noble work, and is loved by all.

Rev. B. F. Austin of Canada was with us one or two days, and made some very interest ing 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, than Lyman C. Howe, Mrs. Nel-lie S. Baade and D. P. Dewey last Monday. Mr. and Mrs. Kates next Sunday, and Mrs. Carrie E. S. Twing 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, consti-tuting 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.) Enter-

Local Briefs. BOSTON.

Commercial Hall, Mrs. Nutter President, Sunday, Aug. 26, morning, afternoon and even ing sessions were well attended. The usual singing, reading and invocation before each. Mediums participating throughout the day: Mesdames Weston. Nutter, Woods, Erlokson, Hughes, Wheeler, Messys. McKenzie, Graham, Hardy, Howe, Baker. Mrs. Piper gave a reci-

Massachusetts.

The Hopkinton Society was very ably served at its grove 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 Mil-ford. Mr. and Mrs. Kenyon will be at the meetings at Classin'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 Cathegral, Bedford Avenue and Madison street, Brooklyn. Mr. Ira Moore Courlis has been reengaged 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 at 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. Cocroft, 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 audi-torium 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 8 o'clock. Lyceum, Sundays at 2 at their hall, 423 Classon Ave., between Lexington Ave. and Quincy street. Elizabeth F. 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 Surapee 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. Cunningnam 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. Ramedell, Lynn, Mass.; Treas. Mrs. H. C. Comstock, Newport, N. H.; Business Committee, Thomas Burpee, Sutton, N. H.; C. E. Gove, Riverdale, N. H., Chas. A. Ramsdell, Lynn, Mass. C. A. RAMSDELL, Sec'y. Blodgett 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 entorced; 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."-Ex.

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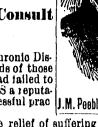
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SPIRIT

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The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual apirite 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.

such communications as they know to be based upon fact as soon as they appear in these col-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.

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

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

fhe following messages are given through one of Mrs. Roule's guides, Sunbeam,

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 did n't know much about Spiritualism there. I belonged to the church, and thought that it was the only way to get salvation. I do n'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 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, some thing kept me out of the fulness of the companthis time to ask my own people, if it is not posest moment of my life if I could speak as a builder. I was not a builder, but took an them. "Crushing shoals and hosts of beings."

Harriet Page.

like me.'

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 as a sheet, and looks so worn and anxious clearly and distinctly about herself. She says: | She says: "I made a great fight for life. | And money being their touchstone, they make "Please say that my name is Harriet Page, and I didn't want to die, I was afraid to. It I came from Montana City, Kan. I was an seemed to me there was such an uncertainty Eastern woman, and I went there to live when about what would come that I never could quite young. My husband's name was George, | face it. My name is Emma Potter. I want to | and coarse, but they are so blinded by the and we lived together a happy life as long as I was able to stay. He was sick quite a while find my people. Julia! Julia! If I could see their low qualities, and are judged to be before I came over, and it seemed as though he only get to Julia! I am sure that I could then the same by the better class of the community. would be the one to go first. But instead, I be easier. It didn't seem as though I ought And some of this class are so afraid of being purpose in the development of the world to its went away and left him, and, strange as it may to die. Everybody said that when anvone seem, he got better after my departure. It seemed strange to the people who knew us she ought to be allowed to. But I suppose my and quickly turn the subject if one tries to philosophic mission of Spiritualism. both, but to me it was no secret, because I was very anxiety and fear really hastened my able to minister unto him after I went away, death. I just coughed and coughed myself and that made him strong. I always did take away, and it is a pity that I had not been these cases selfishness is eating away the very a good deal of care of him, and what more braver while on earth because I should not root of their moral nature, and it seems as if and others. Observe the power of a man of natural than that I should bring to him the | have had such a fear to outgrow over here. best services the spirit-world could give? I My mother is with me; she has so much come to day simply to give my expression of hope for our future. She says: 'Please to give state. love to him, and to tell him that I shall wait my love to Julia and also to Frank." 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

Louis Heminway.

eyes have that almost glassy look caused by long sickness. He says: "I want you to say. proving of my own identity they must help me all the thousand little things that would make life with his." 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 name is Frank Warren, and I cannot bear to she was so beautiful and so spiritual, and yet go away: I must have some word spoken for she looked like Alice, and it seemed such a hap- me. My wife is alive, and it seems to me that called) that are worthy of her acceptance. piness to have her walk up to me and tell me she will go crazy if I don't send a word to her. that she would help me. I am just as fond of I want to go to Brockton, Mass. There you flowers as I was when I was here. I do not will find her. Tell her I have seen her, and the different nations of Europe, and the dread made conditions for Modern Spiritualism to have to stop to think whether I had better pick | that I have seen Nellie; that I feel as badly | of each that another may get the advantage. a flower or leave it, but I am able to have all I as she does. But half the things that have If all could agree to keep their hands off, so

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 brightness 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 We earnestly request our patrons to verify | 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 umns. This is not so much for the benefit of to her father and mother, and says if she were the management of the BANNER OF LIGHT as | 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; In the cause of Truth, will you kindly 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 Well, it is Carrie James, and my father's name to live in Damariscotta, Me. He was a hardworking man, and passed out of life very suddenly. He comes back to say that if he had life as pleasant for him as I can. Most of our 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. laughing eyes. He dresses as though he dressed thank her so much for all she did before I say. Give us spirits a chance and we will help | might be born again. came; I shall never cease to be grateful for all | you and will be helped ourselves through helpshe has done since. I don't like the pictures | ing you folks. I was a great hand to be always here before."

Emma Potter.

The next one that comes is a woman. She seems gone out of her body. She is as white go to Worcester, Mass., and there I want to thought that they have money that they do not life. [See "The Gift of Days," by Emerson.] wanted to live so much, it seemed as though express any pity for those who are suffering.

Josephine Landers.

Now comes the dearest old lady. She is as much as sixty five years old, has soft blue eyes and where I will, and have no annoyance from and white hair, and such an air of repose and they began to tread life's pathway along this restfulness. She does not fret herself the least bit about whether she will be accepted or rejected. She says: "I have long since grown Now comes the spirit of a young man, I think | too used to this. I am Josephine Landers, and | selfishness that they manifest? We think not. about twenty-eight years old. He has dark I came from St. John, N. B. I lived a little blue eyes, dark hair, and a dark mustache. He | way out of the place, and always believed is rather tall, though, and rather thin. His that if I could ever have an opportunity to devotion we appeal to the love principle, which hands look worn and thin to me and his come to Boston it would be a happy day for must exist in their inner nature, embryotic me. This is my first trip. I never came while I was in the body, and have come to day that it may waken into life before its inertness please, that my name is Louis Heminway, and for the first time to express myself to my chill has clogged their advance in spirit life. And if that I came from Harrisburg. I have so often dren. I want to get to James. He has the tried to get back. I want to get to Alice, and same name as mine, and he won't believe a are not so likely to believe in goodness. If if you send the letter to her, I think she will word of this, and will think that in some way their belief in the kindness of some persons be understand why it is I am so anxious to come. he is having a trick played on him. I shall destroyed, they are less likely to try to be good. I suffered so much before I went that I could | laugh when I see his dismay over having his 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 the time comes to tell him that it was my himself.

In this public way. In o limit to the influence of a person on one a stand with arms against one of the great more than a more belief. If man, in this military powers of the world, although this material world, can so utilize the forces of country was without an army or even weapons at the little one, it little time comes to tell him that it was my himself. they have been so brave and so strong in the love for him that prompted me to speak to him affliction. Whatever I can do, of course I will and to tell him to take good care of himself, do. They know that before I say it. The that his carelessness may cost him his life. I would so much like to just look into his face to accomplish. I come and say that I know and talk to him, as I know he would underwhere they are and what they are doing, but stand about the reality and the closeness of my

Frank Warren.

Another spirit comes here, and says: "My

what I said to you the last time I saw you."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THIRTY BEVEN. 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 land may well be anxious, for with Russia ever evil. This is no doubt true, and yet, what a Asia, may make it impossible for England to misapplication of the word love! The greed hold even India by the early part of the twenfor money would be a better expression of the tieth century. 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

It has been suggested that the great monopolists 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 easily becomes a part of the general forecast. sweetly as could be. She says: "My name? leads them to make plans that bring other money catching schemes into their hands; and was Eli James; he is here with me. We used as they sit in their plain little offices on the too 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 lived longer he would have been able to pay up for direction and for the very means of subbad condition. As for me, I just try to make railroad, the ocean steamer are all means by which they make their will known and their people are over here, but some are living who power felt. No dowager 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 blue eyes, gray hair, and a round, full face and succeed. As corporation after corporation succumbs to the plots they have made, an unholy that I could not be dead, if I were I would not | for himself and not the neighbors, and had not | joy dits through their inner being, but it is a word of ill-will for anybody. He says: | quickly lost in some new plan, by which they Well, well! My name is George Thompson, can absorb yet greater influence. No Napoand I came from Syraouse, N. Y. I want leon, subduing one army after another, and to say that if I could get around into the old forcing one monarch after another to sue to ionship which had been mine. I came back | conditions I would stir things up so they would | him for permission to retain his inheritance, think that George Thompson was back again ever ruled with greater indifference to the sible for them to help me resume our old famil- building a new State House or something of wishes of others, than these self-constituted iar relations. Why, it would be the happi. | the kind. You may think from this that I was | rulers born out of the competition that preceded plainly to those I love as I am speaking to interest in any new buildings because I did they are as indifferent to their cry for health. day to you people. I find a little difficulty in | much toward furnishing them. I want to get | and liberty, and bread, as is the spider to the saying just what I know; yet there is happi | back to William. He knows me; he knows my | cry of the fly whom he has entangled in his ness in saying that I know much and many influence and he knows my thought. And this web. In such a potentate, we see the extreme things. I want particularly to speak to Mary; | is only a wedge that I put in, hoping to clear my | selfishness, and we begin to wish that the docshe will know and will understand when I way in every respect, and say what I have to trine of regeneration were true, so that he

But aside from these money-kings, who combine political power with schemes for making very well. They don't seem to look very much | nibbling on something. I say this more to | wealth, there are a vast number of persons in show that I am the same man I was when I was 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 is just as thin as a stick, every bit of her blood | join, the associates they choose, the views they express, are all decided by the bearing these will have on their own pecuniary condition. very strange mistakes. Perhaps they will associate only with those who are supposed to have money. These companions may be ignorant asked to give something, that they dare not awaken their compassion for some to whom a little money would mean a great deal. In ages for them to progress beyond the germinal

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 the power to impart clairvoyance, i.e., the lucid mothers before they begun to breathe the vital air, and taught to them by good parents when lower world, it makes it very hard for them to begin to be unselfish.

Is it best to treat such persons with the same While it is true that they may take advantage of our kindness, yet in showing them love and though it may be, and there is always a chance we treat the selfish as they treat others, they We believe it was Emerson who said there is no limit to the influence of a person on one

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 battles but always gaining the advantages of

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 his grave. And in his day the idea of the grave govern herself, and yet encouraged to gradually imbibe the qualities of civilization (80-

But we must confess that this beautiful ideal may not be realized, owing to the rapacity of want; I bring such quantities often to the been said about me are not true. Don't be- that jealousy would not become rampant, we

home, and am trying to make Alice know they lieve what everybody says, just me, and believe 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 Engsaying so. The quotation really reads that it encroaching on her East Indian possessions, is the love of money that is the root of all this great accession of power in northeastern

> 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 United States should remain neutral. That England and Japan on one side, with Russia, Germany and France on the other. In the end, Russia will hold northern China, perhaps southern China will become the prev 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 extraordiattain her ends as was ever ancient Rome.

We have seen this general trend of events

for many years. We mean by this, the exten-

sion 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 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 contiintend, and their plans have been formed and nurtured during the last half century. Never all his bills. As it was, he left things in a pretty sistence. The telephone, the telegraph, the 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 Note the lessons to the soul which individual destiny is designed to teach us: Consider the present state. The ripening of the earth, and its fitness to produce spiritual teachers. The

To elucidate the meaning of the Force of learn from the destiny of Jesus, of Washington their souis are so tiny that it will take long 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: 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 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 worth naming.

Look at the fortitude shown through the winter at Valley Forge and all those years of discouragement and depression, always losing thoughts and messages to loved ones still in the battles but always gaining the advantages of flesh?"

Ever fraternally, 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 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 explain itself without paying the penalty of

witchcraft, as it was paid at Salem. The abolition of slavery broke the remaining 'and happiness.— Ex.

links of the chain, and we became truly free, and then Jesus could come back with his coworkers 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 spirituallties 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 detention of the envoys on the Boxers, to Institute in New York (during the Protestant whom they have taken this opportunity to Alliance meetings), he gave one of the fairest abandon Pekin, we see every reason why the and most adequate statements of the philosophy, aims and objects of Spiritualism which makes the impending conflict-one between 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 absorb fearless and progressive Japan, while 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 thoughtproblems of the day and as such he denounced it from his personal philosophy. He totally narily effective, and she is as unscrupulous to 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 nent. There is no limit to what her statesmen 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 Testa-

ment precedent of the destruction of the Ca-

naanites 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 ini-

The Importance of Harmony.

quity of the transaction .- The Watchman.

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-Destiny, let us outline the lesson for us to 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 to do and dare for Truth. We thereby apprehend the use of our own destiny in rounding out our individuality. The life of Washington 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 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

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

Wonderful and Beautiful,

BY LYMAN C. HOWE.

Readers of spiritual papers are familiar with reports of phenomena of various kinds, and perhaps have become satiated and indifferent. This is natural, especially with loose accounts of doubtful manifestations. Many have grown ekeptical on account of exaggerated reports and frequent exposures of frauds. But it has became as much a fad and craze to suspect and denounce frauds upon insufficient proof, as it is to endorse and exaggerate without carefully sifting the evidence. But how any intelligent person can be indifferent to thoroughly attested and demonstrated facts which unmistaka bly prove the post mortem identity of human beings, is to me the greatest mystery of all. It is a psychological puzzle, more remarkable than

anything developed in a scance.

I am not a worshiper of phenomena for the sake of wondering and repeating, without using the facts demonstrated. All phenomena are interesting in proportion to the instruction they impart and that depends on the use tion they impart, and that depends on the use made of them. But some facts are more inter-esting than others, because the lessons they hold are out of the range of familiar things. Through the ages there has been a dearth of phenomena which directly relate to the question of all questions: "If a man die shall he live again?" So few and uncertain have been this class of facts, and so fugitive those that were occasionally witnessed, that the tendencies of science and intellectual development were at the advent of Modern Spiritualism, toward crude Atheism and Materialism.

toward crude Atheism and Materialism.

Some twenty-five years ago, Dr. Austin Flint, author of a leading work on "Physiology," said: "The brain is not the organ of the mind."

The brain is the mind." With this conclusion the accepted "axiom" that "death ends all," closes the question and annihilates hope. Hence, such phenomena as Modern Spiritualism presents. ism presents, have a special value and a signicance that places them out of the pale of all other facts. But to observe them loosely and consider them only as a curiosity is a prostitution of the intellect, an insult to the wisdom and love that have opened the way to a science of life and immortality.

Admitting that there are many phases of mediumship and many phenomena that are too uncertain to entitle them to scientific credence, there are enough of the most absolute character to establish the existence and direct personal influence of post mortem individuals as a scientific demonstration that all the world may witness, if they will, and which are compelling attention and endorsement from the accepted oracles of physical science. But, strangely enough, many of those accredited representatives of modern science who have, within a narrow groove, investigated and found evidences that they confess are unexplained by any known law or theory, except the spiritual, persistently ignore some of the most wonderful and beautiful of all phenomena-such as not only astonish, but bear high testimony of intelligence and scientific knowl-

edge and artistic accomplishment.

Among these are the independent slate-writing (although nothing ever occurs independent of all else), automatic writing, writ ings in sealed envelopes, playing on musical instruments without any mortal contact, and various art work executed with pencil or within closed slates "under test conditions." But the climax of phenomenal achievement, to my mind, is the rare art work, without pen-cil, brush, paint or orayon, executed through the agency or mediumship of the Bangs sisters. Others may be as good, but I have not witnessed them. What we know by direct contact, observation and experience, is more conclusive and satisfactory to ourselves than what we believe on the testimony of others. Nevertheless, we may be greatly assisted and our confidence quite firmly established by the experience of others, carefully and critically presented, and analyzed in the light of all we know of the witnesses and correlative facts in nature. Upon such testimony a firm belief may be established, sustaining and comforting.

Knowledge must come to us first hand, through the avenues provided by nature, of

which the five senses are conspicuous illustrations. But it does not require all of the senses to establish a fact. In July, 1896, I engaged a sitting with the Bangs sisters at Lily Dale, and the results were published in the Light of Truth a few weeks, or perhaps months, later. sketch of that experience I invited criticism. If any one could see a way by which we might have been deceived, I asked that it be pointed out. Only one attempt has ever been made, to my knowledge, and that was in a private letter addressed to me. The gist of that was in these words:

"May Bangs is the best medium in the world, but she knows no more of the way that picture came on that canvas than you do. The probabilities are that you put it on there yourself. You thought the rose into her hair, and you thought the name on; why not the whole picture?"

My reply to this letter was published in The Cassadagan two years ago last winter. Our picture of Maude was executed out of our sight. The canvas was under a table, no visible hand touched it, no visible being approached within two feet of it, except once, when we examined it during the sitting, and then it was not lifted from the place where I placed it at the beginning of the seance. In three hours' time—a little less—I took out the canvas which three hours before was clean and white and found a perfect picture of our Maude, in every respect true to life, with all the colors of nature accurately presented and absolutely perfect so far as the eye can detect; every shade of the hair, eyes, lips, cheeks, true to life, and a remarkably perfect piece of art. Many artists examined it, but none could tell by what process it was produced, and they all agreed that it was a fine piece of art work.

To relate all that I would like to would make this letter too long. The picture is to us priceless. Mrs. Howe was present during the sit-ting. It was a bright day, the sun shining into the room. The table stood near the middle of the room, so we could see and walk around it. No possible fraud could have deceived us under

the conditions there obtaining.
On Monday, July 30, 1900, I was permitted to witness a sitting under different conditions. Mr. Fuller of Reynoldsville, Pa., was to sit for a picture of his son at 11 A. M., and again for his daughter at 5 P. M. I was present at both. I had no part in making conditions; but there was nothing apparent but simplicity and openness. Mr. Fuller selected and examined his canvas. There was no sign of any mark, shade, or stain upon it. It was placed close to a closed window, looking out upon South Park and the Boulevard, where people were passing in plain view at all times of day, and much of the night. A light, white curtain hung between the window and the canvas. The sides were shaded with dark cloth, so that most of the light came into the room through the canvas. The room was light enough for any ordinary eye to see everything distinctly, or to read a book or paper. A plain pine table, without drawer or other mechanical devices, stood next the window, close to the canvas. The two sis ters sat opposite each other near the window the table separating them. Mr. Fuller sat at my right, facing the window, so that we had a direct view of the canvas, and all movements of the mediums.

Presently, a shadow stole over the lower half of the canvas, as quietly as the twilight creeps out of the sky with its star-jewels hanging in its dusky veil. After perhaps ten minutes, during which this mysterious darkness grew steadily more dense, a peculiar rosy flame flickered along the lower margin, and several times flashed up nearly half the length of the canvas. It behaved very much like a lively glow of aurora borealis. This, the medium said, was a new phenomenon. In about fifteen minutes from the beginning of the sitting, the center grew luminous, and the sides and base darker. Presently a core was established with quite definite outlines. Not a moment but changes were visible. Next the dim outlines of a bust and face, with eyes, lips, nose and chin steadily growing into prominence, while rapid changes were visible in all parts of the now. growing picture. It came out to quite a defi-nite expression of a young man, then receded, grew dim and hazy for a few seconds, and returned somewhat changed, in shading and pose,

grew vividly distinct, and then seemed to almost go out, but never entirely, after it first appeared. Inside of thirty two minutes, from the beginning of the sitting, it was a finished

ploture, recognized by the father, as his son, and a beautiful work of fidest art.

At the beginning of this sitting, Mr. Fuller handed me a photograph enclosed in a paper to hold and to keep until the next sitting at 5 P. M., at which time he hoped to obtain a picture of his daughter. I did not examine it, but kept it in my pocket until the next scance began. Then I handed it to Mr. Fuller, who held it during the sitting. It was claimed that the mediums had never seen it. Similar though considerably varied phenomena accompanied considerably varied phenomena accompanied this sitting, and a beautiful and very perfect ploture of the daughter was the result. It seemed like a real, living woman coming directly through the canvas towards us, and was the most beautiful and impressive sight I ever witnessed. What did it? Can any one explain the process? Can any conjurer duplicate this phenomenon under like conditions? Is there anything known to science or art that can explain it, without the recognition of the spirit-

plain it, without the recognition of the spiritual factor in the problem?
Can the Society for Psychical Research explain it? Have they investigated this phase of mediumship? If not, why not? If they have, what is their verdict? To spurn it as beneath their notice, because it comes under the distinctive auspices of Spiritualism and mediumship, instead of "psychic," is to stuffly themselves. After my experience, the charge of fraud, as an explanation of these phenomeof fraud, as an explanation of these phenom-

ena, seems stupid.
Prof. Hyslop is credited with saying that "Psychical research, and psychical research methods, are all that are worth a moment's attention." But thirty years before the Psychical Research Societies were born, hundreds of thousands had investigated these phenomena as critically and thoroughly as he has done; and reached the same conclusion; and many of them as well equipped intellectually, and by experience, as any of the later followers in the same time. But the field is not exhausted, the resurress of mediumship are in the inthe resources of mediumship are in the in-fancy of evolution, and science is slowly com-ing to the medial line, where the two-world workers will join in a common search for allsided truth, and mutually welcome all new facts, in every field of discovery, and human immortality, and the influence and direct messages of excarnate humanity with the denizens of earth will be a recognized reality and the climax of all discoveries.

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Banner of Pight.

BOSTON, SATURDAY, BEPTEMBER 1, 1900.

Onset Camp.

Aug. 19.-We commence 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 given by Mrs. Kate R. Stiles of Boston, who the day. F. A. Wiggin was the speaker of the prefaced her lecture by reciting Longfellow's morning. Miss Christine Brown opened the poem, "The Builder." Her subject was "Spiritualism." Before commencing her lecture the meeting with a vocal selection, Mr. Wiggin fol lowing with a poem, after which he took for wished to pay tribute to the beautiful flowers his text Ephesians, iv., 16: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectively working in the measure of his text Ephesians, iv., 16: "From whom the to the effectual working in the measure of accepting the thoughts which are given. We every part, maketh increase of the body unto must make many discordant sounds before we the edifying of itself in love": "The wise man giveth invariably due deference to the law of fine Spiritualism for ourselves. Spiritualism is nature, and if he were to construct a building a great science demonstrated through its phe 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 listen with our outer ear, look with our outer mediumistic; they are not all developed. We eye, and expect to see spirit friends. I believe find a great many who attempt to establish the time will come when our friends can make themselves as mediums who are not prepared themselves seen. That what we desire for our for the work. Now if we would take more time selves, if for the good of others, will open the and develop the powers from within, we would gates to the spirit world. There are many not be overrun with so many people who die-voices in this world and each voice is signifi-

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 strongly that we impede their progress." The one until I reform myself, until I can feel all strongly that we impede their progress." The 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 scientists. Miss Brown closed the meeting this because we seek the progress." The this because we seek the novelties of life rather with singing.
than the realities; the majority of people Aug. 26 being the last day of the Camp-meet. would rather see a materialized spirit than to ing season at this place, a large number of peo-see the material spiritualized. A good carpen- ple took advantage of the beautiful weather ter commences to build from the bottom up and garbered here. The Middleboro Band gave with a good foundation to start with. We an interesting concert at 9:30. At 10:30 the Spiritualists build from the roof down, and large audience listened to an address given by 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 be lieve 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 tailure in life; every expression is for some purpose; and when you outgrow one expression. you are ready for a new one, and so on until she had spoken five minutes. She has made a you reach the highest. We must understand success of her work, and we can safely say she the law of nature and govern ourselves accord will be a regular speaker at Onset hereafter. ingly; 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 1 P. M. The Martha O. Vineyard, a large steamer, came in during the morning hand, yet we hear the angels speaking to 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 Head of the corner and in the Civilization of the Race." At the Ithat there is no God or devil but man him. close of the lecture, Mr. F. A. Wiggin gave one of his very interesting ballot scances. 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. Tribou, 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 seance by Mr. F. A. Wiggin followed the

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 Chistine Brown was the vocalist and Mrs. 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 "Defeats 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 ad mit Wyoming into the Union, with woman's right to vote in the Constitution. There was a long debate in the Senate. While we were giv ing 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 tour States. Wyoming is the eighth State in size. It is one of the richest States of the Union. In climate it is warm in winter and cool in summer. It holds nothing narrow within its limits. It is surrounded by big mountains, and big mountains make big men with big hearts. The inhabitants are of highest 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 signa ture to this bill, liberty reached the highest

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 precedes the outer. We have leaving that the goal sometimes talk its 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 'ist.' 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 palm-

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

which were well received.

Aug. 24.—Singing, Miss Brown; invocation, Miss Suele C. 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 hallots. the ballots. Miss Susie Clark gave the bene

diction.
Aug. 25—A good-sized audience was in at tendance this afternoon to listen to an address speaker gave a message from her daughter, who reach the real thoughts. The word 'Spiritualism covers all truths. We are obliged to de-

nomena. grace our platform, who make Spiritualists cant. We love selfishly, and we hold our spirit a laughing stock. Remember there is plenty friends too closely to ourselves. I believe we of time to do all things well. should leave all tree to act for themselves as they think best. I believe the time will come

Mary Seymore Howell of New York. Mrs. Howell opened the meeting by giving a soulful invocation. After vocal duet by Miss Brown and Mrs. Mason entitled "Columbia the Pride of the Nation," Mrs. Howell took for her sub ject "Our Country Home and Heaven," and gave a very interesting address. The meeting closed with singing by Miss Brown. At 1 clock the band gave another fine concert.

One of the largest audiences of the sea son 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 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 1848 Spiritualism was born, but to many it seems that we have gone down hill since. We have war on every self. 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 says, 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 seance, 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 C. 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 advengement of the reco

The officers thank the publishers of THE BANNER for the space they have given them. 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 character and morals. They have compulsory this paper by Mrs. Carrie L. Hatch, during school laws there, and no one can vote who my absence in the West. J. B. HATCH, JR.

year has been for the advancement of the peo-

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 seances, 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 The Ladies' Schubert Quartet continues to

sing with great acceptance. Aug. 22.—This morning Prof. Lookwood delivered a specially instructive address upon the

Million Women

have been relieved of female troubles by Mrs. Pinkham's advice and medicine.

The lotters of a few are printed regularly in this paper.

If any one doubts the efficiency and sacredly confidential character of Mrs. Pinkham's methods. write for a book she has recently published which contains letters from the mayor of Lynn, the postmaster, and others of her city who have made careful investigation, and who verify all of Mrs. Pinkham's statements and olalms.

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THIRTY YEARS OF CURES

pent being Keason 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 seance was remarkable. In the evening the Ladies' Improvement Society closed its fair with a sociable. Ice cream, cake and other refresh-ments 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 wellreceived lecture and closed with tests. In the evening the Severn concert was given at the femple-a very superior entertainment. The following artists took part: Mrs. Edmund Severn, pianist; Mr. R. C. Easton, tenor; Mrs. Nettie Vester-Chase, soprano; Miss Ednora Nanar, elocutionist; Mr. Edmund Severn, vio-

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 Elnoix of Montague, the ceremony being performed by Rev. Mr. Richardson of Montague, Masn. 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,

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

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. Huldah 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 torenoon. The Schubert Quartet sang; Miss Ednorah 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 plano, 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. Fanny 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 Tem-

Aug. 25 -The Ladies' Improvement Society held their annual meeting this morning and elected the tollowing officers for the ensuing year: President, Mrs. Tillie U. Reynolds; First Vice Pres., Mrs. M. A. Wescott; 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. Fales, Mrs. Alice Waterhouse. 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. Satur day evening, Mr. Arthur G. Wallace of Bostor, assisted by Louise Scotleld and Ruth Emerson of Brooklyn, and J. Russell Bicktord 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 danc-

ing 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 Schu-

bert 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 thirteen 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 filty—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 istry, physiognomy, phrenology. She demonstrated to the friends that palmistry was a sis, showing the error of the common belief, managers of the house, Mrs. Pendergast and solence. Every one was very much interested, and that the chapter is an allegory—the ser- Mrs. Holmes. The supper was followed with



singing by the Sonubert Quartet and pithy | Spiritualist Camp-Meetings for 1900. speeches by a number of the officers, campers and hotel managers, including President Dalley, 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 rememtollowing ascended ones were kindly remembered: Mrs. Frances Forester, Mr. Asa G. Harrington, Mrs. S. J. Cleveland, Mrs. A. E. Reed, Grandma Bacon, Robby Myers, Mrs. Joseph Beals, 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. Russegue. She took for her subject, "The Causes of Crime, and Some of the Remedies Therefor." 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. Russegue 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 morn

ing, and the interest in them kept alive by disussion and interchange of thought. Mills held another test seance 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 fa-vorite 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 skilful training of Miss Ethelynd 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 teach ing them. Some very pretty tableaux were given, and the concert was quite a suc ess. Mrs. Lewis kindly presided at the piano, an d her fine playing was of great assistance to the little singers. An arrangement has been com pleted 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. As 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 f 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 friend-ship 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

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

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

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 13 to Aug. 26.

Onset Bay, Mass .- July 15 to Aug. 26. Lake Pleasant, Mass.-July 29 to Aug. 26. Illinois State Camp Meeting, Deep Lake.-

Camp Progress, Mowerland Park, Upper twampscot .- June 3 to Sept. 30.

Island Lake, Mich .- July 15 to Aug. 30. Mt. Pleasant Park, Clinton, In. July 29 to Aug. 28.

Vicksburg, Mich.-Aug. 8 to 26. Maple Dell. O .- June 22 to Sept. Columbus, O .- July 1 to Aug. 27. Delphos, Kan.-Aug. 10 to 26. Lake Brady, Ohio .- July I to Sept. 1.

Grand Ledge, Mich .- July 29 to Aug. 26. Verona Park, Verona, Me.-Aug. 3 to 27. Niantic, Conn.-June 25 to Sept. 8. Queen City Park, Vt .- July 29 to Sept. 3. Chesterfield, Ind.—July 19 to Aug. 26. Freeville, N. Y.—July 29 to Aug. 26.

Los Angeles, Cal.-Sept. 2 to Sept. 20. Colorado Camp, South Boulder Canon .- July 1 to Lake Sunapee, N. H .- July 29 to Aug. 26.

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

Temple Heights, Me.-Aug. 11 to 26. Etna, Me.-Aug. 31 to Sept. 9 Madison, Me.-Aug. 31 to Sept. 9. Summer Beach, O .- Aug. 26 to Sept. 9. Sycamore Grove, Los Angeles, Cal.—Sept. 2 to Sept. 30.

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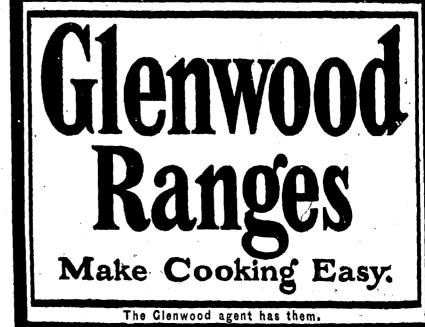
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