**VOL.** 88.

Banner of Light Publishing Co., Besworth St., Boston, Mass.

BOSTON, SATURDAY, SEPTEMBER 8, 1900.

\$2.00 Per Annum, Postage Free.

NO. 2

THE ANGEL OF HOPE.

I build my home in the hearts of those Who sit in the shaded ways. I flash a sign from the sunset skies, From the last of the gloaming rays. And the west grows dear and beautiful, And the trembling hands grow strong, And the locks of gray are gilt with gold, And the whisper of a song Breathes o'er the troubled sleep of age, And the morning seems not far, And I write a word of hope and love On the face of vonder star. And the sleeper turns with a far-off smile In the dreams of long ago, And he stands again with the loved and lost 'Neath the witching mistletoe, And the wedding bells come back for him From the grave long sodden o'er, And the songs of distant seraphim Float from the farther shore. This is my message-here my home-An ark-a place of rest. For the lips that cheer and the hands that heal Are the lips and hands most blest!

#### Ego Beyond Death.

-William B. Chisholm, in New York Home Journa

BY CHARLES DAWBARN.

The success of the explorer depends upon his proper equipment for the task before him. It is well that the student reader should now examine to see what he has gathered as equipment for his proposed investigation of Ego in spirit life.

We have asserted and proved that intelli-

gence and energy are associated with the most minute speck of matter of which we can conceive. Its selection of certain companions and rejection of others would alone satisfy every independent thinker that intelligence is necessarily active in that little speck, just so far as conditions will permit. And as intelligence, matter and energy are all there is to God, atom or man, we recognized Ego as personified in every atom. So much is clear, and without possibility of dispute. But when we have left the single atom far behind, and have found it grouped into a one cell life, there is a yet more marvelous exhibition of this truth. Each cell contains "protoplasm," or "first form," as it is called. It also contains a nucleus with mar velous properties of its own, marking it as the home of a powerful intelligence. That is to sav. it exhibits in full force the combined intelligence of the atoms of which it is composed. The scientist tells us a tale of this cell life more interesting than the most popular novel, which always uses love as its key note to attract the reader. One of these cells is a young gentlemen. Here is another cell which-by nature if not by art—is posing as a young lady. Each cell contains protoplasm and a nucleus. It is a case of legal matrimony without any church blessing on the ceremony. In 1875 Oscar Hertwig watched the honeymoon, and his observations are now confirmed and accepted as facts. His experiments were made on the egg of a sea urchin. He perceived that a single cell from the father (spermatozoon) unites with the single cell (the egg) derived from the mother, whereupon the male nucleus blends with that of the female. The necessary protoplasm is then supplied from the egg mother, and we now have a single cell endowed with the marvelous property of producing another cell. This it does by division, and in 1887 Van Beneden made a most remarkable discovery, also abundantly confirmed by subsequent observers. When the male and female nuclei are approaching each other they resolve themselves into a number of little rods called "chromosomes," of exactly the same number and shape in each. At first there are thus two independent groups of these chromosomes. Presently each chromosome splits lengthways down its middle into two equal halves, which separate, and each mates with one of the other sex. They then divide equally into two new cells. There are no odd numbers. It is always ten, twelve or twenty, or some even number of these blended chromosomes, so that each of the cells gets its exact quantity and quality for its own coming process of reproduction.

Those who want to trace these wooings and family commencements vet further, are referred to a most interesting article in the International Monthly for July, 1900, by Prof. B. Wilson of Columbia University. My object in introducing this illustration of microscopic life in its beginnings is to enforce my assertion of the dominance of individual and collective intelligence at every step of Nature's process. And yet further, I claim that intelligence cannot be active without consciousness, although of course, the particular form of consciousness manifested through brain may not be present But the one who Knows without brain is, we may be sure, conscious of what he knows, also without brain.

Having thus marked the presence of intelligence and consciousness at every step of life's processes, we discover a most serious fact which must now be taken into consideration. We said in "The Size of Man" that Ego's powers necessarily reach from limit to limit of his possible vibrations. And in our last article we | more or less shape and ennoble manhood, but watched him at work in life below that of man, lits knowledge and power were exhausted at with an energy and intelligence born of his the crematory. The learned brotherhood acdivine origin. He is the same Ego everywhere | cepted this as a fact without dispute, and therewithin his limits, but in this life below that of fore roared with decision when a whisper ran humanity he is gathering experiences amid vi- round the world that the buried man was not brations which Humo cannot consciously as dead as he had been supposed to be. The wield or direct. There is evidently no possibility of free mental communication between but he could not find an instrument such as lower forms of life and humanity. We dis he was accustomed to. When he has himself cover that this lower life divides into distinct personalities, each personality consisting of bors and shown them that with a similar in-

by what natural process may we expect him to intelligently communicate with a higher life manifesting amid such different vibrations to his own that it has become a new personality? This is a serious and important question, which the student reader must meet and answer.

We have accepted Creation as composed of intelligent Egos, blending into the numberless forms that together constitute the universe, with its infinite material phenomena. We find Homo claiming to be the most advanced and important unit in this Creation, and we recognize that no other form has evolved or is manifest ing his powers. He has become master of his surroundings to a greater extent than any of the other units in earth life. His reason, however imperfect, is vastly superior to that of any other form; and in these later years he has been persistently questioning nature, and discovering forms of energy by which he could still further ennoble his manhood. From the beginning of history Homo has been seeking to know something of his own past, and what awaits him in the future. At every era such questions have been answered by Ignorance, and the answers then formulated as theology. This was inevitable. His ignorance was itself the embodied knowledge of the era in which he lived, and therefore, to him, it always ap peared to be truth. Every step he gained had to be founded on his discovery of facts which could be verified as truths. And at last some of his discoveries actually contradicted his old beliefs and threatened his theology. For a time the priesthood always fought the new discoveries, but invariably ended by embodying them in the old teachings. In this manner theology has been gradually advancing to a higher level as fast as Homo himself grew more manly. Theology was, so to speak, a science of man's unknown past and equally unknown future. It presented facts that it claimed to verify. Creation, it declared, was the act of a personal God. All nature proved it. That death was the gateway to heaven or hell must be true because the same personal God said so. The strength of this theological science has always consisted in its claim that it was the only reasonable explanation of life's myste ries. If the man who doubted came to grief, that was, of course, the act of this same per-Bonal God.

After ages of religious quarrels, of persistent for an absolutely true religion, a cloud appeared upon the horizon. Men were born who new they discovered. Almost the first discova noticeable speck in the great universe. So small in fact, that only a personal creator with a microscope could be sure it was actually in of every-day life. existence. This threw a most serious doubt the claim that the Creator had actually spent thirty-three years on this speck of a planet, lief, and make him doubtful of the evidence trying to save its inhabitants from hell, and, for the most part, without appreciable success. But the sky searcher was only seeking others as intelligent and more experienced truth, and not at all intending to attack theology. It was the discovered fact which made the priest uncomfortable. And at every step facts which have exploded old beliefs. We have already noted a few of such discoveries relating to life below man, and the proved presence of universal but individual intelligence grouping itself into form. That such facts do not fit into the creative assertions of the old theology is not the fault of the facts, but the misfortune of the inspired revelation which had denied them. There are no intelligent men and women of to-day whose religious belief is as narrow and limited as that of their ancestors. The very churches are to-day altering or suppressing their old creeds or expressions of belief, to harmonize themselves with the newly-discovered facts. Such has been the result of discoveries that could be verified again and again till it was absurd to deny them. So man's original inquiry as to his own past is at last in a fair way of receiving something of an intelligent answer. We must remember it is only ignorance which falls back upon so called "revelation." That which a man knows he questions, and by his own discoveries has been answering them for himself, therefore he is ceasing to seek or to ask for revealed truth.

So much has science done toward answering man's question concerning his own past, but the spirit of inquiry which seeks information concerning the future of the human race is not so easily answered. The telescope, the microscope, even the spectroscope and the X ray cannot follow a man after he is dead. Science can tell us much of manhood before it is born, but after a funeral the most learned student can only return to his laboratory and his chased microbes, without a word of comfort for the mourners. Months or years be fore birth and during mortal life science could scientist was not disinclined to investigate, made a discovery, he has called in his neigh-

sensitive, who was by nature utterly incapable of satisfying conditions demanded by the man who was seeking truth in the old approved way. These sensitives were themselves untrained in any scientific school, so naturally mistook phenomena that belonged to the abnormal side of the mortal for intercourse with spirits. Clairvoyance, telepathy and the psychometric sensu were offered as certain proofs of spirit return, and so accepted by enthusiastic but equally ignorant crowds. Another great obstacle to scientific investigation was that it was almost impossible to get absolute verification and identification of any returning spirit. Even granting that it might be a case of genuine spirit return, the intelligence would make contradictory statements through different sensitives, and could rarely exhibit a satisfactory control of the human instrument he was using.

In a word, the evidence that satisfied the untrained investigator that his loved one had returned, was rejected by these adepts in evidence as unsatisfactory. They did not necessarily impute fraud to the sensitive, but invented a new word which left that question open. Evidence was said to be "veridical" if it could be proved true, and "anveridical" when open

to serious doubt. At last certain students combined. They formed themselves into a society which should receive, gather and weigh all asserted cases of the abormal immortal life. Through their efforts the Society for Psychical Research has done a work worthy of science, and has already proved that the normal mortal has powers and faculties practically unknown and unclaimed before. The officers of this Society have taught their fellow members to distinguish real evidence, and to reject every reported phenomenon that was not carefully substantiated, and if possible by several witnesses. This Society has been welcomed and aided by men and women of great intellectual gifts, but determined to take nothing for granted, nor permit an assumption not really warranted by the evidence. When facts are reported and found worthy of belief the Society has done its part, and leaves its

So the explorer finds a great work already done in the realm he would explore. Just as the sun is now proved to be hurling its coronal questionings of theology, and anxious search | flashes out into space, so is every mortal outstretching his form-limit, and wielding faculties unknown on mart and exchange. These did not trouble their heads about any form of | faculties are such as have been rarely recogtheology, but commenced to search the sky, nized as ever belonging to mortal man, and the land, the ocean, and write down anything have been viewed with suspicion all along human history, unless credited to the gods. It ery of these men was that the earth was only has been a real advance when the Society for a planet, and a very small one; in fact hardly | Pyschical Research has thus, to a great extent, reduced these faculties to the law and order which dominate the commonplace experiences

members to believe or reject inferences and

conclusions.

The first result to the intelligent believer in spirit return has usually been to shake his bewhich had converted him. Or realizing that the return of his loved ones was doubted by than himself, he has kept silence, and deemed his communion too sacred for public discussion.

All this should be of great interest to the of modern progress it has been discovering student-reader. The very extension of mortal faculty so demonstrated invites him to explore and see if it extends upward and outward to vibrations amid which immortal man may dwell and manifest.

It is obvious that the intelligent studentreader will not be satisfied with phenomena which cannot be discussed and investigated, because sacred to himself alone. It is useless for explorers to collect striking but solitary cases of phenomena which, not having been verified by experts in evidence, will be viewed with suspicion by every trained mind. So, for our present purpose, it will be quite sufficient to examine and analyze the experiences recorded in "Proceedings of the Society for Psychical Research of February, 1898," and succeeding numbers, in which certain phenomena are accepted as veridical by its numerous and influential members.

We are there introduced to a sensitive who has for many years, been guarded, protected, and supported by officers of the Society, who have does not need revealed. Mán has been asking satisfied themselves that she has never attempted or practiced any deceit. Her powers have been exercised under the most favorable conditions, but always subjected to every possible scientific test. Certain intelligences, speaking or writing through this sensitive (Mrs. Piper), have welcomed these conditions, and have apparently endeavored to satisfy the scientific requirements by acceding to every reasonable request. For the purpose of the present explorer it matters not what effect has been pro duced on the minds of officers or members of the Psychical Research Society, either as denial or belief in the supra-mundane source of the phenomena under investigation.

Mrs. Piper's chief control purported to be a Frenchman, who had practiced as a physician in his native country during his earth-life. I may say, in passing, that Dr. Phinuit, as he calls himself, has failed to give any satisfactory evidence that he is really a deceased human that he was a French physician, unless the first qualification of a French doctor be almost total ignorance of the French language. He cannot even offer proof that he has ever studied anatomy, physiology or therapeutics. He has, however, apparently satisfied the officers of the Society that he is an intelligence apart from experiences unshared by others save as united strument, and in another laboratory, they that of Mrs. Piper, but all else remains weein Ego himself. This is a most important fact | could each repeat the experiment. But the fully uncertain. Still for several years he has to be held in remembrance, since if Homo can- only instrument by which this asserted new often astonished visitors by giving them re | spirit. - Walking.

not exchange thought with those below him, | discovery could be authenticated was a human | markable tests in the name of some deceased friend. In 1892 a young man, who had been interested in these investigations, suddenly passed out by an accident, and four weeks later became prominent as an invisible visitor at the séances of Mrs. Piper. The sensitive, however, continued to be dominated by Phinuit, as a sort of Commander in Chief, who still did most of the talking. It was not long before Phinuit was startled by discovering that, the hand of his medium had been writing while he himself was using her vocal organs and talking with his customary unlearned pomposity. The writer was, or purported to be, this young man, now known as George Pelham, who it seems had promised Dr. Hodgson, the master of ceremonies at these séances, that if he died first, and found himself still alive, he would "make things lively" in proof of that interesting fact.

> There are herein two most important points to be noted by the student-reader. The first is that Phinuit did not at first know that the hand of the sensitive was writing while he himself was talking. The second and vet more startling assertion is that George Pelham did not himself know he was writing. The exact words of the careful and experienced Dr. Hodgson are these: "It would seem, moreover, that until instructed in some way, the quasipersonality that guides the writing is unaware that he is writing." The apparent explanation in the mind of the Doctor is that the intelligence merely THINKS his thoughts through the hand of the sensitive.

Messages fromgothers than George Pelham were presently written through this hand, and it was not long before the other hand was also used. There were thus three independent intelligences expressing themselves at one time through the one mortal organism. There certainly seems no reason, from the standpoint of these experiments, why each finger and toe, and down, if you please, to each hair on the head, might not thus embody the thought of the visitor, however imperfectly it might be able to express it.

It is such facts as these, never recorded and rarely observed by the unscientific investigator, that are all important to the equipment of the intelligent explorer, as we shall presently discover. But we are not going to ramble all over the ground thus charted by the society, and call ourselves explorers. Those who wish to examine the record of the experiences which have gradually convinced the skeptical Dr. Hodgson, the clear-headed F. W. Myers, the society's president, and many other members, that "spirit-return" is the most rational explanation of their experiences, can study the published "Proceedings" for themselves.

We must remember there are two very distinct questions to which these investigators were seeking replies. One was, "Have we any proof of spirit-return?" The second concerned the identity of the returning spirit visitor. To our scientific friends the question of identity seemed all important, as involving a direct answer to their previous doubt of human immortality. Yet to us, as explorers. this question of identity will demand our investigation from quite another standpoint. Herein is involved the whole question of the

existence and permanence of spirit memory. As a most interesting illustration, throwing light on this subject, which has aroused so much comment and fierce opposition from certain of my critics, the student should note the apology by George Pelham as made to a sitter. It seems that a gentleman present claimed acquaintance with spirit George, but was not recognized. He then recalled himself to recollection by some mutual experiences. It was then that Mr. Pelham apologized for his forgetfulness, giving as his explanation that he would have remembered such incidents when he first passed over, but was "further

away now." I will here, for the present, leave the studentreader to ponder over that apology and explanation, that he may realize its importance to the explorer.

San Leandro, Cal.

#### Forgivement.

BY AUGUSTA ADAMS.

In the hunting-ground of all hearts are arrows from the hand of Truth. If I go blinking to the Sun of Life, what may I see? The Devil potions me a way to step his tune, and I, forgetting all the light, go marching blindward to I know not what. The steps to altar near the shrine of Love have casket of my hidden gems, and I to wear must be the princess of all grace.

Forgivement is my potion spelled in fire on my hidden sky. I may go riding down the days and lack this majesty, but sure it is, I ne'er can ravel beauty from the gardens of all Love till I have measured hearts with those who know me as the steel that never bends.

Tented am I for but a night on these the fields of Time, and it were safe to point my flagstaff with the colors that know no sky but Love's. The unforgotten ever speaks in this my hearing of the Silence, and I should print no words that may go crying down the still being. Much less has he established his claim eternities to flout me with their presence. Harbor of all-rest can ne'er be found while these do cry the far-off time when I did court their littleness.

> It is no use to direct our steps to the woods, if they do not carry us thither. I am alarmed when it happens that I have walked a mile into the woods bodily without getting there in

#### A Living Relic of Pre-Historic Times.

RY PAUL F. DE GOURNAY.

We pride ourselves upon the high degree of civilization our race (the white) has attained. The human intellect has received a new impetus. The nineteenth century-especially the last half of it-shows a record of wonderful achievements, so bewildering that we have come to think the last veil is being torn by science, and Nature shall no longer have any secrets for us. This is the age of mind, and the optimist sees the dawn of the age of spirit already breaking, when the unseen shall become visible to all, the unknown world be as one with ours.

A bright hope, this, comforting and inspiring, a dream of unsurpassed sweetness, but, it is to be feared, only a dream. We think we may read the future, that which is not yet, and our eyes cannot pierce the heavy mist which hangs over the abyss of the past, where the hasbeen slumbers. What bright hopes, what admirable achievements, what virtues, vices, errors and crimes lie buried in that dark abyss, a confused mass which all our science cannot sort so as to learn their true history! If only psychometry could be given fragments to read! But what can psychometry do with the dust of ages?

The mind is appalled when it dwells upon the mystery of the past, and the painful doubt arises whether our boasted civilization also is not destined to swell that heterogenous mass, adding another puzzle for the ages to come. Science, always dealing with matter, has long ago attempted to clear the mystery. Geology, delving into the bowels of the earth, has determined approximately the age of the world. It has calculated the time of the various upheavals the globe has experienced, the epochs when life in its diversified forms appeared, the time of man's advent and the rudimental proofs of his progress. It has told us when man used stone implements, when he learned the use of metals, when he sought shelter in caves, and when he built him a house. Of primitive man's moral nature, of his me development and spiritual aspirations, geology could tell us nothing.

Archæology came on later, but did not, could not take up the task where left off by geology; it sought material data to complete half-known facts, and dug up the ruins of ancient cities and tombs, stone witnesses of a lost civilization. The gap in the history of man between the time determined by geological discoveries and that brought to light by archæology is, and must remain, as vexing a mystery as Darwin's 'missing link" in the origin of man. Still, archæology has done and continues to render invaluable service to the student of man's past. The buried ruins of ancient cities have told their true story: here correcting an historical blunder, there confirming the truth of what had been thought a fable.

The sands of the Egyptian desert have been raked up and the tombs of the Pharaohs have given up their dead. Buried with these royal mummies was their written history. These records embracing fifty centuries, give names and dates which enable the historian to reconstruct the history of whole dynasties. Numerous specimens of the potter's art, of the lapidary's and jeweler's craft, of the painter's and sculptor's genius, were found in the tombs, and go to prove a state of civilization which rivals ours, and is far superior to the present civilization of Egypt. Asia and Africa are enriching European museums with their archaeological treasures. America, also, has preserved silent witnesses of the past. But, if we know something of ruined temples of Mexico and South America, despite of the fanatic savagery of the Spaniards who destroyed their records, we have, in the ruins discovered in Yucatan by Dr. Le Plongeon, relics as puzzling as the Egyptian Sphinx, and we know no more about the Mayas than about our North American mound-builders and cliff-dwellers.

It is a curious incident, that while science is trying to make history out of the stone and metal relics of a forgotten past, a people should be found who may claim the title of "pre-historic," for they are ignorant of the use of metals, an ignorance geology attributes to a very remote period of man's history. It is in the extensive central region of Brazil, in the littleknown province of Mato-Grosso, this interesting discovery was made by the intrepid German explorer, Dr. Von den Steinen, who, during the past twenty years, has traveled through Japan, Mexico, South America, New Zealand and the Polynesian archipelago. On reaching the basin of the Chingu, in the very center of the province, he found some small tribes of aborigines, or Indians, as the original tribes of the New World are erroneously called, living in peace far from and ignorant of civilization. Contrary to all expectation, he was most kindly received by these "savages," and dwelt among them long enough to study their primitive

These tribes, four in number, have each their distinct characteristics, their oustoms, talents and peculiar tastes. Each has its especial industry or occupation. The Bakairis weave hammooks and necklaces of white shells. The Nabuacas string necklaces of red shells, and their utensils of ornamented gourds are much in demand. The Menitakus's specialty is pottery, in the manufacture of which they excel. The Trumais grind axes of stone and cultivate tobacco. A commerce of harter and exchange between these tribes, who have no knowledge of money, results from this peculiar diversity of pursuits.

Continued on Fifth Page.

#### Written for the Banner of Light. THE HAUNTED GARDEN. HT MARY KNAPP.

In pleasant garden closes The dusk draws slowly on: A cool breeze tells the roses Their lord, the Sun, has gone, And the illes fold their whiteness. While the roses bloom alone.

Down where the boughs are drooping And making darker shade, Light footsteps seem to hasten-Light footsteps of a maid; Yet no form casts a shadow Or darkens in the shade.

The roses, bent and drooping, Swing back-if fingers light Had gently touched their blossoms, A maiden's fingers white, 8) would the fragrant flowers Sway in the gath'ring night.

But no feet tread the pathway, No hands the rose-branch holds, All lonely sleeps the garden; Gone is the sunset gold. And in the dusk and dimness Strange shadows faint unfold.

In a forgotten summer One loved this garden bright; She used to come at evening To bid her flowers good-night And touch them softly, loving Red rose and lily white.

That loving heart is silenced And feels no more of pain. Yet a soft shadow fleeting, Like a remembered strain. Might tell the flowers that loved her At eve she comes again.

#### Training of Children in Harmony with Divine Science.

BY W. J. COLVII.I.E.

As no subject can possibly be of greater moment than the education of the rising gen eration, we deem it a matter of supreme importance to voice in no uncertain tone whatever we feel to be essential to the health. happiness and prosperity of those little ones who are quickly growing up to take active part in the great drama of the world's incessant life. "Train up a child in the way he should go, and even in old age he will not depart from it," is a well-known Bible maxim, and among household proverbs few are better known than "As the tree is bent, the twig is inclined." In these two ancient sayings we have a complete summary of thought concerning the vital question of education in early years, which are the most impressible years with most, if not all, of us.

All our readers are probably familiar enough with Plato—or if not with Plato, then with Emerson-to feel pretty well acquainted with the foundation theory in the deductive school of philosophy. Emerson says: "The soul is mature in the infant," and uses many other expressions in many of his essays, proving that he agrees with Lessing and other deep thinkers on the educational problem, that environment has no creative power, though it certainly can and often does call into expression latent faculties which it is the province of subjective as well as objective modes of education to arouse. The first thought which strikes many a teacher of youth concerns the always vexed question of heredity, which is now receiving something like the attention it deserves, though there is yet great work to be done among those who lag far behind the chariot of modern science, and yet vaunt themselves as thoroughly scientific in

all their theories and conclusions.

The eminent European scientists, notably
Weissmann in Germany and Lombroso in
Italy, have thrown much clear light on the limits and nature of hereditary transmissions. Weissmann has said that all vices indulged by parents tend to weaken "germ plasm," and children are born with less resisting power when parents have been vicious than when they have lived lives of exemplary virtue. Lombroso, the famous criminologist who treats all crime as disease, resorts to the very methods pursued by Mental Scientists who teach and practise the theory of repeated suggestion. Prof. Elmer Gates, the eminent Smithsonian professor whose laboratory at Chevy Chase, near the beautiful city of Washington, is one of the wonders of the world, insists that repeated suggestion can result in an entire reconstruction of brain, and we have every reason to believe that that tireless demonstrator's unceasing experiments are furnishing mankind with information of priceless value concerning the training of the young; par-ticularly useful are Prof. Gates' ideas and methods when brought to bear upon dull or refractory children who remain unreached by the common methods yet in vogue in schools and homes equally.

Among the many noble services rendered to humanity by that ardent lover of children. Chas. Dickens, no greater service was rendered than that fearless showing up of barbarity in popular tales which everybody read all over England immediately upon their publication. The barbarisms practised in the special schools of Yorkshire which Dickens held up to world-wide execration, were practiced to an equal extent in many places besides. Dickens aroused public sentiment against the abuses leveled against children, just as Elizabeth Frye aroused public feeling in opposition to atrocities practiced upon prisoners. We may happily say that such abuses as were common fifty years or even less ago are now practically defunct in public institutions. Schools and even penal institutions have been wonderfully improved of late, but it cannot be truly declared that because severity has been relaxed and cruelty in many places totally abolished that the ideal has yet been attained in matters educational.

The modern child often rules the parents, and is so pert, insolent and overbearing that enfant terrible is a truly appropriate title for the bombastic caricature of maturity which has largely taken the place of the meek, re pressed and oppressed child who was made a martyr to Puritanical domination. It may truly be said in these days of seemingly over rapid progress and too intense excitement that children display such amazing precocity at a very early age, that it is not possible to exact from them the same measure of obedience and submission to parental authority which was easily exacted in the old days when children were kept back at an age when they are now pushed forward. The old command Honor thy father and thy mother," becomes difficult to obey in cases where parents are ignorant, tyrannical or even weakly good-

The writer remembers a delightful interview with a learned professor of archæology in Lon don some years ago. Provided with a letter of introduction to a most distinguished scholar who spent much of his time copying and deciphering hieroglyphics in the British Museum, it was only natural that one who visited so august a personage should feel great surprise at coming suddenly upon a merry hearted man in early middle life playing leap-frog with a little boy on the drawing-room carpet in a handsome house in a fashionable part of London, especially after having been ushered into that drawing room by an imposing man in stylish livery. This good professor was a man of wealth as well as learning, and had married into a rarely aristocratic family. His wife was, however, entirely at one with her good husband in all matters pertaining to the education of their son and heir, and heartily approved of the elder-brotherliness of the parent who never attempted to control but was always implicitly obeyed. We all admire the sentiment of the familiar song:

"Speak gently, it is better far To rule by love than fear; Speak gently, let no harsh word mar The good we might do here."

But though we admire, do we practise the spected unless they glorify their office. In precept, or do we on the whole fairly realize trumpet tones the words should be resounded, what it is to rule by love, and therefore to the incumbent glorifies the office, not have our desires fulfilled in our respective THE OFFICE THE INCUMBENT. If parents, bouseholds? Insubordination is an evil, but it is corrupt fruit of a bad tree, and being such it is useless to condemn insubordinate children when they for the most part are only carrying out suggestions made to them by elders who are supposed to be in a sense superiors, at least in knowledge and experience.

Come, let us reason together, saith the Lord," is a delightful text, suggesting, as it does, the true method of education in a nutshell. Reason is the distinguishing pride and glory of the human race; therefore, whoever sceks to win and hold the affection and respect of others must be a reasoner. We all rever-ence genius and bow willingly before heroes whom we believe to be wiser or braver than ourselves. Real merit requires no meritricious advertising, nor can it stoop to coercion of the weaker as a means toward its own advance-ment. Genius is everywhere sovereign—it rules because it can; without attempting to govern, it carries all before it by simple force of its own mightiness. The highest genius is displayed in the words found in the Sermon on the Mount, "Resist not evil (or him that is evil), but overcome evil with good." Return good for ill, render blessing in exchange for cursing, and all similar gospel precepts, em-body the very quintessence of highest wisdom, but, though they are preached all over Christendom, they are very rarely practised by Christian professors, and that is one of the chief causes for the present decay of ecclesiastical influence and the neglect of so called religion prevalent among the youth of to-day. Attempts are being made in Australia, as well as almost everywhere else, to force theological lessons upon children in State schools, and, wherever the attempt is made, wrangling results, and the cause of true religion is made to suffer.

It is insisted upon by antiquated theologians

and their belated followers that there can be no sound ethical or moral lessons supplied to the young unless they are founded verbally upon the Bible and bolstered up by other religious exercises, which must of necessity prove highly distasteful to many parents, however welcome they may be to others. Every fearless thinker needs to strike out boldly for freedom of conscience, and resent so as to prevent every open and insidious attempt to enforce the fallacy that moral training is dependent in any sense upon theological dogma. In the public schools of Germany, where three distinct kinds of theology are taught by accredited official representatives of the three leading cults-Lutheranism, Catholicism and Judaism—anything but happy results follow from the entrance into secular schools of pas-tor, priest and rabbi. The priest instructed child often says to the Protestant, "You are a heretic," and the Protestant retorts, "You are a Papist," while both varieties of Christians are often ready to rend the Jew with the insane old war cry, "You are a Christ-killer," and possibly once in a while an impetuous Jew re-plies, "You are an idolater." It is not possible to bring children up in public schools in any such manner without fostering a hateful spirit of persecution, which not infrequently blazes forth in disgraceful scenes of outrage, culminating in that hideous atrocity known as anti-Semitic agitation. Ethics do not need to be taught in any sectarian spirit, and, as proof of this, one has only to consider that every re spectable citizen desires his children to be brought up honest, truthful, and considerate of the welfare of their neighbors in all par ticulars.

It is not however in the school so much as in the home that the benign influence of sound moral training is most completely felt, and as many years are often passed at home before even a Kindergarten is entered, the teacher of spiritual science needs to emphasize the importance of the very earliest home influence more than aught beside. It is an undisputed saying that influence is more powerful than either precept or example, and this is by reason of the not always well-digested fact that people are far more powerfully influ-enced by silent mental currents than by all the external methods employed to capture attention and compel regard. The professor ison by flogging, but often can be disciplined already alluded to in this article had so person in no milder way. It is frequently contended feetly gained the respect and confidence of his that horses, dogs and other useful and domesittle son that there were actually no secrets kept by the boy from his father, nor was there ever the slightest absence of respect in the child's demeanor. "Honor thy father and thy mother" is an excellent text for a sermon to children, but when a parents' meeting is in progress the preacher would do well to select such a motto as "Parents, make yourselves honorable in the eyes of your offspring.

We instinctively love the lovable, honor the honorable and esteem the estimable; it needs no force to make us yield obedience where reverential affection reigns supreme. One of the chief defects in modern training is the great lack of sincere esteem felt by juniors for seniors, and the seniors are certainly most at fault or this could not continue. All very young people are hero-worshipers; all love ideal characters in romance or on the stage, and even though their idols are largely built of clay, they go on worshiping them until com pletely disillusionized. It is for parents and teachers to make themselves more nearly ideal and thereby transfer to themselves the doting affection of their children, instead of allowing themselves to appear either as relentless ogres or weakly good-natured incompetents who can, to use a common metaphor, be twisted easily around one's fingers by means of a little coaxing. This is clearly a period of reactionism, and during an interregnum many strange phenomena appear. The child ruling the pa-rent is an unlovely anomaly at all times, but it is an outcome of the too severe restraint im-posed upon childhood in days not very long departed, and it cannot be denied that the wide and rapid spread of common school education has had much to do with the pert insubordination of the fin de siècle enfant terrible.

Mental scientists are called upon to face facts, not to balk them. Evasion is cowardice; we must conquer if we would reign. Punishment is barbaric, though correction is indis-pensable to public and private safety and order. Discipline, a word from the same root as disciple, properly means an educational agent, anything by means of which we gain instruction. It is said that the mother of America's first President was a very strict disciplinarian, but George Washington would never have loved and honored his mother as he undoubtedly did had she been a goold or a virago, nor would he have respected her as he grew to manhood had she been one of those weak nerveless (miscalled nervous) women who shrick at the appearance of a mouse, and demand eau de cologne as an antidote to headache directly there is the least noise in the house, especially in the children's quarter. It sounds brutal to say it, but you cannot love your mother because she is your mother, and you certainly cannot love your father because

Marie Corelli has truly said in her memora ble letter to Cardinal Vaughan called forth by his attack on Prof. St. Geo. Mivart, that the Christ, as represented in the gospels, laid very little stress on physical relationships. Quite true; but in that fact the Roman Catholic devotion to Mary receives no set-back, because a son's regard for a noble mother springs not from the fact of blood relationship, but is an outgrowth of the lovely character of the mother whom he adores. To endorse the ultra Protestant view of some sentences in the gospels would be to sanction and uphold an attitude toward one's mother which deserves anathema, yet Protestants, equally with Catholics, display the noblest affection to their own mothers in many distinguished instances; so do agnostics and all who pay no special heed to any religious text-book or to the declarations of any ecclesi-

astical synod. Nature is stronger than creed in every one of us; our affections cannot tow to the line of any circumscribed theory of affection, for if love be not spontaneous it is artificial; and false love is no love at all, except in hypocritical appearance. Even deference, which falls immeasurably short of warm affection, is impossible without sincere respect, and it is difficult indeed to respect any one because he is in a cer-

THE INCUMBENT GLORIFIES THE OFFICE, NOT THE OFFICE THE INCUMBENT. If parents, teachers, overseers, superintendents of works and all other persons in authority do but make themselves truly honorable, their power and influence will be so deeply and so widely felt that insubordination will be unknown in the next generation. As well might the ancient Canute command the waves of ocean not to wet his royal feet while he remained seated close to the incoming tide as any parent or close to the incoming tide, as any parent or teacher of to day seek to put back the hands on the dial plate of modern progress. Neither children nor employees can ever be made again the submissive and thoroughly subservient sycophants which goody-goody literature informs us they once were and still ought to be; but anarchy is not the only possible outcome of the modern independent spirit, revolutionary though it may appear, for there is steadily and rapidly working a new leaven in the social or ganism, which is surely tending not to a final catastrophe when all order has been overthrown, but to a new perception of order and to a far higher and more intelligent respect for law than was ever known under the old régime. It is impossible to evade the question which confronts religious and secular teachers everywhere alike, viz.: What can be done and what must be done to save the Church from desuctude and the State from anarchy? There can be no piece-meal work which will prove finally effectual; half-way reforms are sure to prove abortive. The issue to be confronted is one of the gravest moment, and it must be faced unflinchingly. Who am I, or who are you, that your or my commands should be blindly obeyed, and ourselves accepted as divinely commis-sioned legislators? Moses could only address the people of ancient Israel effectively when he breathed the majestic, daring words, "These are the commandments of the Eternal." If you analyze the Decalogue you will find that the ten Great Sayings are truly divine precepts, because they embody immortal principles which must guide all noble action. Some people try to keep nine commandments instead of ten, and the one most generally discarded alto gether is the tenth, which is the great meta-physical precept, "Thou shalt not covet any thing that is thy neighbor's." They who say to children, "I will punish you if you transgress my commandment," are only encouraging duplicity in those overwhom they are exercising control. They, on the contrary, who proclaim the Law as from a modern Sinai and exclaim, "God punishes transgressors," are on ground which is absolutely incontestable, provided they make it plain that they mean that God's law is the changeless order of the universe, not the variable caprice of some irritable numan being.

The question of introducing theology into public schools must of necessity engender discord, because there are so many varieties of theological speculation thrust upon the world as infallible revelation. Ethical teaching does not rest on dogmatic theology of any sort, nor does anything that is worthy to be included in the phrase "pure and undefiled religion." Swedenborg's celebrated axiom, "ALL RELIGION HAS RELATION TO LIFE, AND THE LIFE OF RELIGION IS TO DO GOOD," litts religious training entirely out of the theatre of contention by positing it in a realm where creedal tion by positing it in a realm where creedal strife can have no play of action. We are all sufficiently agreed upon cardinal virtues and their contradictory vices to formulate a code of morals acceptable to all lovers of integrity, but the people at large are not agreed as to how these moral principles can best be carried into

practice. No good end can ever be served by getting as far away from our neighbors as possible, and hurling anathemas at practices we rightly discountenance, but which some of our contemporaries may honestly believe to be at least permissible and possibly laudable in certain cases. Corporal chastisement has often been justified on the plea that unless one exhibits force over an unruly child no obedience to reasonable commands can be secured. It is said that monkeys which are supposed to re-semble human beings more closely than any other type of animal, are brought into submistic animals can only be broken in usage, therefore it is argued that brute force is a necessary factor in the work of educating animals. The same fallacious argument is often applied by parents ignorant of a higher law than fear, to the case of unruly children who cannot be "made to mind" unless they are cowed into unwilling obedience at the

point of the rod. If those who arrogate to themselves the hideous task of enslaving their offspring, would but consider a far humaner and wiser course of action, disobedience would not be so rampant as it is to day. Strong willed children are often particularly affectionate; they display in large degree all such heroic virtues as courage, loyalty to friends, and every other excellence associated with a strong, fearless temperament. Concerning such children the proverbial sentence does indeed forcibly apply: "Train up a child in the way he should go and even in old age he will not depart therefrom." In Proverbs we also find the source whence the mutilated adage has been derived, "Spare the rod and spoil the child." There is positively no literature whatsoever that seems totally incapable of perversion to base ends, and certainly the Bible has been disgracefully dealt with in this direction. Without either scholarship or reason a text is entirely wrested from its original meaning, wrenched from all contexts and made to teach any abominable

doctrine its perverter may seek to justify. No texts have fared worse at the hands of mutilators than those just quoted. The word "rod" is used in the twenty-third psalm in connection with "staff." "Thy rod and thy staff they comfort me" is one of the best known passages in the entire Psalter. Does any one associate comfort with a birch rod, a thick stick in the hands of a bully, a cat-o' nine-tails or any other invention of barbarism? Well may civilization bow before the sublime ethics of those sages of the Talmud who poured forth invectives against all who neglected the education of their children, and in that sense neglected to apply the righteous rod of correction; but the rod as anything other than a measuring line was far from the thought of the mild teachers of righteousness, who ever insisted that to train a child in the way he should go was to so instruct him while yet young and pliable, that he might grow up to be a faithful and valuable member of a civil as well as of a religious community. Another point at issue is the bent of an individual child's talent or possibly genius.

We often say in our synthetic statements concerning health and all that mighty word implies, that we may add four other words to form a completed list-one for each of the five fingers of every human hand. Health, Virtue, Happiness, Success and Usefulness are our five universally applied terms, and these glorious blessings can be freely shared by all. Then comes in division of work, or the allotment of special occupations to those specially gifted in various directions. The artisan and the fine artist, the barrister and the baker, the journalist and the jeweler, the hairdresser and the horticulturist, and so on through the entire catalogue of industrialists, can be unitedly healthy, happy, virtuous, successful and use-ful. In the same family five children may be adapted to five distinct kinds of occupation, or, if the family extend to ten, each one of the ten may display some distinct aptitude for a definite sort of work for which none of the brothers or sisters have any marked qualification. With or without phrenological, chiro-logical or astrological aid, a discerning tutor of youth can easily see in what direction the child's inclination is most decidedly turned, and it will be well for all to remember that natural inclinations are not base, nor should be thwarted; only perverted inclinations are vicious, and these need not to be crushed but diverted into righteous channels. To watch a child at play and even when engaged in so-called mischief, is to acquaint one's self with many valuable suggestions which make that child's education far easier than it otherwise

praiseworthy woman—Mrs. Georgina Weldon—devoted her handsome house and considerable income to the work of training orphan children, many of whom she literally picked up in the streets, and so reared them that they be came capable of giving, under her efficient direction, excellent entertainments in a good hall in a good neighborhood. One of Mrs. Well-all they can be completely satisfy the figure of the delivery of a verbal message or the giving of oral treatment, which is also much to be commended.

Education is going on continuously, when we are awake; it is, therefore, of the highest importance that a home's atmosphere should ever be free from all discordant emanations and completely satisfy the figure of the delivery of a verbal message or the giving of oral treatment, which is also much to be commended.

Education is going on continuously, when we are asleep, as well as when we are awake; it is, therefore, of the highest importance that a home's atmosphere should ever be free from the delivery of a verbal message or the giving of oral treatment, which is also much to be commended.

Education is going on continuously, when we are asleep, as well as when we are awake; it is, therefore, of the highest importance that a home's atmosphere should ever be free from the commendation of the highest importance that a home's atmosphere should ever be free from the commendation of the commendation is going on continuously. don's chief measures was to turn the destructive tendencies of children into constructive channels, first allowing them to tear up all the rags and paper they wished to destroy, then teaching them to collect all the scraps which were scattered upon the floor, put them into bags, sew these bags up, and finally use them as oushions, pillows, and other serviceable arti-cles. Such a system, carried out in detail, would soon convert destructive tendencies into reconstructive agencies, and, while permitting the fullest and freest possible play of all natu-ral emotions in the human animal, direct those lower impulses into high and useful channels.

At the expense of frequent repetition of fund amental axioms, the public educator is com-pelled to reiterate with tireless persistency the great central truth on which all true educa tional practice is built, which is none other than the doctrine of the essential goodness of all that enters into the human economy. The prophets whose burning words are a large part of the priceless heritage bequeathed to us from past ages, never whined and whimpered over innate depravity or original human sinfulness. The weak sentimentalism which deplores the badness of the human race is a nerveless substitute for the glowing eloquence of those seers and sages of antiquity who lifted up their voices with strength and cried aloud to a trans gressing people to return to the way of right eousness. Back to your original, oh! ye peo ple; ye must retrace your wandering steps; you have departed from your true self and have perverted your naturally legitimate inclina

Such was the burden of the prophet's message in days of old, and such is the cry of the seers of the present hour. The dogma of human depravity, in which multitudes of children are steeped from infancy, can have but one effect upon the reflecting mind, and that a most disheartening one. False theologies have held before the mental vision of the race a gloomy picture of abject sinfulness, from which there can be no rescue unless supernatural aid intervenes to save man from the inevitable consequences of his naturally fallen state. Can there be a worse picture to hold before a child than "born in sin and shapen in iniquity"? Truly the fifty-third psalm contains the quoted plaint, but if it be a psalm of David, composed after he had committed murder and adultery, it may be fairly regarded rather as a plea of self extenuation than as a doctrine to be universally proclaimed concerning the nature of mankind. Heredity may be mentioned in that psalm, and the folly of a mother before her son's birth may have surrounded the babe while yet in the matrix with tendencies to per nicious courses. Truly it may be said in many instances, that because "sour grapes" have formed the diet of parents prior to the birth of children, those children have early shown that their teeth have been set on edge, to use the expressive Bible metaphor. Oliver Wendell Holmes was not astray when he declared that a century or more before a child's birth, that child's education might commence.

In another lecture we intend to discuss the hereditary question in extenso, but in this discourse we confine our statements to what can be done with the child already born, even though handicapped with adverse hereditary tendencies. It is certainly humane to see in childish peccadillos the upspringing of antenatal seeds of error, rather than to fiercely condemn as deliberate sin every departur made by a child from the strict line of integ rity, but granting that criminal tendencies are diseased tendencies, and that criminology ranks with pathology in the list of sciences, the educator must look below the dark environ-ment of psychic stain and see the real human

being bright and beautiful beneath.

Not only have the excellent women belonging to Jewish Sisterhoods in New York and other great cities found that even in the worst districts of a great metropolis, children can be taken from gutters and brought up as respectable and useful citizens; but the world over is the same blessed fact being revealed to all who approach little ones expecting to find the good within them. What possible benefit can accrue from calling a child "bad," though you may be perfectly justified in speaking of a naughty action. People who set themselves up as Sunday School teachers, or who officiate as Class Leaders in Lyceums, should certainly know enough of Spiritual Science to cause them to desist from calling children names which they would permit no one to apply to them with impunity. Suggestion is far more powerful than any of us know it to be, and this is a truth which all wise doctors are coming rapidly to understand. If I suggest to you that you are bad, I am doing what in me lies to deprave you by giving you a reputation to live down to, whereas when I tell you you are good, I am giving you a reputation to live ap to. I cannot and will not say that a wrong action is right, or that a false statement is true, but I can when officiating as a teacher correct an error most decisively while attributing it to the ignorance, not to the malice of the perpetrator. Why should I preach a golden rule with my tongue and live down to a rotten rule in my conduct with those younger and less well in-structed than myself?

The Golden Rule can be stated in all its fullness in both positive and negative terms. Negatively it reads: Thou shalt not do anything to another which thou art unwilling another should do to you. In that form Confucius taught it to the Chinese Positively stated it must read: Thou shall in all thy dealings with thy neighbors do unto them precisely as thou desirest them to deal with thee. Children can readily be brought up to understand the reasonable equity of so sublime and all inclusive a precept, though they cannot understand the contradictory dogmas which are often forced upon them as necessary to believe. A child's innate sense of justice is so keen that a rigid code of honor is frequently upheld in a nursery or schoolroom by the children themselves without any prompting from their elders. It is to this sense of justice we must appeal if we are ever to see peaceably settled the numerous disturbances which arise first in households and then spread themselves over entire coun-

We speak eloquently at conferences in favor of peace and arbitration on an international scale; we discuss hopefully the ultimate disposition of Alsace and Lorraine in a manner which will finally settle the long-time feud between France and Germany, but too often we totally neglect the first great effective step which needs to be taken to prepare for a universal pacific consummation, viz., the educa-tion of little children in the principle and practice of conciliation and arbitration. No sooner is a child old enough to double up his fists and menace his young companion, than the parent or guardian should step in between the youthful belligerents and call upon them to submit their case to arbitration. The arbitrator in every instance must display strict impartiality, hear both sides fairly, and give a decision the rectitude and reasonableness of which can be made apparent to both.

It will, of course, take far more time, ability and patience to pursue this kind and honorable course than to continue in the old blind alley of punishing and coaxing; but the result will more than repay all the energy expended in the process. Spiritual Science is for the child before it is for the adult, and also for the adult before it can be for the child; by which we mean that if children are to grow up useful, happy men and women, they must be led instead of driven, and, in order to lead them aright, their elders must be instructed in the path of wisdom. There is absolutely no limit to the influence which can be exerted for a child's good by one who loves him truly and whom he loves sincerely in turn.

A complete revolution of the educational system will certainly be one of the crowning glories of the twentieth century, and it is for those who are in the vanguard of reform to start the good ball rolling along its glorious way. Wherever the affections of a child are enlisted, silent mental treatment can be most effectively given, and in the giving of silent tain office or on account of any bond of physical relationship, even the closest. It may be rank heresy in some ears to pen it, but the fact remains that office-holders cannot be long resident and the control of the

urated with all that is pacific and sublime. The easily led child, who quickly falls into temptation and catches whatever may be in the air, is particularly susceptible to psychic influence exerted by the unspoken thought of the parent or friend who stands nearest to that child in sympathy. Let us all remember that far above all overt acts is the mighty influence of spiritual force, which, though unseen, can never be unfelt. We are helping to educate each other continually, by night and by day, and as every thought held concerning another constitutes in some degree a mental treatment. the opportunity is unremittingly offered to every one of us to continually work in active concert with the Eternal Power that ever makes for righteousness.

#### Timely Topics.

BY ALEXANDER WILDER, M. D.

The Medical Sentinel states that there are twice as many persons studying in the so-called schools of mental healing, faith cure, Christian Science, and the like, as in all the medical schools in the country combined.

We can conceive of two reasons for this: One is the "raising of the standard of instruction," as it is called. This consists chiefly in spread ing the medical course over so many years, and in making it so expensive that students of moderate means are, as it is intended, driven from engaging in medical study. The trend of the times is to recruit the medical ranks henceforth from the sons of the rich, and to make it

an aristocracy above the "plain people."

The other reason lies in the medical legislation. Several of the States have statutes making the practice by any of the methods mentioned a penal offense, punishable by fine and imprisonment. Hence, those who desire treatment by these methods—and their number is increasing—must learn to minister to them-selves, or by interchange of good offices, so that the physicians whose services they desire may be able to escape prosecution, which is only persecution. Let the ball roll.

The reports from Morton county, Kansas, to the State Board of Health, show that there has not been a physician within the boundaries of the county for a year, nor a case of sickness requiring the services of a physician. This reminds one of the account given by

the late Mr. Thomas A. Hazard. When at Saratoga many years ago, he overheard a conversation between Dr. John W. Francis of New York, Dr. Abraham Hun of Albany, and a third from Montreal, equally eminent. They were discussing the utility of the practice of medicine. They agreed that in many important cases, physicians had been of vast benefit, but that, as a whole, the people would be in better health and live longer on the average if the practice of medicine did not exist.

What would the Age of Chivalry be if the hroniclers had recorded only the brutality, filthiness and coarseness of their contempora-ries? The wearing of underclothing unwashed till it fell to pieces; the utter lack of soap; the eating with fingers; the drunkenness and foul-mouthedness that drove women from the table at a certain point, and so inaugurated the custom now continued merely as an excuse for a igar.-Ford.

Most people can prove to themselves what they wish to prove. The successful orator is always the man who imposes his frame of mind on his audience. Many of the greatest speakers suggest first.

The late Dr. Oliver Wendell Holmes tells us that when James and Thomas converse there are six talkers. First, James as James thinks he is, and Thomas as Thomas thinks he is. Secondly, James as Thomas thinks him, and Thomas as James thinks him. Finally, there are James and Thomas as they really are.

It is a curious whim, and at times diverting, that men professing the love of learning should take pains to employ a terminology which the common reader or hearer cannot readily understand. They seem to have taken Bunsby for a model, and to esteem a phraseol-ogy with a profundity consisting chiefly in its obscurity and unmeaningness. Acknowledging in words that education is essential to the public safety, they actually, from affectation or some more ignoble motive, seek thus to obstruct the communicating of vital and important knowledge. They cannot be said to emulate the example of the sun, who holds his seat among the brightest stars, but grudges not to bestow his light and warmth upon the humblest one that lives on the earth.

Richard Steele summed up the difference between the Roman Church and the Church of England, that the former was infallible and the latter never wrong.

There is no more terrible ordeal of courage than passive waiting.

I am always doing one and the same thing. I am reading one and the same book. It is an infinite or perpetually continuous book of the world, of life, that no one finishes, and of which the wise can decipher but a few pages. I read it at any page that presents itself, by fits and starts-upside down, no matter how! I never stop. The greater the medley is, the more frequent the interruptions; the more frequent the interruptions, the more persistently I keep on upon this book in which we are always in the middle; but the profit of it all is, that I have read it open in all sorts of different places.—Sainte Beuve.

Culture seems to have enhanced the miseries as well as the delights of the human race. The men who build gorgeous temples never go thither to worship, and the workman who constructs the palace does it for another. The very culture that makes men skilful is attended with conditions that render their talents almost their misfortunes.

New York is full of temptations to those who want to be tempted.

Most persons can die well, but fewer can live

Methinks a certain polygamy with its troubles is the fate of almost all men. They are married to two wives: their genius (a celestial muse) and also to some fair daughter of the earth. Unless these two were fast friends before marriage, and so are afterwards, there will be but little peace in the house.—Letter.

In love and friendship the imagination is as much exercised as the heart, and if either is outraged the other will be estranged. It is commonly the imagination which is wounded first, rather than the heart-it is so much the more sensitive .- Love.

It is bad to be sad; it is good to be glad. When men are nearer to the heart of things. the brighter will ever dawn and sadness will be swallowed up in gladness.-Marion Emterprise.

Ideals are sometimes wild, or too far beyond the real. If the ideal is too far away the real will be deformed. If the purpose is good, the life will likely be contented, peaceful and happy.

For Over Fifty Years

# Children's Spiritualism.

POPPIES.

BY M. A. WHITE.

A little girl and baby brother Went out to walk in summer weather; They strayed into a garden cool, Where gay-colored popples were in bloom.

As they walked the levely garden through, Baby espied a pretty flower; Bright vivid scarlet was it's hue; Baid sister, "I'll pick it, pet, for you."

Placing it in his tiny hand, "Who made it, pet?" she said; The little one, with mien calm and bland, Said "Dod made it; mamma painted it wred."

#### Some Things at Nannie's Spirit-Home.

I thought that perhaps you would like to know about a beautiful Temple that our people have been putting up near where I live. It is a very large structure, and it is all of shining white, except the copings, and these are like pink and blue and colored gems. The white is an emblem of purity, and the lovely colors, of harmony. This is to be a home and school, and in it little children who were waifs on earth will be loved, cared for, and taught. There are crowds and crowds of little people going to the spirit world from earth all the time, who have none of their relations to care for them right, because those folks have be in school themselves somewhere to be taught, and we have to have good men and women to look after the poor little things and make them

The home temple I tell you about is circular in form, and in the middle of it is a lovely park that is very large, and there are fountains and flowers and trees and beautiful walks, and it: is the best kind of a playground and schoolroom too. All of our people who live near there have something to do to make the temple bright and complete, and even the little children take a part in building it, or bringing something to beautify it. Lotela, Spirit Violet, Harebell, Mr. Pierpont and ever so many more good people will have departments there, and give care and instruction to the children that the doctors and messengers bring from the slums of earth.

The home temple will be called "The Temple of Vesta," to mean the Mother of Purity, because Vesta means pure, and the temple will be like a good mother who opens her arms of love to the children to give them training and care and to make them happy. The little ones will be made pure and sweet and good in | be this: When the natural law, that is, God, is such a lovely home, so the name "Temple of Vesta" is over the entrance in golden letters, and the words "Love ye one another" are just below it.

When the poor little waifs first come to our world they are thin and pale, and they shrink from people; but in just the littlest while they grow plump and rosy and pretty, and they feel at home and are not afraid any more, because the air and magnetism and love of the spiritworld make them strong and well and happy, and they are not starved any more, like they used to be.

We have a little Indian baby at our home who is as cute as he can be. He is growing a big boy, because he lives among the flowers and takes life from them and from the good voice within you-the voice of God; only heed greater individuality that, recognized as a people who care for him.

I made a pair of slippers all by myself one day. I had to make the soft stuff-like fine white kid-out of the air and from the lilies. and then think the slippers into shape, and I failed at first, but I got them right at last. When we tell our teacher about any object we have seen, like a shell, or a mineral, or any pretty shaped thing, she tells us to gather material and make a model of that thing, and we must think it out as near right as we can, and then, when we have made it, if it is not correct in color and form and size, she tells us where the blunder is, and we must try again till we get it complete. These are our object lessons.

But it is my time for school, and I must go, so good bye, with lots of love for you all. NANNIE.

An Autumn Bouquet.

BY MRS. M. A. WHITE.

If one can't have roses, why, pick clovers. The thought came into my mind one lovely autumn day. All the summer beauties lay frostbitten and wilted at my feet. But just beyond on the edge of the bank great bunches of pink clover bloomed; they were as fresh and | thought ready to spring out, purify it, and fragrant as in the days of early summer. I give out sweet incense which will permeate plucked them, and putting in a background of the very atmosphere. "It blesseth him that gives and him that takes." wild white aster, pale lemon, vivid scarlet and russet brown peony leaves, I had a bouquet fragrant and elegant. \* 4

I thought while arranging it, Well, we can't all have roses of life, so why not cull the wild flowers by the wayside? The favored iew who get the roses are not endowed by nature to enjoy them any more than the multitude who gather the field flowers. God gave both the same faculties of enjoyment.

How many go through life complaining because they have not riches. Why, one can be happy and enjoy oneself just as much with ten dollars as with ten thousand. You say, "Impossible!" I claim one can imagine one is rich with the ten dollars, and enjoy it, too, in numerous ways. For instance, I go to a large store; I see an article marked so much; I say, I can buy it, but is it really necessary? no, it is not. After looking and enjoying (for what woman lives who does not enjoy shopping) I go to other parts of the store, buying that which is absolutely necessary.

I return home with part of my ten and my purchases, contented and happy. We will call it the clovers. The favored gatherer of roses will take a hundred dollars, order the carriage, go into the store I gathered my clovers. She looks around; discontent and dissatisfaction show plainly on her face. Calling the clerk's attention to a costly vase, she asks if that is the best he has of the kind? Receiving

an affirmative answer she orders it home. Thus she goes through the store. She im agines a flaw in everything she buys. Arriving home, cross and tired, she wonders what she bought all these roses for, as she has beauty and did not need them. She has so many beautiful things, she is surfeited.

Of course this does not apply to all who enjoy riches. But we all have relatives and friends of whom it is a true picture. The rich do not enjoy life as the poor do. The feast not clogged or pampered. The rich neighbor we live throughout the countless ages o' eterdoes not enjoy the feast, because he has it so inity.—Eugene V. Brewster in Brooklyn Eagle.

often; the keen appetite is lacking; the deliclous flavor is wanting. So, I claim, the poor enjoy everything in life more than the very

The deprivation of luxuries make them doubly enjoyable when obtained. God means that all should cultivate a happy disposition and be contented with their lot in life. So dear reader, let us up pick the pretty clovers and be content. Remember the bee gathers as sweet honey from the simple clover as from the beautiful rose.

The busy bee, o'er pinkest clover hung, And gathered honey-in rays of golden sun. Medford, Mass.

#### Forget Self.

How the Power of God Within Us May be Felt.

There is so much (?) being said just now about God that I, too, have humbly sat down to find out how much I (do not) know of God. These were my thoughts:

Is there a God, and if so, who, what and where is he? These are questions that all the thought and research of the ages have failed to satisfactorily answer. While it is true that there are many who believe that because it is said that God created man after his own image, God must be a person, yet it is never-theless the consensus of the best opinion that if there be a God, he must be a Spirit. That there is some unseen force, some inscrutable power, some immutable law, some all acting thing, principle, law or person that controls all matter and shapes the destiny of the universe, must be conceded; and while some call it nature, some life, some principle, let us call it God and deal with it by that name. Let us for the present accept the following definition of God: "God; the great I Am; All-knowing, All-seeing; All-acting; All-loving; All-wise and Eternal; Principle; Mind; Soul; Spirit; Light; Truth; Life; Substance."

Now, if these are the qualities, characteristics and functions of God; then God must be

tics and functions of God, then God must be the law or principle that controls and governs all matter in the universe. This law or principle called God is now everywhere, must always have been everywhere, and must always be everywhere. God being everywhere, he must be within us; and if God is within us and is allpowerful, then if we secure control of the God within us, or, rather, permit God to secure control of us, we, through this agency, must be all powerful also. God having created every-thing, he must have created us; he is the inventor, we the inventions. Each and every person is a conception of God, and by "person" I mean the ego, the personality, the individuality. Just as the same law of life governs the little accrn that springs up into the mighty oak, and the speck of seed from which evolves the stately plant or the beautiful flower, so are we all governed by that same great law or principle, which is God. Now if we are of God, and God is all-wise and all-good, how may it be explained that we err and sin and are so imperfect? for God cannot err being all-wise, nor can he sin being all-good, nor can he be imperfect as we all are. The answer would seem to transgressed, then follows the conditions which we call sin, error and imperfections. When we tread on a growing plant we transgress the natural law and the plant dies; when we do not properly feed or clothe our bodies, we transgress the natural law and suffer ill health: when we act selfishly we transgress the natural law, and sin, and this carries with it its punish-

When we have studied and learned the nat-ural law, we will have learned of God; and until we thoroughly understand God we will continue to suffer ill-health, unhappiness and discontent. In that degree that we know God, in that proportion shall we become perfect. God is the fuel and fire, we the engine and machinery-all are unlimited in scope and power. Just so much as we make use of the fuel, just so great will be our power. Yes, "the kingdom of God is within you." Only listen to the silent the promptings of the soul—the promptings of God; only be guided by the hand of conscience—the hand of God; let thy actions be in complete harmony with the silent, urging, guiding power within you, and thou shalt move the world! And how are we to do this? Is there any code or set of rules that will enable us to find this hidden, latent, silent power within us? Yes, there is: there is just one, and only one thing, that we must do in order to discover and feel it, and that is, forget self! "Give up thy life if thou wouldst live," that is the key that unlocks the vaults wherein is concealed the power that will move the world. Adam is not the father of the world's sin and suffering-not Adam, but selfishness.

When one begins to forget self and live for others, then do the silent whispers of God become coherent. But selfishness, as mighty as he has been in causing all the pain and suffering of the world, is a base and shameless coward, who will flee in the presence of truth just as darkness will vanish at the approach of light. There is a law of reciprocity which makes it inevitable that every charity and every selfish act, every kindness and every mean thought or deed, will sooner or later return to reward the giver twofold in the kind that is given. Not only this, for just as a stone cast into a lake will cause first a ripple, then a series of ripples that will finally extend from shore to shore on every side; so will kindness spread through the lives of the giver and the receiver, penetrating to the dark recesses of the heart, where crouches perhaps an evil

An evil thought, word or deed is a contagious poison that flies with invisible wings to wreck its vengeance on others after first leaving its vile imprint on the features, face and form of its creator; a good thought, word or deed is an healing balm, a soothing, ennobling virtue, also contagious, that first blesseth its creator and then goes out into the world on its God-given message of love, peace and happi The former shuts God out, or rather de nies him recognition; the latter lets God in, and gives recognition, admission, acknowledge ment and realization of his presence. Happiness, "what all the world's a-seeking," will come only in this way, and in this way only will we become "in tune with the Infinite." A glad good morning, a kindly smile, an encouraging look, a friendly act, an helping hand is simply giving recognition to God, and making room for the inflow. And when we so recognize the God within us, what untold miracles, what sublime happiness, what sweet rest and peace would evolve from the simple

forgetting of selt! Is not the life of Jesus Christ an example of this? Who knows but that he spent the fifteen or eighteen recordless years of his life in seclusion, studying God and learning how to live for others, unmindful of self? Who knows but that the wonders recorded in the scriptures were made possible to him through this principle? Did he not go out into the world carrying with him a flood of sunshine? Did not his God-likeness, his God ness, permeate the very atmosphere? Did not his presence soothe, his touch heal? It is even said that he raised the dead, and he was no more divine than we, in my opinion, and he never even claimed that he was. His confidence, his faith in himself, that is, in the God within himself, was supreme; but at the last minute it desert him (and who dare presume the result had it not?) and that awful, pitiful cry, "O, God, why hast thou forsaken me?" has gone ringing down through the ages drawing men's hearts to the blessed philosophy and wisdom of the sufferer. All things are possible to God, all things are possible to us. Our lives here and hereafter are what we make them. Eventually we shall be like God, which is perfection. It may be in this world, it may be in the next, or in the next to the next; but in the evolution of things, in the various stages that comes at Thanksgiving and Christmas to of progression through which our souls have the poor is delicious, because the appetite is attain perfection and in this condition shall

#### Influence of Imagination Upon Health.

Thoughts, like the pollen of flowers, leave one brain and fasten to another."

The following story, which is going the round of the papers, will be found both interesting and instructive, as it shows the power of thought in changing, for better or worse, the forces which operate in our physical vehicles:

A young civilian in this country, feeling fagged from the excessive heat and from long hours of work, consulted the doctor. The doctor looked him over, sounded his heart and lungs, and then said gravely: "I will write you to morrow." The next day the young man received a letter telling him that his left lung was gone and his heart seriously affected, and advising him to look out the heart seriously affected, and advising him to leave the line is advisating his heart. vising him to lose no time in adjusting his business affairs. "Of course, you may live for weeks," the letter said, "but you had best not have important matters undecided." Naturally the young official was dismayed by so dark a progness—nothing less than a death-warrant. Within twenty-four hours he was having difficulty with his respiration, and was seized with an acute pain in the region of the heart. He took to his bed with the feeling that he should never arise from it. During the night he became so much worse that his servant sent for the doctor.

the doctor.

"What on earth have you been doing to yourself?" demanded the doctor. "There were no indications of this sort when I saw you yesterday." "I, is my heart. I suppose," wearily answered the patient. "Your heart?" repeated the doctor. "Your heart was all right yesterday." "My lungs, then?" "What is the matter with you, man? You do n't seem to have been drinking." "Your letter," gasped the patient. "You said I had only a few weeks to live." "Are you orazy?" said the doctor. "I wrote you to take a few weeks' vacation in the hills, and you would be all right." For reply the patient drew the letter right." For reply the patient drew the letter from under the bedolothes, and gave it to the doctor. "Heavens!" cried that gentleman, as he glanced at it; "this was meant for another man. My assistant misplaced the letters." The young man at once sat up in bed and made a rapid recovery. And what of the patient for whom the direful prognosis was intended? Delighted with the report that a sojourn in the hills would set him right, he started at once, and five years later was alive and in fair health.—The Theosophist.

#### Sympathy.

BY S. B.

Out of the region where the philosophers find their philosophy, and the scientists their secrets from which is woven the wondrous fabric of fact, we find the essence of life in its vitalized state, just budding into the different senses, that in a formed stage become conver sant with the more advanced planes of life.

These senses, numbering a hundred and one, are thrown out from the spiritual and mental like the small shoots of a plant, and growing in proportion to their adaption to the food found in their immediate locality. We find amidst these psychic forces of mankind the one most essential factor to the growth of that bet-ter self, the soul, languishing innate and dormant, unable to progress with the numerous other senses because of that great shadow, self-

hypocrisy. There is no faculty so acutely keen as sympathy; none more refined or far reaching. Seeking out the starving forces, it applies its heal ing balm quietly, without even the knowledge of their bleeding state. Sympathy creeps from one soul to another, or on the great cable es-tablished across the world of matter through the ocean of electricity it answers the cry of

the wounded heart a great many miles distant. Sympathy is the staff of life and the one least cultivated. Its healing properties are numerous, its strength prodigious, and its truth serene and unrufiled breeds chastity and love, giving to each a full share of the personality of the sympathizer. It forms for each force a power in the world of thought, aids in ev olution.

Sympathy is unlimited, its resources vast, and its pastures green with the fragrant clover of human kindness; it feeds the flock of starving human souls who crowd there from both planes of formed and unformed life. Each soul throws out from its centre a ray of unlimited sympathy that, if cultivated, will in time permeate every individuality with the subtile warmth of its light.

It needs the support of the mental and a cooperation of a congenial relationship to aid its development.

When these are forthcoming, sympathy crowns all with the crown of spiritual development and the broadening area of intelligent understanding.

Out of rock-bound path of mystery Comes the mortal cry,
"O spirit, hidden, in sympathy
I bid thee earthward fly." Linn Creek, Mo.

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est to our readers. In his preface he says:

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Postage paid by Publishers.

Harrison D. Barrett......President. Frederic G. Tuttle ..... Treas, and Bus. Man. Harrison D. Barrett..... Editor-in-Chief. Marguerite C. Barrett ..... Assistant Editor.

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## Qui?

Life is said by many of earth's wisest sons to be only that which each mortal makes it. If this be true, then the larger and fuller the ac tivities of man in the mental, moral and physical realms of being, the more truly is he living and making something of worth to himself out of that living. The idea that it will be all the same one hundred years hence to each and every man, no matter what he does, is wholly erroneous. That mortal who makes no effort to keep step with the onward push of events, even though he may be possessed of a fair degree of health, is really mentally and spiritually dead. Foss, the gifted modern poet, says:

#### "If you find a man who 's satisfied, You find a man that's dead."

This couplet exactly describes the condition of the man who claims, with self-assertive satisfaction, "It will be all the same a hundred vears hence."

Unfortunately for him, and for all of his class, he will exist even after the lapse of a century. Existence is a part of Infinity; hence is infinite in duration, even as is Infinite Life, from whence all existence is derived. Man, therefore, by using or by neglecting to use his present opportunities, advances or retards his existence in days that are to come. If there delibly stamped upon the pages of memory, if the unripened fruits of aspiration and ambition were lost as they are destroyed by the comes from within. frosts of adversity, then indeed might it be claimed that it would not matter what one did to day so far as his standing one hundred years to come is involved. But, fortunately for himfrom the effects of his own causes. His life endures forever, and he must meet the consequences sometime, somehow, and in some

way. If he would have everything the same with to do to day in order that he may make it so. He cannot exclaim, "Eat, drink and be merry, brought face to face with himself many times has lost through the wanton neglect of golden loved ones. opportunities. He will be compelled to read in detail the completed record of his earthly pilgrimage; he will be confronted by his every created thought: he will see hanging upon his soul-tree the fruits of aspiration and ambition that fell to earth in an unripe state. He will then realize in full the stupendous fact that he did not do his best to make a clean and perfect record of his intents and purposes while in mortal form; that he failed to turn from the tect the tree of mortal existence as he should, in order that its fruit might ripen well and be

on earth may be made the means of soul their acceptation of the leadership of the soul. | slope, table refuse, sour milk, etc., should be growth and intellectual advancement for all The purpose of Spiritualism is and ever has thrown out beside the kitchen and dining room time to come. Inertia is the gospel of death; been to make its votaries realize that they are doors to attract the files whose very presence activity means life to the body, the spirit and immortal beings now as much as they ever will indicates that something is wrong with the atthe soul. He who prefers to drift idly with be, and that they must allow their souls to mosphere. the tide of events, who makes no effort to use | dominate their thought-lives in all essential the oars of enterprise that intelligence has things. In short, the purpose of Spiritualism placed in his hands, will find a wooful destiny is to spiritualize mankind, hence man must awaiting him as he journeys over the century concerning which he spoke so flippantly. Every wasted moment, every neglected opportunity, every shirked responsibility, every failure to do his best, will be placed before his startled soul-gaze as haunting spectres of what he might have been. He will find himself face to face with himself. Well may man shrink and tremble when he looks upon the counterpart of himself and sees himself as he really is. The lazy man will perceive that there is something more than physical ease, or quiet repose. to be sought in earth-life. The selfish man will find that others are of equal value with himself, and that no one man in the world of soul-realities has the right of primogeniture over another. So will each defective class find itself mirrored as it really is, and be shown the possibilities of earth-existence, when the veil is lifted, and soul is face to face with soul,

What is to be the destiny of those who failed to make life on earth all it should have been, is a matter of no little moment to all sentient beings. Are they to continue in a state of non activity, or will they be awakened to a realization of their own inherent soul possibilities? Will they remain in a purgatorial state until they have redeemed their past misapplications of energy, or will they retrogress until they reach the state of the monad of intelligence, then to be absorbed into the Lake of Infinite Life, and once more propelled into mortal expression to work out the Karma that is theirs? One thing is certain—they will soon become conscious of the fact that inactivity cannot long obtain, hence progression or retrogression must needs be their state. Purgatory will be theirs so long as it is required to awaken them to a sense of their own necessi ties, after which they will elect which road they are to take. Some may follow the line of least resistance, and take the road that requires no mental or spiritual action on their own parts. If they do, their goal is the state of the monad, and their destiny is absorption into the ocean of life from which they were drawn. Those Christians who follow the lead ership of their ministers, their lawyers, their doctors, their social magnates, have simply chosen the line of least resistance by permitting some one else to do their thinking for them, that they may inertly drift on with the tide.

All such will have to pay the penalty of their neglected opportunities to the uttermost farthing. They will find that Justice is never satisfied with the sacrifice of some one else for their mistakes. They will go backward in the scale of being until their Higher-Selves recall them as monads, to be once more sent forth to find progression's upward road. All possible experiences must be theirs ere they can attain unto the heights of wisdom. How many times they must assay the journey will depend upon the closeness of their touch with the Soul-Selves that send them forth, Ultimately, however, through self-exertion, through unselfish effort, they place the Soul at the wheel of the life-ship, as the only pilot in whose hands the precious cargo of existence is really safe. Their misused moments, years and centuries can only be reclaimed by the suffering that comes from violated law. If mortals would avoid the pain and suffering attendant upon the application of expiation's law, they must grow wise and good in soul by using every moment to some advantage for the good of those who need aid, and for their own advancement in love of the good, the true and the beautiful. When they do this, they will be of service now, and will make the achievements of those who live one hundred years hence of far greater worth to mankind. Men live for Eternity. not for Time, hence it does matter how they spend the fleeting moments of to day, if they would produce the right effects one hundred years hence.

#### Spirituality.

The power and purpose of Spiritualism are revealed in the lives and characters of those who have accepted its teachings. If men and women are not made better by its demonstrations of fact, then they owe it to themselves to let it alone. If they seek it for idle amusement, as the curiosity of the hour, then they are not advice, or conform to the rules they prescribe. mentally qualified to appreciate its true mean- | Vaccination for smallpox, diphtheria, coning, and should be urged to turn their attention in other directions. Spirituality comes from other sources than mere professions of be an accompanying change for the better in value as a moral force in society. Spirituality comes from the soul, and does not depend upon extraneous phenomena for its immediate oriwere no records kept, if thoughts were not in- | gin. Phenomena may awaken it to outward possibilities, but it nevertheless is a fact that all improvement, mental, moral and spiritual,

the forces that challenge and arrest attention, which, when properly directed, never fail to lead man to the richly laden granaries of spir | vast majority of instances these health (?) self and for his fellowmen, he cannot escape | itual truth. To be a Spiritualist, man must be | boards have been more concerned with the spiritual; to be spiritual, man must live from within, obedient to the commands of the soul. So long as the attractions of society, the blan | themselves treated with no little coolness when dishments of wealth and material pleasures they begin to pry into the private affairs of dominate him, just so long will be be unable to their immediate neighbors. Not wishing to himself one century to come, then he has work appreciate Spiritualism in its best sense. In lose their official positions, they offtimes qui stead of forcing our spirit-friends to deal with etly shut their eyes to conditions that ought to the trivialities of material things, their coun- be removed for the good of the individuals infor to day we live and to morrow we die," as | sel should be sought for the purpose of gaining | volved, as well as of the community at large so many mortals are prope to do, and settle the more light upon the subject of soul-growth. If an epidemic appears suddenly, they may question of his every day duties. He will be Spirits are not so much concerned with the question whether their friends on earth should during the passage of a century, and will be eat duck, beef or chicken for dinner, as they permitted to see just what he has made of his are with the work of adding to the sum total of earth-life, and forced to realize how much be the mental, moral and spiritual wealth of their

Spirits are neither omnipotent nor omthey are disenthralled of their fleshly bodies, upon spiritual things, but it is far more to the credit of every man or woman to determine. by the wise use of will-power, just what the physical body shall or shall not do. If mortals

permit the influences of the soul to throw around him the X-ray of spiritual truth, through which he may be led to find the source of spirituality and truly know himself.

#### Haunted Houses.

"All the houses where men have lived and died are haunted houses," says Longfellow. The gifted poet did not mean haunted by baleful influences, but by the spirit presences of monopoly. It costs no more to keep the pigs those who had dwelt beneath the roofs of the and hens in their proper places than it does to homes of which he was speaking. A house that has served as the dwelling place of mortals for a full century cannot be otherwise little to the value of his possessions, to keep all than haunted. This is especially true if only refuse out of sight, and to see that the same is the descendants of the one who built it have dwelt within its walls. There are memories | far more for humanity if they were to cease associated with it that serve to recall the spirit | their efforts to compel people to support them. forms of all its inmates, on special occasions, to and devote themselves to the work of urging its fireside hearth. Some there are, indeed, who cannot break away from the influences that bind them to their earth-homes, hence re- tion in sanitation and less drugs-more real main in darkness until some good friend aids liberty of enlightenment and less dependence them to escape from prison. Others are held | upon the dictum of those who assume to be the to their old homes by the very tenderness arbiters of human destiny. When doctors' of the memories they have of what transpired | laws are abolished, and health-education subthere when they were in the form.

Psychics have intuitively sensed the influences connected with buildings, even as they do the presence of excarnate spirits. A sensi- The Maine State Spiritualist Assotive endowed with the power of clairvoyance will ex:laim "This house is haunted," upon entering an old dwelling. Of a truth he speaks wiser than he knows in giving utterance to those words. He sees the spirit forms flitting gor, Oct. 6.7. The officers are planning to to and fro, passing silently through the various rooms of the house, and thinks only of the in. gathering of Spiritualists that ever convened fluence of those spirits upon himself. He sel dom thinks to determine the cause of their duced rates will be obtained on all railroads being there so constantly. It is better by far | for the days of the Convention, either one fare for the excarnate spirits and for the inmates of for the round trip, or one and one-third fare the home in mortal form that there should be according to the number in attendance. Hotel a mutual understanding between them. Too and boarding house rates will be very reasonoften the invisibles so work upon the sensitive | able, hence the matter of expense is reduced to natures of some of the inmates as to lead to unpleasant results. It is not too much to say An excellent musical program is being prethat disease might be transmitted in this way pared, while the speakers and mediums will

from generation to generation. If household ghosts are to be effectively laid, then no home should be occupied unchanged save that of ill-health, why every Spiritualist longer than one generation in time. It would in Maine should not attend the Convention. even be better to build anew when the younger | The trip will not be an expensive one, and the element takes the reins of power. In any enjoyment derived from the meetings will be event, complete renovation is as essential to worth many times the cost. We hope the spiritual health as cleanliness of person in readers of THE BANNER in the State of Maine and about the house is to physical health, will one and all attend the Bangor Convention. Old houses are about as perfect transmitters of so-called hereditary diseases in families as tion there are many opportunities for good." is the lightning-rod of electricity. In order to | Join the State Association, and see if our words change the current, there must be a change of | are not founded in fact. the causes. It is interesting to a thoughtful clairvoyant to watch the gliding phantom forms within the walls of an old house. From the Puritan ancestor down to the recentlydeparted babe, he can see the line of connection and frequently ascertain what they want. Some are agitated because of the changes time has wrought, and are longing for the restoration of things as they knew them. Others are grieved over their departure from earth ere they had completed their work, while many were simply on a visit to their old home. If they could be questioned, and reciprocal rela tions established, no doubt the majority of these visitations could be made profitable. Misapprehension and fear, however, too frequently exert a baneful influence upon mortals and help to perpetuate many physical ills. To make haunted houses of service spiritually is the mission of earth's psychics. Mortals can only learn by experience, and experience can only be gained by endeavor. If every man would but endeavor to know himself as a Soulbeing, the lessons of houses, lives and events would soon be revealed to all.

#### Sanitation.

So much is being said upon the subject of sanitation, it may not be amiss for a few words on the same subject in these columns. Physi cians are always very anxious about the health of the "dear people," and are constantly suggesting certain restrictions by means of which the people will be compelled to follow their sumption and other diseases is urged by tongue and pen, and pitilessly enforced by law. De spite the law and the theories of the doctors, disbelief in spiritualistic phenomena. There must | eases of all kinds continue to flourish, and the people are compelled to submit to the edicts of the lives of all who claim to be Spiritualists ere | their medical masters in order to keep themthe outside world can judge impartially its selves sick for their doctors' especial benefit. The physicians are ever urging sanitary reform, and begin at the top of the tree to remove the Upas of which they complain.

They suggest restrictive medical legislation, and urge their claims with such vehemence and pertinacity upon State Legislatures as to succeed in obtaining a monopoly of the right Phenomena should therefore be cherished as to treat the sick. Boards of health are created ostensibly to inquire into the sanitary conditions of their respective communities. In a enforcement of the medical laws than they have with the causes of disease. They find have a spasm of reform pass over them, only to relapse into their former innocuous activity.

If men and women would conserve health conditions, they must engage in educational work on all occasions. Boards of health will shut their eyes to the nuisances of piggeries, slaughter houses and the like so long as the niscient. Many of them have broader visions people fail to interest themselves in the work than the people of earth, from the fact that of reform. Typhoid fever and other decimating diseases will flourish so long as the atmosand possessed of those that are less opaque. | phere and drinking water of communities are They can, therefore, give beneficial advice polluted by carrion and generated poisons. The scourge of New England, consumption, will continue to slay its thousands so long as men and women submit to tyrannical attempts to legislate it out of their blood. Consumption thoughts of ill affoat in the psychic ether would be benefited by Spiritualism, they must may be hereditary, but we venture to assert around him; that he did not nourish and pro- live the life of the soul, and through its activi- that there would be fewer cases by far if New ties reveal to the world its beneficent influence | England homes were properly ventilated, and upon them. The power of Spiritualism to out door and in door cleanliness were insisted make them broad and tolerant in their views, | upon at all seasons of the year. In farming | is good and true. Out of Truth and Goodness It behooves all men to utilize every passing just in their judgments and appreciative in communities, there is no excuse for breathing comes the Beautiful, which ever seeks to adorn

Hens are permitted to wander at will over

the lawn, while heaps of rubbish, and decaying vegetables are left to contribute their full quotas to the work of breeding disease. If boards of health would really serve the people, they should set to work to secure the removal of all offal, garbage, and other diseaseproducing causes from the premises of every oltizen. Each householder, be he a farmer or a mechanic, should be taught that health can best be sustained by the application of the law of cleanliness, rather than that of medical permit them to roam at will over the farm. It is far more to one's credit, and adds not a effectively destroyed. The doctors would do the gospel of cleanliness upon the communities where they reside. People need more educastituted, we shall have the best kind of sanitation that can be found on earth.

# ciation.

The Spiritualists of Maine will hold their fourth annual convention in City Hall, Banmake it the most attractive and successful in the Pine Tree State. It is probable that rethe minimum for all who attend the meeting. rank with the best among the Spiritual ists of the nation. There is no valid reason, "In union there is strength, and in coopera-

#### The N. S. A.

Many queries are afloat with regard to the suggestion of making the sessions of the National Conventions biennial instead of annual, as they are now. There are good arguments on both sides of the question, and we feel that the delegates to the Cleveland convention will ner. The proposition to make any person who after. will pay one hundred dollars into the treasury of the N. S. A., a life member of that organization with the right to vote upon all questions, is of far greater importance than biennial conventions. Life memberthip, for a money consideration no matter how large it may be, is open to those who wish to discuss this question pro and con.

#### The Minnesota Convention.

Our Minnesota brethren should not forget their third annual State Convention to be held in the Unitarian Church in Minneapolis Sept. 7, 8, 9. It will be a very interesting gathering, and will present many matters of vital importance to the people in attendance. The platform attractions are many, and include the leading lights in Spiritualism. No Minnesota Spiritualist should fail to attend this great convention. He will regain in mental and spiritual power many times the expense to which he will be put to attend this splendid meeting. Minneapolis ought to be filled with the happiest citizens of the "North Star State" throughout the convention.

Hon. John Hooker of Hartford, Ct., has given the reading public a work of rare merit in his charming "Reminiscences." His references to Spiritualism are of exceptional interest to Spiritualists, for he does not hesitate to give credit where credit is due, and relates his experiences without fear or favor. The book deserves a large sale, and should be in the library of every progressive thinker. Orders may be sent to this office for copies of his excellent work. Price, \$1.50. Judge Hooker is the husband of Mrs. Isabella Beecher-Hooker, the well known reformer and advocate of the higher Spiritualism of the age.

We ask all Spiritualists to so broaden their views of life that they will be able to recognize the right of an honest difference of opinion between friends on the great questions of the day. No Spiritualist can afford to be a bigot for his own soul's sake. In politics, religion and social life, each individual owes it to himself to be true to his convictions of right and justice. He who condemns his neighbor because he is a Republican, a Spiritualist or a reformer, is as intolerant as were Alvah and Torquemada in their palmiest days.

The gospel of Kindness should be proclaimed by men and women of intrepid souls throughout the world. It means "On earth Peace, good will to men," and should be impressed upon every life. There can never be too much love in the world, and the application of kindness always calls love into existence. Hence kindness is preferable to anger, and love is to be desired above all things else.

The people of the United States have never yet petitioned for protection from quack doctors. In every instance the physicians of the old schools have been the petitioners for this kind of class legislation. They pretended to be anxious about the welfare of the people, but their anxiety never went beyond their own pecuniary interests.

That woman is richest who strives to make the soul the reflector only of that which moment both in thought and action, that life perceptions, can only be revealed through vitiated air, nor is there any valid reason why the soul with the wondrous garlands of love.

Read the notice of J. B. Hatch, Jr., in another volumn, with regard to the grand exoursion to the Cleveland, O., Convention, Oct. 16, 17, 18, 19, and then write him for particulars. One thousand New England Spiritualists ought to attend the Cleveland Convention. Now is the time to plan the trips. If you join Mr. Hatch's party you will have a good time, and will never regret your outlay.

Man should ever seek wisdom to create. strength to sustain and beauty to adorn the temple of his soul, within which he really dwells. This he can only do through spiritualizing every fibre of his being by the all-pervading light of Truth.

The purpose of life is action—the aim of life is perfection. Let every action be so conceived in love that perfection of being may come toward rather than recede from thee, O man, if thou wouldst be truly happy and soulfully blessed.

Man never is, but always to be blessed," some one has said. Spiritualism affirms and proves that man can and will be blessed, if he will but live right and do right. When he permits his soul to guide, guard and counsel him, his life will be one continuous blessing to himself and to all with whom he associates.

"God's finger touched him, and he slept." affirms a writer. "The Angel of Life called him, and he awoke," says Spiritualism. The soul lives forever, and can always be trusted to enlighten its child when given the opportunity to do so. The Soul-Self of man ever calls him up higher, and makes him conscious of his own Godhood.

The woman who seeks to do right and faithfully endeavors to make others happy is a greater benefactor to the race than all of the military heroes of the ages, combined with all theological divines, ever have been or ever could be. Right makes might, and happiness adds to the world's store of soul beauty.

Love is the heaven-sent messenger of Peace to remove from man's mind the disturbing influence of Distrust and Doubt. She banishes Hate by her sunny smile, and turns Suspicion into Trust by the influence of her truthful thought.

Infinite Life fills all the Universe with light and love. Man, as the child of the Infinnite, should fill his soul with sufficient light to enable him to perceive truth, and with sufficient love to so relate himself to his fellows that he can live with them in peace throughout all time.

The Future is learned only by those who wisely live the Present, guided by the lamp of experience that the past has placed in their hands. So live then, O mortals, that every moment may be filled with the creation of a noble thought, or the outworking of a noble

That man is most blessed by Spiritualism who seeks to become worthy to associate with angels through the purification of his own nature, rather than by endeavoring to drag the angels down to do his work for him.

Make thy thoughts pure and thy words true, and thy life noble, if thou wouldst be deal with the matter in a statesmanlike man- happy on earth, and at peace with thyself here-

#### A Testimonial to Hudson Tuttle from Charles Dawbarn.

I have just finished reading Hudson Tuttle's 'Arcana of Spiritualism," out of print for thoroughly undemocratic. Our columns are many years, but now somewhat infused with thoughts and opinions nearer to date, and reprinted for the benefit of the modern student of Spiritualism. I may claim to have read every word of it, for I have read it aloud page by page, and evening after evening, to a little home gathering of critics and students.

Its author was born into a useful mediumship, and has lived a life worthy of his manhood. He has not turned aside in almost half a century, during which he has been the mouthpiece of intelligences representing the highwater mark of spirit return and honest mediumship.

The "Arcana of Spiritualism" should not only be on his shelves, but carefully studied by every thinker who would probe the facts and fancies interwoven in modern revelation through inspired mortals. The author gives full value for the dollar and a half, which sent to him at Berlin Heights. Ohio, will, by return mail, bring back the book.

Of course, there is much to be written and said after the utmost has been told through any one mind, and some of us are striving to make yet further advance. But even to such the book furnishes a solid foothold for reference, study and instruction.

I take this opportunity to personally thank Mr. Tuttle for both his teachings and example through so many years of unselfish, and generally unremunerated, labor for spirits and mortals. Sometimes he and I do not look even at an acknowledged truth from the same standpoint; and I fear I have often grieved and wearied his noble soul by my habit of groping in the dark corners of modern revelations and routing out unnoticed facts. But, all the same, I feel sure he knows and understands my per soual appreciation of both his manhood and his mediumship. It is in that spirit I invite the reader to make an early purchase of this very useful work, which, in its author's opinion, is the culminating effort of his life. San Leandro, Cal.

Holding himself as a servant of humanity, and his powers as held in trust for the common good, man will seek opportunities of active personal service. He will take part in such social and political movements as his best judgment approves, testing each by love and justice, those being the two great aspects of Brotherhood in practice. He will be careful that his life is not a burden on others, but will faithfully render back in work all that he takes for support. He will, as far as possible in our complex system, avoid making himself partner in oppression or injustice, and will try and understand his relations with those of his Brothers who provide by their labor any of the means of his subsistence. In choosing his line of service he will have regard to his capacity, his knowledge, and his opportunities, and will work in public movements, in private benevolesce, with pen, or tongue, or hand, according to his powers. One good rule he may follow: never to give up any kind of social service. unless it be to take up some heavier task; the ordinary work of political or social reform, or of philanthropy, should only be renounced in favor of some more tollsome and imperative duty, not in favor of ease and selfish pursuits .-

Continued from First Page. These people resemble in physique our Amerigan Indians, they are lithe and well proportioned, but their features are more regular and handsome, the expression is intelligent. Female beauty exists and is appreciated; the women have large, lustrous dark eyes, long, wavy black tresses and remarkably small hands and feet. Their complexion is dark olive, not unlike that of the Cubans. The men go about naked save a coat of some colored oil, as thick as paint, with which they anoint the body to protect it from the bite of insects. The women's sole habiliment is a loin cloth woven from strips of tender bark. Their morals are not any more loose for this apparent lack of modesty, and their conventional notion of de-cency takes a different direction. To eat in the presence of others is deemed most improper and indecent. Von den Steinen, who had scandalized them in his ignorance of their table ethics, suggests that this custom of every one taking his or her portion to a secluded spot, may have originated at some distant time when food being scarce, he who secured a toothsome morsel hid away to eat it for fear some hungry companion would grab it.

They live in houses, of primitive architecture, but comfortable. The house, furniture, tools and weapons are personal property; the territory occupied by the tribe is the collective property of the tribe. The men hunt and fish, the women cultivate the soil. The men manufacture the toois, implements and weap ons, principally of the bones of animals they slay and of fishbones. The women manufacture the pottery, an art in which they have reached a rare degree of excellence. They give the form of animals or birds to their earthenware, the specimens being true to life and of graceful modeling. The husband dresses and roasts the animal he has killed and brought home, but it is the wife who cooks the corn and other vegetables and prepares the cassava. The doctor does not mention their having do-

The crops they raise are of easy cultivation; corn, manioc (the root which is ground and made into cassava bread) sweet potatoes, beans and varieties of the gourd family. The woman's duties are, in reality, not harder than her hu band's; she looks after the home, and her work in the fields is far lighter than that of the peasant women in some parts of civilized Europe, where they are made regular beasts of burden. The husband gives most of his time to hunting and fishing, not for the pleasure of it, but because, in addition to the food they provide, it is from the fish and the wild beast he gets the material for his weapons and indispensable tools, which, from their nature are easily worn out and must be frequently re-

Their lives are harmonious and happy. They have not the taciturn temper of our Indians, but are rather of a lively and sociable disposition. In each village there is a building devoted to public amusements. They dance and act some sorts of plays, in which they appear disguised, often as animals. These are the only occasions on which they wear something like clothes. Fermented liquors are unknown to them, but all smoke tobacco. These primitive people make fire by rubbing two sticks together; they work patiently many hours to cut down a tree with their dull stone axes; having no conception of a fish-hook, they fish as they hunt, with bows and arrows or spears; most of them cannot count farther than three: their vocabulary is limited, but gestures convey the meaning of the lacking word. Withal,

they get along very contentedly.

Their religion is of the simplest; it might be called a crude sort of Spiritualism. They have a dim conception of a Supreme Bein, and a very firm belief in immortality. Their ideas in this respect are quite p-culiar, and approach the highest teachings of Spiritualism. For them there is no death. During sleep the spirit leaves the body and visits other places in heaven or on earth. But it will happen that it goes too far and, owing to the malefices of a sor-cerer, cannot find its way back. He must seek a home elsewhere. The spirit less body is no good, and having waited in vain for the return of the truant, his friends bury the disintegrating body out of sight. It is evident that they have a correct idea of the true ego. But they are terribly afraid of the sorcerer, whose arts have caused the body to sicken and have kept the spirit from returning. As to the latter's absence it causes no profound regret-they will go and visit him during sleep, wherever he So death has no terror for them, and they are not troubled with visions of hell. With no clear conception of heaven, their idea of the after-life seems to be that it is but a pleasant continuation of the present life-happier, if anything. Of their undefinable God they speak little, and with a certain awe which is expressive of more reverence than fear. He is a good God, for has he not given them everything to make them happy?

Each village has its chief, chosen by the tribe, who exercises a patriarchal authority, seeing to it that the plantations are cared for and that the provision is made against a possible failure of crops. The chief presides over the festivals and public amusements, which are, in the greater part if not in totality, at his ex pense. Yet he has no salary, the people pay no taxes and there is no public treasury, since there is no money. At most there is a public granary, if the name may be given to the com mon reserve of grain and roots made, for prudential motives, from the surplus left after the needs of each family are provided.

Here, then, is a people with very primitive ideas of government, living in freedom and peace under natural social and moral laws, industrious, peaceful, innocent and happy. They owe nothing to civilization, they ignore the very name. What they are now, they have been from time immemorial, how far back none can say. But scientific research has established the fact that the continent of Amer ica was peopled before the continent of Eu rope; and to our mind these Chingu river tribes, having no history, are in a way specimens of pre-historic man. Does not the account given of them by Dr. Von den Steinen, and which is summarized in this paper, some what upset accepted theories of the brutish savagery of our far removed ancestors? These relics of an unknown age live among the wild beasts; they understand them, they look upon them as intelligent creatures from which they have learned many a ruse, many a useful trick; but they have no conception—nor do they show

any hereditary trait-of the Darwinian ape.

May modern civilization, with its politics, its whisky and gunpowder, its hell-fire doctrines and autocratic dogmas, its hypocrisy and gilded corruption, miss these innocent "benighted savages" on its triumphant march.

Probably if our lives were more conformed to nature, we should not need to defend ourselves against her heats and colds, but find her our constant nurse and friend, as do plants and quadrupeds.—A Winter Walk.



puts this old remedy within reach of all.

Tarrant's "Dermal" powder; dainty, antiseptic, for nursery, toilet, after shaving, cures chaffing, best foot powder, 25c.
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an Annual Visit.

BY SWAMPSCOTT.

The writer is one who, more or less regularly, is accustomed to visit annually some of the Spiritualists' camp-meetings, for reasons which include fraternal exchange, physical recuperation, social enjoyment, mental addition, spiritual vibrations, etc. Incidentally he meets with many mediumistic representatives of the fraternity, not a few of whom are excellently endowed with psychic gifts which enable them to notably serve as human phonographs, whose brain forces are used as communicating channels between two worlds or states of existence

This year, in addition to those of his own home life, his parents, his immediate family, relatives and recognized guides, an army of valued friends of the past, who, having joined the Great Caravan before him, had crossed life's desert to the thither shore, voluntarily announced their return via spirit power. Their welcome presence was made known by many evidences of personal identity unnecessary here to relate.

As some of these individuals were publicly known as among the earliest, strongest and noblest workers in the spiritual movement, and as this is an impersonal statement, where in neither the several mediums concerned nor the name or the transcriber is mentioned, he feels free to trace the memorable names of those who, with their various characteristics, personally reported their presence.

It should be remembered in this connection

that these spiritual visits occurred in localities which, in not a few instances, some of these worthies had rendered famous by their inspired thought and utterances. Here are some of the names: The Magi, Indian Queen, Dr. Gardner, Rosa T. Amedy, Mrs. Cushman, Dr. J. H. Currier, Aunt Mary, Dr. Beals, Dr. Storer, Thomas Gales Forster, Ewd. S. Wheeler, Emma Hardinge Brittain, "Sunlight," Harry Smith, "Pat," John Wetherbee, Wm. White, Fannie A. Conant, Wm. Berry, Dr. J. T. Gilman Pike, Luther Colby, Dr. Kittredge, Henry C. Wright, Fannie Fairbanks, Chas. H. Crowell, Charles C. Dudley, Thomas Dowling, John W. Day, S. H. Bradley, Augusta A. Currier, Wm. Denton, Mrs. Colby-Luther and Dr. Rodes Buchandra,

#### For Spiritual Research.

Aug. 28, 1900.

At a meeting of the Spiritual Research Society, recently held in Salem, the following officers were elected: J. E. Hammond, President; Dr. P. G. Wardwell, Vice President: Mrs. Hayward, Treasurer, and Miss H. J.

Saunders, Secretary.

A constitution and by laws were adopted. and the Executive Committee voted to engage the A. O. U. W. Hall, in the Manning Block, for its meetings.

It is the intention of the society to study man, not merely as a physical, but as a mental and spiritual entity; to examine, through leet ures and experimental demonstrations, the phenomena expressed through the action of mind upon mind, and so frequently witnessed in the various schools of mental healing, telepathy, psychology, etc.; to study the operations of the inner or spiritual man as manifested through the action of his inner senses. termed clairvoyance, clairaudience, clairsentience, etc., and to develop within the consciousness of the members of the society that superior consciousness of this spiritual being, whom to know is to love, and whom to love is

to become divine. The society aims to promote among its members physical health, mental expansion and spiritual harmony, and to furnish the best available speakers and demonstrators upon subjects of interest, and as committees will shortly be appointed, it is desired by the Executive Committee that those to whom invitations to membership have been extended, and those who desire membership in the society, will send their names promptly to the Secre tary, Miss H. J. Saunders, 247 Bridge street, Salem, Mass.

#### The First Spiritual Mission Church. Chicago.

This Church was organized July 9, 1900, for the purpose of uplifting humanity, regardless of individual belief, dogma or creed, and its object is Universal Brotherhood. Test of Membership: "Any person of good character, bebership: "Any person of good character, believing in a future life, hoping for a future life, or earnestly desiring to investigate the claims of Spiritualism regarding a future life, can become a member by sending his name to the Sec

This is not strictly a Spiritualist Church, but individuals from every known sect compose its membership. Our creed is Love, unbounded charity, and toleration for the opinions and beliefs of each individual member—the conscience of each being the guide of conduct in all religious matters. Race, color or sex debars none from this church, and we pray the time will come when our hopes shall be real-

ized in the unity of the whole world.

Board of Trustees: John T. Wheaton, President; J. B. Simms, Vice President: Joanna Wheaton, Treasurer; M. A. J. Duroff, Record ing and Financial Secretary; M. C. Benton, Corresponding Secretary, 3265 Rhodes Avenue,

Chicago, Ill. C. Thomas H. Benton has been appointed by the Trustees as minister in Chicago, and Mrs. Mary A. Linn, assistant minister. Mrs. Anna J. Lewis has also been appointed missionary to solicit for the church work and to interest as many as possible in the same.

M. C. Benton, Cor. Sec'y.

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

Jennie Hagan Brown of Fort Worth, Texas, was the chief speaker for Sunday, Aug. 26. She made an eloquent plea that this camp may never become a pleasure resort carried on for the purpose of commercial gain, but that it may ever be kept as the Mecca of Spiritualism for educating the world in spiritual matters.

She emphasized the fact that the spiritworld is the invisible part of the infinite universe of nature, and that all the forces which govern it are natural forces. She is to be the speaker next Sunday as well as during the week. Her young friend Miss Ault received the applause of the audience at the close of her fine violin solo.

Among the mediumistic attractions of the

camp, Mr. Menough, a slate writer, is conspicnous. He is honest, and his work is of first

Other mediums are present and doing good ork.

A. J. WEAVER. Maple Dell, Aug. 26, 1900.

#### If You Feel Irritable

Take Horsford's Acid Phosphate. It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

Movements of Platform Lecturers. Notices under this heading, to insure insertion the san week, must reach this office by Monday's mail.

George A. Fuller, M.D., lectures at Fall River Sept. 23 and Oct. 21; and at Salem Oct. 14 and Nov. 18. Has open dates during the fall and winter months that he would be pleased to engage. Address Lock Box 429, Onset, Mass.

Mr. Walter D. S. Hayward can be addressed for the month of September, 738 N. 19th street, Philadel-

Highest Award at Paris Exposition Borden's Condensed Milk Co. has been awarded the

Borden's Condensed Milk Co. has been awarded the superior quality of its Ragie Brand Condensed Milk and Peerless Brand Evaporated Cream. This is the highest award given at the Exposition.

This Company was established in 1857, and is the largest manufacturer of milk products in the world. Gail Borden originated the process for condensing milk, and in that year the great industry was started. Borden's brands are used throughout the world by consumers generally, and are deemed an indispensaconsumers generally, and are deemed an indispensa-ble supply for armies and navies, a superior food for infants, and a great milk product for general use.

## Are You Going to Cleveland?

If so, why not join the New England Party. which will leave Boston Sunday, Oct. 14, arone night in the sleeper. The fare, including sleeper and meals en route, will be \$27.50. Those desiring board at the Forest City Hotel, headquarters of the N. S. A., can obtain it by paying \$12.50 extra. For full particulars, write J. B. HATCH, JR., 74 Sydney street, Boston, Mass. This will be the sixth personally conducted tour, and a good time is expected.

J. B. HATCH, JR.

On-i-set Wigwam.

At a special meeting of the On-i-set Wigwam Co-Workers, held Aug. 30, the following preambles and resolutions were unanimously adopted:

Whereas it has pleased the Supreme Ruler of the Universe to remove from our midst our beloved Brother and Co-Worker, Josephus W. L. Wilbur, to realms of spirit-life; therefore, Resolved, That while we submit with deep regret to the loss of our highly-esteemed and valued friend

and genial companion, whose lite was ever fraught with kindness and love to all with whom he associated, we feel that he has but arisen to a higher and more useful sphere of existence. Resolved, That we extend to our dear Sister, the afflicted companion of our Brother, our heartfelt sympathy in this her hour of sorrow and bereave-

Resolved, That a copy of these resolutions be forwarded to our bereaved Sister, and that the same be waited to our offered sister, and that the same be placed upon the records of the Oul-set Wigwam Co-Workers, and that the same be published in the BANNER OF LIGHT. The Progressive Thinker, Light of Truth and The Wareham Courter.

E. A. BLACKDEN, M. C. WILITNEY, Committee. S. A. BRYANT.

Onset, Aug. 29, 1900. Whereas it has pleased the Supreme Ruler of the Universe to remove from our midst our beloved Brother and Co-worker, CHARLES CRANDALL, to realms of spiritual life, therefore,

Resolved, That while we submit with deep regret to the loss of our highly esteemed Brother and valued friend and companion, whose life was ever characterized by acts of kindness, upright conduct and sterling worth as a fellow-worker and as a man, to all with whom he associated, we feel that he has in his transition to the higher life only advanced to a

his transition to the higher life only advanced to a more useful sphere of existence.

Resolved, That we extend to his surviving relatives and sorrowing friends our heartfelt sympathy.

Resolved, That a copy of these resolutions be forwarded to his sister, Mrs. S. A. Currier. 2611 Washington St., Roxbury. Mass., and that the same be placed upon the records of the On-1 set Wigwam Co-Workers, and published in the BANNER OF LIGHT, the Progressive Thinker, Light of Truth and the Wareham Courier. the Progressive Indiana.

Wareham Courier.

E. A. BLACKDEN,
M. C. WHITNEY,
S. A. BRYANT.

Committee.

C. D. FULLER, Secretary.

#### Verona Park.

Tuesday, Aug. 21, W. C. Whitney of Springfield, Mass., spoke on the subject, "Do Our Dear Ones Love Us Still?" Mr. Whitney follows his speaking with psychometric readings, which are very correct and interesting.

Wednesday our rostrum was occupied by members of the G. A. R. Mr. Chas. A. Brown gave the address, and it was received with much favor by all. Thursday Mr. Whitney spoke again, his subject being "Hell and Heaven," "which are merely conditions. If we send out evil thoughts to a sensitive it puts him in hell. If we want heaven, we must make it by our own good thoughts and works. It is time we took a common sense view of things; we cannot afford to pay others to do our thinking." In the evening F. W. Smith of Rockland spoke on "The Origin and Destiny of Life." The lecture elicited many expres-

sions of approval.

On Friday a business meeting was held, with the following election of omcors: A. F. Smith President; Dr. A. A. Kimball, Vice-President; F. W. Smith, Clerk; Peter Abbott, Treasurer; Directors, F. H. Barwise, Charles A. Brown, Robert O. LaGros, Kate C. Pishon, Susan Stubbs, Mrs. H. M. Ware and Nellie A. Smith.

Saturday A.M. was devoted to the interests of the State Association. President A. H. Blackinton officiated in an able manner; he were very ably presented by President H. D Barrett, who was also present in the forenoon.

The amount raised at both meetings exceeded our expectations. Charles A. Brown was chosen delegate to the National Convention. Sunday Mr. Barrett gave two powerful discourses to large audiences, who were eager

listeners to his convincing arguments. A farewell meeting was held in the hotel parlor in the evening. It was a fitting spiritual feast to close the grand session at Verona camp.

F. W. SMITH.

#### Canadian Spiritual Association.

To the Editor of the Banner of Light:

This season, at Lily Dale Campground, the Canadians who were there thought well to inaugurate "The Canadian Spiritual Association for the Dominion of Canada."

Dr. Austin, Toronto, was elected its President; R. W. Simpson, Seaforth, Ont., Secretary; W. S. Shaw, Bralebridge, Ont., First Vice-President; F. C. Willson, Toronto, Second Vice President. The membership fee is \$1.00, yearly subscription, which includes The Sermon, edited by our estimable Dr. Austin. I'his magazine will be the official organ for the society. Members of this association, and others, by sending names and addresses of liberal minded people to the Secretary, R. W. Simpson, 414 Yonge street, Toronto, will have for

warded such spiritualistic literature. Next summer at Lily Dale there will be on the program "Canadian Day," and the speaker for that day will be Dr. Austin. We also intend baving special rates from Canada, good

for twenty days, to enable our progressive Canadians to attend. R. W. SIMPSON, Sec'y. 414 Yonge street.

#### Memorial Sunday at Lake Pleasant.

Another was added to the portraits of prominent Spiritualists in the Temple-a life size crayon portrait of "Mother Bacon." It was presented to the Association by her chil-

dren, Mrs. E. T. Field and N. P. Bacon, of New York, Prof. T. F. Bacon, of Philadelphia, and George T. Bacon, of Orange, Mass. Mother Bacon (as she was known all over the camp), was an old camper, having been there twenty five years, without once missing a year. The placing of her portrait in the Temple is regarded as very appropriate. Eulogies were given by Prof. Lockwood, Mrs. Fannie Allyn and Mrs. Tillie Reynolds. Mother Bacon was beloved by all at Lake Pleasant.

#### SPECIAL NOTICES.

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

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> If Sick Read His Liberal Offer, Then Consult Him and Be Healed.

> TALF A CENTURY spent in successfully treating Chronic Dis eases, and the unsolicited testimonials from thousands of those whom he has cured, after the best local physicians had failed to give permanent relief, have gained for Dr. J. M. PEEBLES a reputaion that extends from ocean to ocean as the most successful prac-



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## SPIRIT Message Bepartment.

**wassages given thr**ough the mediumship of MRS. MINNIE M. SOULE.

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

These Circles are not public.

#### To Our Readers.

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

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-MEB 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.

In confidence and humility we gather this hour with the hope that something of the serenity of our existence and our being may be brought into the lives of the struggling ones. Not to those who rest in ease, who have power, who have strength, would we come at this moment, but to those who are weak, to those who are afflicted, to those who are aspiring, who are reaching out for help, we would come with all the power and strength possible, and bring to them the sweetness of the assurance of continued help in the time of need and trouble. When the heart cries out in distress, when the eyes look out through tears, then it is the spirits' mission to breathe softly a benediction of love and peace. And in this spirit we would come, asking that the gates may be opened wide and the fullness of life therein be let in upon us all. Help us to be strong, to give and to receive help, to be brave to go forward with what ever ability we may have, understanding that the light must some time shine in upon us and illumine even our darkened ways. Oh, bless and keep us all, and make us find our common purpose in common love and understanding

#### MESSAGES.

the following messages are given through one of Mrs. have tried so many times to make myself Sonie's guides. Sunbeam.

#### William Carpenter.

The first spirit that comes to us is an old man about sixty years old. He is short and stout. His hair is thin and light, and he is quite bald. His eyes are blue, and his skin is fair and red. He walks right over to me with a little smile on his face, and he says: "Well, this is my opportunity. I have been looking forward to it some time, and felt that if I ever could come, I would be more definite than some others I have known. Yet, when I come, it just seems as though all my thoughts were woolgathering, and I have a little difficulty in explaining much that I have to say. My name is William Carpenter, and I came from Orange, Mass. I have many friends left there, who will be glad to know that I came over all right, and that I am interested in whatever goes on among them. I was not much of a hand to talk about had a great fondness for all sorts of animals, loved horses particularly and dogs pretty good. The domestic cats I really had not much use for, but anything that was outside that showed intelligence seemed to me as much a part of the great plan of life as I was myself, and I took pleasure in seeing how clean and sleek and well cared for they could be. I particularly want to say that this is a world where those creatures are, just as much as in the life in which I have lived, and this gives me pleasure. I should have been unhappy if I could not have found horses and dogs and creatures as I used to have them at home. I found the other day that it was quite possible for me to see into the conditions of those who were left, even though they were unaware of my coming, and that was a surprise. I walked into the house, saw the hand made carpet that I used to think was so nice, and saw George, sitting there just as he used to, reading away and never heeding that one was near to him who had been in his life. Please say to Andrew that it is all right: I understand now better than I ever did before, and shall be glad to be of any use; he knows what I mean."

#### Frank Williams.

Now I see a tall young man; I should think he was about twenty-eight years old. He is very light, too, sandy complexion, blue eyes, and rather long, thin hands and arms. He stands here so soberly, as though he felt the full importance of his coming and speaking correctly this afternoon. He says: "I want so much to get to my mother. I have tried so many times to give some word of comfort, and yet every time have failed, and it seemed today that I must, or else give it up until she came over to me. My name is Frank Williams, and I come from Somerville, N. J. My mother has been seeking for some message, and she has said if I could come and give my name that she would be content. I am sure that when I have given this much she will seek more, and I shall be able to prove my identity to her. I have felt if I could only tell her that I am so much better, that everything about me seems to be in a better condition than when I passed away from her, she would he happier over it. And tell her, too, that the little boy she lost so long ago is with me; that he is as happy in coming as I in bringing him with me. I want to speak to my father; he does not know about this, and would think it was all nonsense if he heard of it. Yet I have a great desire to speak, and to tell him the time will come when he will understand that the boy he lost is not lost, but is near to him."

#### Gertrude Vinal.

Here is a lady; I think she is about thirty or thirty-two years old. She has brown hair, dark eyes and round face, and she comes along so quickly, as if everything she did was in that little quick way and manner, and says: "Ob, please do n't hurry me now. Although I have this quick little way, that is something which went with the physical body, and to day as I come I take on the old wasted condition, making it almost impossible to speak as I want to. My name is Gertrude Vinal, and I came from Sacramento, Cal. While it seems a long harp on no evil in others, keep silent as to their way to come to give a message, it seems but a short way to me. Somehow, in looking over seek only to tune my thoughts and feelings to the earth from the spirit, distance is lessened | the harmonies of the spheres. - E. C.

and space is almost unknown. I do not know a thing about this, except what comes to one naturally, believing that it must be possible somehow to get to one's own. And so when I come to-day it is to say that it is my first attempt, and the one I want to get to is Charlie; I am hoping that he will see this and know how glad I am to be able even in this plain way to express something to him. He is such a busy man; it seems as though his life is wrapped up in material problems; yet I know if he could once get his interest turned this way he would find very much that would help corresentative of the BANNER OF LIGHT, and | him even in the solving of the problems that are his. Tell him that I have never lost a day since I left him, but that every one of them have been both bright and dark-bright with the knowledge that I could see him and know him, and dark with the knowledge that he cannot respond to my call. I shall strive always, until I have attracted him, to make known to him my presence in his life and in his work."

Willie Knight. Now comes a young man about twenty-two; his eyes are dark blue, and his hair is black. His brows are heavy and his face is thin. He is about medium height, rather square shoulders, and stands as though he had a great deal of assurance. He says: "My name is Willie Knight. I, too, am anxious to reach my mother, and her name is Mary Knight; she lives in Cambridge, Mass. I want to tell her that if she will try in another direction she will find what she is after. She has lost something, and it seems to her that somebody ought to make it plain to her. I can, if I can only get to her. She is quite a medium herself, but has not the least idea of it, nor of what it means. So I thought perhaps if I sent her a message she would become interested to unfold herself in the light of the spirit, and then the way would be open to me. My grandmother is with me, and she has my aunt Lucy; they both send loving greetings to her, and tell her that whether she believes this or not, they are influenced to go on, and bye-and-bye to prove it in some other channel."

#### Jenny Walker.

A spirit comes by the name of Jenny Walker. She speaks the name before she comes herself. She is eighteen years old, has light brown hair, blue eyes, and fair though pale skin. She lived in Portland, Me.: "I known, but there was no way to get where I wanted to. I went out of life very suddenly, in | ital. fact, so suddenly that it seemed hard for me to collect myself and find out what had happened. I had very many friends, and I want to say to them: 'Don't go to the cemetery so muchjust think I am at home; although it is a beautiful place there, my spirit grows tired, and I would rather be at home with those who have been dear to me. There has been a letter sent to my people within the week, in which some very hard for them to answer. I only say this to show that I know how things are getting on at home."

#### Julia Carr.

Now I see the spirit of a woman about forty years old. She is rather stout, and matronly looking; her eyes are dark brown and her hair people that I was fond of, but rather made an | is gray-it was very dark, but is streaked with effort through my acts to prove to them that I gray, and just combed plain-pushed back did like them. I was one of those men who from her forehead and done in a moderately high way behind. She folds her hands together, and says: "You 'are looking at my hands? Well, they do look as though they had seen hard work. I could not have gotten along as well as I did if I had not bad help from the spirit. My name is Julia Carr. My husband died before I did, and that left me with responsibilities and so much care that it was really a comfort to me when I was able to step over into the spirit and see him. His name is Robert Carr, and we have a boy living-Edward; he lives in St. Louis, Mo., and I am sure he will see this or hear of it and be glad to know that I have come."

#### Sadie Graham.

This is a young girl about twenty five. She has medium complexion, but she has reddish brown hair, and it is caught back in great big waves from her forehead. She is plain and strong looking, and she laughs as heartily as though everything that was worth laughing at all was worth laughing at with all your might. She says: "Well, my name is Sadie Graham, and I want to go down to Paris, Maine, that is where I came from, and I want to say to those people down there that it is quite evident to them that the spirit can come because they have been having raps and manifestations in that place, and they will not have a cessation of them until they have recognized them and discovered what it is that is wanted No spirit or body of spirits would come back to give manifestations unless there was something that they wanted to transmit."

#### Verification.

To the Editor of the Banner of Light:

Though very ill, I feel in duty bound to re spond to one message that came through Mrs. Soule in your issue of Aug. 25. The spirit gave her name as Maria Harris, which was my poor old mother's name, and Ralph is my son. The message is correct, and I recognize it as such. We lived in Chelsea when mother was with us, so you see it would be very natural to come to Chelsea, although she has come to us here on several occasions. Concerning Ralph, he has changed his place of business, and has been very much discouraged of late, which tallies with her being so anxious to reach him.

I hope you will accept this response, though it be in a crude form, as I am weak, and find it somewhat difficult to pen these words. I will drop a few lines to Mrs. Soule as soon as I am a little stronger, as she is the one who needs responding to to encourage her in the noble work she is doing. W. S. HARRIS.

177 Mountain Ave., Revere, Mass.

When I can express a moral in a word, a discourse in a sentence, a poem in a paragraph, I will criticise the literary productions of others; and when I can turn my thoughts within, scan my motives, measure my efforts, and find no scar, no blemish, no weaknesses, physically, morally, or intellectually; then I will scan and measure others, talk of their irregularities, preach of their sins, and bid them wash and be clean. But until I can do thus, I will see, nor weaknesses; and aspire to a better being, and

#### Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THIRTY EIGHT. To the Editor of the Banner of Light:

"God is the father of all; all men are brethren," said Jesus of Nazareth. "The world is my country; to do good, my religion," said Thomas Paine. These two remarkable sayings, uttered by men nearly two thousand years apart in the history of the world, bear the same stamp of catholicity and of universal

The spiritual Jew, who uttered the first, suffered a cruel death, because he rose superior to the bigotry of his countrymen; and those who assumed his name have shown down the ages since but little of his liberality, his toleration and his boundless love. The philanthropic American who uttered the second, was often misunderstood during his earth career; though truly devout, was called an atheist, and has been persistently vilified since his death.

There are two main causes of the separation -the aloofness between individuals, between classes, between nations, and between races. One of these causes is selfishness, the other is ignorance; and out of ignorance are born distrust and fear. The old man who is credited with making the prayer, "God bless me and my wife, my son John and his wife, us four and no more," is a type of those who selfishly desire to hoard up every gift, earthly or heavenly, for themselves alone.

This sort of exclusiveness is in part the product of ignorance. It is an ignorance of the fact that more good comes as a whole to an individual or a family by communicating one's good things to others; and, by an exchange of good will, being more profited than by keeping wholly to one's self. But so complicated and varied are all human relations that in some cases, when persons and nations have dealt much with outsiders, they have suffered so greatly that they have secluded themselves. China has pursued a policy of this kind, and it is a policy into which she has been led by circumstances. Two thousand one hundred and fifty years ago, she built a wall twelve hundred miles long, and manned it with a million soldiers to keep the marauding Tartars out of her country. Fifteen centuries later, the Tartars under Genghis Khan broke through the wall, annexed northern China, and extended their sway from the Sea of Japan to Europe. One of this Khan's successors annexed Russia, and Kublai Khan made Peking, with which recent events have made us so familiar, his cap-

These Tartar conquerors were terrible. One of them had a pyramid erected of ninety thousand human heads, another built up two thousand rebels into a tower with mortar, and the founder of the Empire destroyed five million persons in building it up. China has always dreaded these invaders, but they have had to accept their rule off and on, the present royal family being Manchurian Tartars. Her worst questions were asked about me, and it was enemy now threatens her from the west in the form of Russia. After the Russians had submitted to the Tartars for two centuries, they regained their independence, and, like a giant anaconda, they have swallowed Tartary, and now propose to subject China herself to the process of deglutition.

On the east, the sea has helped China to seclude herself, but the maritime nations, led by warlike Germany, commercial England, gloryloving France and half dazzled America, have encroached upon ther coast. "The old seations. From Russia she knows that it will not be possible to obtain either.

We were saying in the first place that selfish ness and ignorance keep individuals and nations apart. Sometimes we should like persons well if we only knew them better, and the conditions that hem them in. Mountains and waters often keep States in hostile relations. The natural barriers keep them from knowing much about each other; they mistrust one another, and the mistrust grows into enmity. It was so between France and Spain. Amid all the changes in European politics, these two nations have never fused into one. It is al ways so with England and the rest of Europe. The English Channel keeps them apart, and that rule was but temporary. The chopping seas of the Channel and the seasickness attendant on crossing the straits of Dover have kept England safe from the rest of Europe. Even Napoleon did not invade England, though he at one time planned to do so. He could cross the Rhine and the Alps, the Pyrenees and the Vistula, but he led no forces across the English Channel.

The ocean used to be a great divider, but it is not so now. The merchantmen went first, the steamer followed, and now if troops are needed, even in China, they are readily shipped from England, Germany and the United States.

At the present juncture, Russia is in a demust bear arms against the Russian bear on her track. The savage cruelty of Russian soldiers to defenceless women and little babies in China, her unprincipled attack on the east gate of Peking in the early morning, when all the allies had promised to wait and go together, and her far-reaching determination to swallow up China, as a preliminary step. to getting everything else, make Russia a foe to be dreaded by all. She wants the earth, that's all. If a royal Bengal tiger had become a maneating one through drinking human blood, we would think it right to destroy him. We should not feel that we broke the law of love by doing so. On the same principle, I think the nations should combine against Russia. I believe that an earnest combination on the part of all could keep her under control without going to war. But this cannot be done while Germany sides with Russia in order to keep England down. There is one power that is keeping the war spirit alive in the world, and that is Germany. China does not want to fight, but is forced to do so to keep Russia from tearing out her vitals. England does not want to fight: she wants to carry on her business as the great commercial nation of the world. France does not want to fight: she only wants to hold up her head in honor among the other nations. And I am sure that we Americans do not want to fight: we surely have quite enough to do at home to save our republic from the greed of capitalists and from drifting into imperialism.

It is only Germany that wants to fight, and I wish it were possible for her and Russia to have it out together, without involving the other nations in the fray, and without making poor China the battleground of the combat, and the

war. What I mean is that if Russia and Gerthat they could have the plains of Siberia or that they would not hurt anyone but each | ward."-Marion (N. Y.) Enterprise. other or themselves.

China is blamed, and with reason, for duplicity in her dealings with foreign nations, but there is a reason for this. She is in the condition of a family attacked by burglars or robbers. The marauders ask one of the family where the ellver is kept. She says it is in the sideboard of the dining-room, when she knows it is in the bureau in the front room up stairs. A robber asks the son where his father is. He tells him he is hiding up garret, when he knows that when the interloper steps into the hall he will receive a bullet in his head from that father's good pistol. In circumstances like these, we can scarcely blame this family for duplicity in their dealings with the robbers.

It is just the same with China. Whom can she trust? Who is there that is not trying to get something out of her? Can she trust England, when that power went to war with her because she forbade the traffic in opium? The righteous Lin saw that opium was ruining many of his countrymen who were willing to pay any price for it, and England forced them by war to receive it into the country because the trade was lucrative.

Can China trust Russia? She can trust Russia just as the mouse can trust the cat, or the lamb can trust the wolf. Can she trust Germany? She never heard much of Germany till of late, and if Frenchmen have been her informants, she has not heard much in her favor. What she has begun to know of Germany shows her that she has everything which the wolf applied to the lamb, "Might makes right."

Can China trust America? She seems inclined to do so, and we earnestly believe that though we may make mistakes, yet our main wish is to do right by her. But in our willingness to see justice done to this ancient power, the old sea wall falling about her and leaving | find that not only will you bring pleasure into her unprotected against the robbers and the the lives of others, but you will be benefited marauders of the world, let us aid her by our counsel and by our influence, but let us not be drawn into any war, either against China or about China.

At peace with the world, let us of America devote ourselves to the task of developing our own industries, of educating our children and the foreigners who come to make their home with us, being mindful to introduce all needed reforms into our own government, and into the application of the laws that are just, and not foolishly extend our hands to acquire realms beyond the seas. By such a course, the decaying members of the body politic will receive new life, and the American nation will continue to be the refuge of all peoples, and the home of the world.

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

Arlington, N. J., Aug. 24, 1900.

#### What Is the World?

In one sense, our world is one of the many revolving through infinite space. Mathematicians have estimated its distance from the | peace and satisfaction to her nature, she seeks sun, accurately calculated its revolutions, de- to gather grapes from thorns and figs from termined its form and size, weighed its mounwall," they cry, "is down." China hopes for | tains, and measured its waters. Geologists. justice tempered with mercy from these na. | patiently digging away down into the founda. tions of the earth, are from time to time bringing up detached portions of the history of the old past. They fill us with astonishment as they | slowly but surely focalizing, individualizing repeat the stories of the wonderful changes | and forming central suns of blended love and that have for ages been silently going on in this strange old world of ours.

We shudder as they picture the terrible convulsions that have rocked and rent this trembling earth. Mineralogists have searched for its hidden treasures, have gathered them into their crucibles, tested them, and assigned them | thies. And every sigh thus awakened for their values. Chemists have analyzed the soil, have weighed its elements and noted their proportions, have watched the mysterious changes going on in the great laboratory of nature, and have given to mankind the established laws of though she once ruled two-thirds of France, nature's God. Meteorologists, though unable "to bind the viewless wind," have revealed many of the secrets which for centuries had perplexed the human mind and eluded its curious search. Botanists have studied all the forms of vegetation, arranged them into classes, and brought order out of confusion. Where the unaided vision could see only a shapeless mass, by the aid of their instruments they have discovered the perfection of beauty. Naturalists have explored forests, scoured the plains, penetrated the most hidden recesses, brought up the inhabitants of the deep, and brought down the light-winged fowls of heaven. Ever on the alert for some new object, ever pursuing in the hope of more light, they add a chapter of clared state of war against China, and China absorbing interest to the world's tireless investigation and search for truth and knowledge.

With these creations around us and a Godlike intelligence within, we are all left to build up our own world, or make the world to us what we will. It is possible for one to pass the time without putting forth a single effort to make the little world in which he really lives beautiful. Ignorance so darkens the windows of the soul, that there is no clear outlook on the works of nature. The world to him is a place in which to dig, to eat, to sleep, and at

last to die. Intelligence draws on all the resources of nature for material with which to build up its own world of thought. The mind, with unyielding purpose and earnest labor, draws from all it meets something it makes its own. So, with increasing interest and unwearied zeal, it creates a world of thought and beauty, its own world, in which it dwells. One creates a world of gloom-skies hung heavy with portentous clouds. Cold, wailing winds, chilling damps and biting frosts speak only death. Mildew gathers on his food, and sorrow is mingled with his drink. Thorns wait on his heavy footsteps and the offensive odor of noxious plants make foul the murky atmosphere. The serpent hisses beneath his feet, and the raven croaks above his head.

By his side another, with cheerful countenance and hopeful heart will make a world of gladness-skies of tender blue, in which smilingly rests the bow of promise, and through which the genial sun, father of light and life, looks down. Flowers unfold their beauty to his beams, and yield their perfume to the wooing winds. Song of bird and brook ripples on meed of the victor. When I say this, I do not the ear, and quiet vale and broszy hill scho the mean that I want to have Russia and Germany gushing music of his own glad heart. If thorns fight; I do not want anybody to fight. I hate spring up in his path, he destroys them. If

clouds hang above his horizon, the glowing sun many want to fight with any one, I hope they | touches them, and instantly they are turned to will fight it out with each other. And would | floating masses of orimson and gold. His world may have cost years of patient labor, but, as the desert of Sabara for their battleground, so | we behold it, we can but feel, "He has his re-

Good Deeds.

BY FRANK OSBORN LYNCH.

An old-time saint being asked why he gave all his time to doing good, made answer, saying:

"I shall pass this way but once. Any good thing, therefore, that I can do, or any kindness I can show to any human being, let me do it now; let me not defer it nor neglect it, for I shall not pass this way again."

Phillips Brooks, that great and good man, said shortly before his death: "I fancy that the thing which we shall look back upon with the greatest satisfaction at the end of life, will not be the opportunities for selfculture and self-advancement which we have enjoyed, not this nor that pleasure, but the thing that the mind will seize upon at the hour of death will be the kind deeds it has done."

There are many things in the world that everybody can not do, but here is something which everyone can do. We cannot all do the same things, perhaps, but there is not one of us but can do something to make the lives of those about us happier and pleasanter.

It may be but the giving up of one's seat in the street car to some poor tired girl who has stood behind a counter all day, and who is thankful for the few minutes' rest thus afforded; or, it may be the giving up of the pleasant chat we were sure to have with some young to fear from that power, whose policy has for | friends, to go to read to some poor invalid who its underlying principle the old Roman motto, has very little of pleasure or joy in life here; or, the price of an evening's entertainment, given toward feeding a family in want.

We do not always stop to think what might be the consequence of such little acts of kindness as these. The "Good morning!" "I am glad to see you!" often makes the whole day brighter for some one, and surely we can all who trembles to see the old Tartar wall and give these. Try it, young friends, and you will yourselves by the efforts you make.

It often happens that little seeds of kindness sown in this way, spring up and bear much fruit in ways we never conceived of. Peace Dale, R. I.

#### Woman.

Yes, in going away from nature's path, the path which leads to the blending and focalizing the rays which form true home circles, and growing true home relations, woman is the greater transgressor, and, as a result, the greater sufferer. Love, not blending in wisdom, seeks of itself to become independent, away from the wisdom principle in the one with whom it should ever seek to become in sweet accord. Woman's thoughts, feelings, emotions, sympathies, are too much scattered, too much awakened in the congregations, in social gatherings; enlisted too deeply in her own promiscuous attractive power. She hungers and thirsts, and instead of seeking to develop and grow a oneness with the wisdom principle, a oneness which can only give rest, thistles.

But light dawns. Nerves are finer, love deeper, and a consciousness of forming true, central, spiral circles, is opening. Life within is being recognized, and the chaotic masses are wisdom, around which and from which all real joys flow. Women's lives, individually and collectively, alone, are failures. Woman's great sympathies go direct to the sores of life. Superficial, sensational leaders, and wellmeaning reformers work through her sympaindividual and national ills takes a ray from the wisdom principle, and weakens the base where conscious life begins and where the foundation for good or ill is laid. One ray taken therefrom renders discord more likely and harmony less certain.

#### Know for Thyself.

Knowledge is real or superficial, it is put on or evolved. Knowledge evolved is real, that which is put on is superficial.

One cannot truly know because another does; the individual being itself must be tuned of itself, for itself and by itself. To know because it is written, or because a Bryan or a McKinley says so, is no knowledge that will raise your strata of consciousness a hair's breadth.

The difference between the sayings of McKinley and Bryan is, one says as the people know. the other as the people do not know. McKinley and his party realize the present better conditions of the people; Bryan and his party realize only calamity. One sees brightness; the other darkness.

The ideas of one weaken the common people; the ideas of the other strengthen them. -Ex.

#### Passed to Spirit-Life,

From his home, 312 East Whitesboro street, Rome, N. Y., on Saturda) evening, Aug. 25, 1900, from a complication of diseases, Mr. George M. Remington.

diseases, Mr. George M. Remington.

Mr. Remington was well known and respected by a large circle of friends in the community in which he had lived for nearly thirty years. Born in Keysville, N. Y. Oc. 8, 1828, when quite young his parents, Mr. Joseph P. Remington and Mrs. Sabrina G. Remington, removed to Yorkville, N. Y., where all of his early life was passed. A machinist by trade, for many years he was employed by the R., W. & O. R., in this city. He leaves a wife, Mrs. Hannah H. Remington, and two sons, H. M. Remington of Dennison, O., and E. W. Remington, of Illon, N. Y., and five grand-children, also a sister, Mrs. W. R. Goodrich, of New York Mills, N. Y. Mr. Remington was a very earnest believer in and follower of Spiritualism, which was a great comfort to him in his declining years, and the same faith is now a comfort and solace to those whom he left behind, not to mourn his inestimable loss, but to rejoice with those other loved ones atready at home over there at the birth of husband a d father from darkness to light, from this our shadow land to the glorious reality of the Master's work perfected.

From Ipswich, Mass., Mr. John Murray Colwell suddenly, stricken by lightning.

He leaves a wife, son and daughter, also an aged mother, to mourn his loss. He was an honored and respected citizen, a Grand Army man; he also belonged to the Order of Red Men. He was beloved by all who knew him. May he watch over his loved ones as in earth life! Services conducted by the writer.

MRS. A. E. CUNNINGHAM, of Boston.

From her home in Worcester, Mass., MRS. HARRIET E. BALLOU.

BALLOU.

After many years of suffering she is free—still living, though by many called dead. She has been a believer in spirit communion since the transition of a loved daughter some years ago, for whom she ever mourned. We trust she has greeted her over there, and that her soul is rejoicing. May those left behind still realize her loving ministrations! Dr. Conrad, with the writer, spoke words of cheer at the funeral.

HARRIET W. HILDRETH.

#### Spiritual Organization.

BY C. F. COLE.

The thoughtful individual may stand upon the heights of human experience, whose craggy steeps are illumined by the steady glow of the light of history, and take an interesting and instructive lesson, if in the proper mood to receive it.

The great drama on the stage of time is divided into many and varied acts. The changing scenes are startling in their nature and purpose. That which seems most to have engrossed the souls of men along the march of human progress is religion—either Pagan, Jew-ish or Christian. All phases of religions, from the early dawn of human aspiration to moral excellence, have matured and died of moral in-

firmities inherited from preceding systems.

All religions founded by mortal man have the germs of moral death deep in their foundations. The keen and clear vision of intellectual research have found the defective supports which could not sustain the pressure and strain of modern scientific investigation. All religions boast of their divine origin. Yet they have failen into hopeless ruins when touched by the hand of modern science. None were entirely devoid of truth. None were free from the contamination of human selfishness. A commingling of the gold, the silver, the iron

and the clay characterized them all. In the latter part of the nineteenth century, when the world was submerged in the darkness of materialism, and the orthodox church was pregnant with bigotry and sectarian pride; when her field of action was the scene of party strife and widespread division concerning the doctrines of the Bible—the infallible guide— at that time (1848), the spirit world, through the instrumentality of two inexperienced and innocent little girls, opened the way between the mortal and the immortal planes of exist-ence. This new departure received the appro-priate name "Spiritualism," which is a system philosophy that teaches mankind the facts relative to the spiritual nature. It stood in the world some years without a rival, but its enemies in the church were legion. As re-vealed from the realm of spirit by those who

were once mortal, its mission was, and is still, that which should commend it to all peoples:

"The complete cultivation and development of man, physically, intellectually, morally, spiritually. The birthright of every human being is happiness, which will be gained by a perfect comprehension of the laws and conditions of physical and spiritual existence."

This proclamation want forth to the world see This proclamation went forth to the world as "On earth peace, good-will to men." It laid hold upon the interior selfhood of thousands of noble men and women, and "mighty works were wrought at the hands" of its honest advanced. Bigh activities either wors developed. vocates. Rich spiritual gifts were developed among the people. The power of the unseen world was in their midst, but like other systems of religion which had preceded it, there came to its domain men and women who were dominated by undeveloped spirits, who sought only to make merchandise of the truth.

Had the people at that time appealed to spirit power, and by consistent conduct attracted to their aid exalted intelligences who would have prevented the "leaven" of unrighteousness and fraud from affecting the cause of truth, our record would be far more presentable than it is now. Spiritual development of the latent forces of the soul requires as a prerequisite in the individual harmonious conprerequisite in the individual, harmonious conditions in body, soul and spirit. This places the individual in a receptive condition, and gives the spirit forces a clear stage for the dis-play of their powers. If this be true in the individual, how much more effective it would be

in an assembly of people who were in harmony?

If the individual passes under spirit-control, can we say that he or she is free? Is he and we say that he or she is free? Is he not dominated by a power acknowledged to be superior to him? If a spirit, or a band of spirits, can control and direct the mental energies of an individual and thus present the loftiest and purest themes of wisdom, love and power, why is it not reasonable to suppose that Spiritualists could be directed as a people by a Congress of spiritual intelligences. The spirit-forces would be centralized, and concentrated at a focus of power from which would radiate

the light of truth.

Our Mother Nature and Father Spirit have decreed that we cannot dispense with the organized system of domestic rule. There must be a recognized head in all well-regulated families. Is there no federal or central govern-ment in the world of spirits? Is it a realm of intellectual chaos? Does each individual spirit act in accord with its own tastes and capacity, regardless of superior powers? If we were organized under spiritual laws, as they stand re vealed to us upon the pages of our inspired literature, recognizing the power and pres ence of immortal beings who are on the plane of pure thought and intelligent activity, there could be no place for discord, more than in the individual, and harmonious action and purpose would of necessity be the result.

As a people are we really awake to the great responsibility which rests upon us as a people? Fraud perpetrated upon the inexperienced is often passed with a shrug and a smile, and the victim is pointed out as one who lacks the penetration of the investigator of "forty years." Are we defending our borders from the ravages of fraudulent "mediumship," which is sapping the foundations of our best interest in the cause of truth? Is it not a fact that the mediumistic fledglings, the halting, wayward novices, the mercenary pirates, infest our cities and attend our camps with a greed for the dol-lar depicted in every line of their animal faces? This class of persons, and they are quite numerous, present their indignities, and often a "Blue Book" "test." They are sought after, idolized, caressed, and remunerated liberally for their doubtful, if not fraudulent, manifes-

The seers and the sages, the pioneers in the cause of truth, are not sought after unless they can give "tests," and a long list of them is required; yea, "tests" are now demanded. Is it any wonder that we are weak in our defense of the honor of our Cause? Is fraud beyond detection by the spirit forces which inspire our purest and best mediums? No! But who will support and stand by the honest

"The grain of mustard seed" (spiritual truth) planted by spiritual power in 1848, has taken deep root in the field of human thought and has grown to a tree of vast proportions. No plant or flower in the kingdom of flora is so rare and beautiful as is this spiritual "Rose of Sharon," this "Lily of the Valley." It germinated in the atmosphere of sectarian hate. Its first tender buds were pinched and chilled by the unyielding dogmas of a bigoted clergy. Clubs of scorn and of heartless and brainless division were thrown into its branches by the hand of hypocrisy and cowardice. But its tender roots were watered by the tears of the noble, pure and good of mankind. The central sun of spirit-being shed its genial rays of warmth, of love and life upon it, and exalted spiritual powers have guarded its inner life from the assaults of its enemies, and it stands to day like the fabled "ash of the Norsemen, whose roots are deep in the earth, but

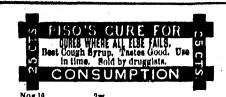
its branches reach into the heavens above."

The true and gifted mediums, and there are many, are in possession of a talisman of rare value and of irresistable power, in the presence of which the garb of fraud would shrink and shrivel, and thus expose the trickster to an over-credulous, but generous people, providing that exalted spiritual power presided over

our convocation.

How long, O Spiritualists, will we remain as a rope of sand, a broken-down defense, without coherence or uniform action to stay the oncoming tide of error and fraud, which bears the outer semblance of spiritual mediumship? There is but one remedy within our reach that will prove effective if our philosophy is based upon fact—which none will deny. Thorough organization is our only hope to save the honor of the Cause of Spiritualism. Local, State and National Associations, based upon spiritual laws, recognizing the power and prudence of spiritual intelligences cooperating with the purest and brightest minds, with souls developed and illuminated by the spirit powers, and loyal, truth-loying men and women who love

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# Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 8, 1900.

From the N.S. A. Home Office.

Dear Mr. Editor and Friends:

Notice of the forthcoming Convention at Cleveland in October is in constant mention in the good BANNER, but I wish to draw attention to the necessity of those who propose attending the same to apply for railroad tickets on the certificate plan at their respective sta tions in time to give the agents opportunity to produce them if they are not kept on hand.

Also to urge all to buy certificate tickets in preference to traveling by any other plan, that we may have the full number for the signature of the special railroad agent who will be at the Convention.

The Forest City House is a beautiful hostelry where the guests receive every attention and comfort, and the attendants at the Convention will be pleased at its selection as headquarters during our session there.

The special rates of two dollars a day each person are a great concession, which we appreciate. The Convention promises to be one of the grandest if not the grandest ever held by the National Association.

AMENDMENTS.

Proposed amendments to the Constitution and By Laws of the National Spiritualists' Association, to be acted upon at the eighth annual Convention in Cleveland, Ohio, Oct. 16-19 inclusive, are as follows:

Article IX, by substituting "Blennial" in place of "Annual Conventions," thus making the Convention meet every two years instead of annually.

Amend Constitution by adding:

"Any good Spiritualist paying one hundred dollars into the treasury of the National Spiritualists' Association shall be entitled to a life membership in the Association, with a right to vote in all of its business transactions."

Amend Constitution:

"To allow honorary or lay members the privileges of delegates; also that provisions be made for five-year members, with Convention privileges, for the sum of twenty-five dollars.

Article XI, Section 2, of the By-Laws, by inserting after "local associations" the words "holding State

charters."

The Mayer fund still needs a thousand dollars to complete the ten thousand when the pledges are paid. We trust the friends of organization will see to it that this sum is forthcoming by Oct. 1. Also that the friends who have pledged will send in their dues as soon as possible, that we may receipt for the same and square the accounts on our books. We are steadily receiving donations and cheering let-ters, but we need the aid of all who can and will give to help this Cause along. We have several hundreds of the little book

lets of poems, before mentioned, to be sold at twenty-five cents a copy for the Home fund. All who see these booklets are pleased with them, and are sure to purchase a copy.

The few photographs we have of Katie Fox.

to be sold at fifty cents each, are of herself and two boys. One of the sons has passed from earth; the other, Ferdinand, still lives. He was a medium when a babe in the cradle, at which period communications were received through his mediumship.

One letter recently received with a donation to the Home fund, is from a veteran Spiritualist in New Hampshire, from which I quote the following: "I was ninety-two years old the third of this month, July, and have taken the BANNER OF LIGHT from the first number

For some reason the rumor has gone among some of the Camps and our workers, that the National Spiritualists' Association is not friendly to mediums, and to mediumship. I wish to refute any such charge. The National Association of Spiritualists and its usefulness that embodiment of eloquence, delivered the are based on the bedrock of mediumship. While of course condemning fraud in the name of on the 22d. In all, she gave four discourses. Spiritualism, we at the same time uphold MEDIUMSHIP, and are the friends of the humblest as well as the more renowned medium, at all times. The precedings of the next convention will show that the N. S. A. and its constituents are first, last and always friendly and helpful to mediums and to the grand work that they perform for humanity. Nor does the N. S. A. assert, or in any manner insinuate, that ninety nine per cent. of so called medium-ship is fraud. It holds that there are thousands of good and worthy mediums doing a valuable work in this country alone, and while it deplores the element of trickery that has crept into our ranks, and desires to see it eliminated. it by no means seeks to crush or to malign honest effort to spread the truth and to bless hu manity, by the proof of immortality.
With kindly and loving greeting toward all

from the Home Office,

MARY T. LONGLEY, Sec'y N. S A
600 Pennsylvania Ave. S E., Washington, D. C.

## Lake Brady, Ohio.

Aug. 28.-The name of Mrs. Marion Carpenter, the well-known inspirational singer, attracted an unusually large attendance to the spiritual meetings here, Cleveland, as usual, furnishing the largest excursions. Mrs. Carpenter is a small, slender woman. Her ordinary voice is soft and musical, even in speaking but when she closed her eyes and "went under control," her tones were heavy and masculine as she announced herself a resident of the spirit world, referring to her own personality in the second person. She refuted the Darwinian theory of evolution, deci ring that souls were all perfect in themselves, but the crude conditions of life did not permit their full manifestations in the body. Said she: "Darwin estimates a million years are required for one to make a man of himself, yet we have men to-day who can make monkeys of themselves in five minutes." Her lecture was full of profound philosophy, scintillating with witticisms. She followed her address with

Mr. E. W. Sprague also lectured yesterday. giving a very forcible address in the interest of spirit phenomena as proof of life beyond the grave. Mr. Sprague says he and his wife sat together every evening for six years, during which time they received proof positive of the existence of the spirit world and its inhabitants. He gave many interesting incidents from their own experiences. Mr. Carpenter also gave messages.

Aug. 29.—The season here is rapidly drawing to a close. Tents are coming down and many

of the cottages are being vacated. Still every train brings new arrivals and a large influx is expected to witness the closing exercises, which

will be held next Sunday.

The last meeting of the Womans' Lake
Brady Association was held Tuesday. Treasurer's report was ninety eight dollars for the summer's work, which was turned over to the treasury of the general fund.

A marquerade ball was given Tuesday evening. The variety and oddity of the costumes were remarkable, considering the meagre amount of material to be found at a summer

E. W. Sprague gave one of the best lectures Wednesday that we ever heard on Lake Brady Camp ground. It was replete with practical advice for this life as well as the life to come.

Mrs. M. McCaslin of Cleveland, who has been employed by the W. C. T. U. and other societles to lecture on health topics, is now giving a course of illustrated lectures on health, ma-ternity and kindred topics to the ladies of the

The various phases of phenomenal medium ship are still well represented on the grounds

and mediums report good business.

The last entertainment of the season was given Friday evening by the Lake Brady Dramatic Club. They produced a new version of "My Friend from India," introducing Theos ophy, Hypnotism, fun, fads and frivolities. MRS. MCCASLIN.

#### Queen City Park.

Sunday, Aug. 25, was one of the most oppressive days ever experienced at Queen City Park, but we had good audiences all day, considering the weather. Mrs. Webber spoke in the forenoon, and gave descriptions of spirit friends which were generally recognized. She is a new speaker on our platform, and spoke in an acceptable manner, convincing her hearers of of her earnestness and fidelity to truth.

Mrs. Byrnes gave the last address Sunday afternoon, and though suffering from a severe cold and sore throat, gave an admirable discourse, which made a deep impression on the audience. Her lectures this season have been unusually fine, and we trust we may hear her many times before she puts off the mortal for the immortal.

A lecture called the "New Passica Play" was given in the hall Sunday evening by the Rev. J. J. Lewis, who has just returned from witnessing it at Oberammergau, as given by the peasants in that remarkable village among the Bavarian Alps. Mr. Lewis gave an interesting description of the scenes he had witnessed there, and his views of the play, taken on the spot, were exceedingly clear and beautiful. The following evening we had another entertainment of the same nature; some very fine moving pictures were exhibited, also scenes in New England, British Columbia and the Rocky Mountains were thrown upon the canvas. A large audience greatly enjoyed these exhibitions both evenings.

Mrs. Tillie U. Reynolds arrived from Lake Pleasant Tuesday evening in a down-pour of rain, but as cheerful and pleasant as usual. Mrs. Webber lectured Tuesday afternoon and gave delineations at the close of her address; several were recognized. Wednesday afternoon we were addressed by Mrs. Reynolds, whom we are always glad to welcome to the Park. Her first lecture was a pleasing and in-structive one, and the descriptions she gave of spirit friends who were present among the audience were very acceptable to all who received

Mrs. Emma Paul, one of the old Vermont State speakers, is visiting at the Park this week. She has not been with us for two or three years past on account of ill health. Mrs. Paul is well known as a speaker and has given many fine lectures on our platform in years gone by. We are glad to see her well and hope to hear from her before she leaves us. Mrs. Webber spoke again on Thursday afternoon, and though the audience was not a large one they seemed deeply interested in what she said. The Park is thinning out, many friends hurrying home for the opening of the schools next Monday. Soon the season of 1900 will have

#### Vicksburg, Mich.

passed, and we shall know it no more. Let us

improve the few remaining days while we are

together.

The camp-meeting held at Fraser's Grove, Vicksburg, Mich., closed on Sunday, Aug. 26. after a four weeks' session. We had as speakers A. E. Tisdale, O. A. Edgerly, Mrs. Marion Carpenter, Mrs. Carrie E. S. Twing, Mrs. Georgia Gladys Cooley and Mrs. May Cecil Lincoln.

The detailed report has already been sent you, giving an account of the work of our speakers up to the 15th of August, so 1 will simply report what has taken place since that

Aug. 16 was designated as "Temperance Day." The discourse was delivered by Mrc time. Twing, and was greatly appreciated by our people. Mrs. Twing also occupied the platform Aug. 17 and 18. Aug. 19, in the morning, Mrs. Gladys Cooley, of Chicago, lectured and gave printed to this time, and will as long as I am on this side of life." Such staunch and true Spir itualists are the "Old Guard" of our Cause, whom we should reverence and admire. sterling quality of her convincing messages. The guides of Oscar A. Edgerly also lectured

Aug. 23, Mrs. May Cecil Lincoln, of Buffalo, N. Y., gave her first lecture at our camp, giving the closing lecture on Sunday, 26th. Judging from Mrs. Lincoln's work here, we consider her a gifted worker.

While the numbers in attendance have not been quite as large as last year, still we consider our camp a success in view of the work that has been accomplished. Drs. M. E. and R. C. Conger have done a good work in their classes, as has also Mrs. Lincoln in her class of Occult Science. Joseph King, the materializing medium, has satisfied many during the meeting. We owe a word of praise to Mr. J. W. Troxell, the manager of our grounds, for the excellent work he has done in keeping everything neat and orderly; but above all do we credit the success of our camp to the tireless efforts of Miss Jeanette Fraser, who is really the prime mover in every good work accomplished here. REPORTER.

## Chesterfield, Ind.

The Chesterfield Camp Meeting was brought to a close Aug. 26, at eight o'clock. The camp was opened July 19, and in every way was the most successful of any camp-meeting in the history of the Camp-Meeting Association, which was organized ten years ago.

The attendance, especially on Sundays, exceeded all expectation, the largest audience being estimated at ten thousand, and the smallest five thousand.

With one exception, the mediums gave excellent satisfaction. Among the prominent trumpet mediums may be mentioned A. A. Finney, George Runyan, Mrs. Ropp, Mrs. Miller and Mrs. Vestal. Mrs. Lottie Herbine was the only slate-writing medium who remained until the close, Mrs. Jacobs having returned to her home some time ago on account of poor

Mrs. Lynn, Mrs. Moon and Mrs. Dr. Pierce were the clairvoyants. In Mr. Finney's & ances the sitters conversed with spirit friends in their mother tongue-French, Welsh, German, or whatever it might be. Many converts were made, and Spiritualism elevated to a much higher plane in this region by reason of the camp meeting just closed.

All the speakers acquitted themselves in a manner highly creditable to each and to the Cause of Spiritualism. Moses Hull, E. A. Tis-dale and Mrs. Carrie E. Twing were the first on the program. Mrs. Twing and Mr. Tisdale were new speakers at this camp. It is enough to say that both served the association in an acceptable manner. Mrs. Twing was especially effective in her manner of illustrating her sub

Oscar A. Edgerly is another lecturer who spoke here for the first time. He is an able trance speaker. Geo. P. Colby and Mrs. Moore have delivered a good many lectures during the Camp meeting. Mr. Colby has been here three weeks. He is a fluent speaker and gives brief talks and readings under control of the Indian chief Senaca, and Senaca is good. Mrs. Dr Mendenhall, a materializing medium, should also be mentioned.

The Association is now out of debt with a couple of thousand dollars in the bank.

J. A. W.

### Temple Heights.

To the Editor of the Banner of Light:

The Camp Meeting at Temple Heights, Me., was a success both spiritually and ,financially. Mr. H. D. Barrett, Dr. Dean Clarke, Mrs. M. J. Wentworth, Mrs. Sadie Hand were the speakers. Mr. Barrett's work is always greatly enjoyed. Mrs. Whitlock could not fill her engagement, so the society sent for Dr. Dean Clarke, who has recently returned from Paris. His discourses were very fine, and the most oritical were more than pleased. We trust he will be kept busy while East, as his services tell for the advance of Spiritualism.

Knox. Me. M. J. WENTWORTH.

# Invitation Women

All the world knows of the wonderful cures which have been made by Lydia E. Pinkham's Vegetable Compound, yet some women do not realize that all that is claimed for it is absolutely true.

If all suffering women could be made to believe that Mrs. Pinkham can do all she says she can, their suffering would be at an end, for they would at once profit by her advice and be cured.

There is no more puzzling thing than that women will suffer great pain month after month when every woman knows of some woman whom Mrs. Pinkham has helped, as the letters from grateful women are constantly being published at their own request.

The same derangements which make painful or irregular periods with dull backaches and headaches, and dragging-down sensations, presently develop into those serious inflammations of the feminine organs which completely wreck health.

Mrs. Pinkham invites women to write freely and confidentially to her about their health and get the benefit of her great experience with the sufferings of women. No living person can advise you so well. No remedy in the world has the magnificent record of Lydia E. Pinkham's Vegetable Compound for absolute cures of female ills. Mrs. Pinkham's address is Lynn,

#### Three Letters from One Woman, Showing how She Sought Mrs. Pinkham's Aid, and was cured of Suppression of the Menses and inflammation of the Ovaries.

"DEAR MRS. PINKHAM-I have been in bed a year. Doctors say I have female weakness. I have a bad discharge and much soreness across my ovaries, bearing-down pains and have not menstruated for a year. Doctors say the menses will never appear again. Hope to hear from you."-Mrs. J. F. Brown, Holton, Kans., April 1, 1898.

"DEAR MRS. PINKHAM-I received your letter. I have taken one bottle and a half of your Vegetable Compound, and used two packages of your Wash, and feel stronger and better. I can walk a few steps, but could not before taking your Compound. I still have the discharge and am sore across the ovaries, but not so bad. Every one thinks I look better since taking your Vegetable Compound."-MRS.J. F. Brown, Holton, Kans., Aug. 13, 1898.

"DEAR MRS, PINKHAM-I think it is my duty to let you know the good that Lydia E. Pinkham's Compound has done me. After I took three bottles. menses appeared, and I began to feel stronger and all my pain was gone. Yours is the only medicine that ever helped me. I am able now to work around the house, something I did not expect to do again."-MRS. J. F. BROWN, Holton, Kans., Jan. 25, 1899.

#### Three More Letters from One Woman. Relating how She was Cured of Irregular Menstruation, Leucorrhæa and Backache.

"DEAR MRS. PINKHAM-I am suffering and need your aid. I have pains in both sides of the womb and a dragging sensation in the groin. Menstruation irregular and painful; have leucorrhœa, bearing-down pains, soreness and swelling of the abdomen, headache, backache; nervousness, and can neither eat nor sleep."-Mrs. Car-RIE PHILLIPS, Anna, Ill., July 19, 1897.

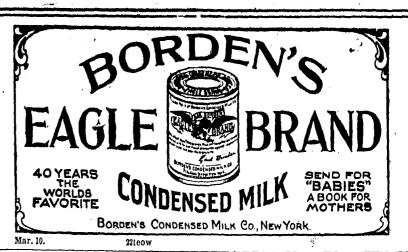
"DEAR MRS. PINKHAM-I want to thank you for what you have done for me. When I wrote to you I was a total wreck. Since taking your Vegetable Compound, Liver Pills and Sanative Wash, my nerves are stronger and more steady than ever before, and my backache and those terrible pains are gone. Before I took your medicine I weighed less than one hundred and thirty pounds. I now weigh one hundred and fifty-five pounds. Your medicine is a godsend to poor weak women. I would like to ask you why I cannot have a child. I have been married nearly three years."-Mrs. CAR-RIE PHILLIPS, Anna, Ill., Dec. 1, 1897.

"DEAR MRS. PINKHAM-I did just as you advised me, and now I am the happy mother of a fine baby girl. I believe I never would have had her without your Vegetable Compound."-MRS. CARRIE PHILLIPS, Anna, Ill., Jan.

#### Proof that Falling of the Womb is Overcome by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM - When I wrote to you some time ago, I had been suffering from falling of the womb for many years without obtaining relief. Was obliged to wear a bandage all the time; also had bad headache and backache, felt tired and worn out. After taking six bottles of Lydia E. Pinkham's Vegetable Compound and four boxes of Liver Pills, I discarded my bandage and have not had to wear it since. I am entirely cured."-MRS. J. P. TROUTMAN, Box 44, Hamilton, Ohio.

"DEAR MRS. PINKHAM-For nearly two years I was unable to work. I was very weak and could not stand on my feet but a few minutes at a time. The doctors said I had falling and inflammation of the womb. I began to use Lydia E. Pinkham's Vegetable Compound, and after using five bottles I feel like a new woman."-Mrs. P. N. BLAKE, Confluence, W. Vs.



#### Spirit Art a Phase of Materialization.

The camp season at Lily Dale is closed. Much thought has been awakened and many found evidence for the first time that settled doubts and comforted sad hearts. Margaret Gaule touched many hearts with the quickening of the new life by her messages. Allowing liberally for possible deceptions practiced by some platform mediums (all human developments are liable to be tainted with deceptions), there is a wholesome sphere of genuine, honest phenomena in this as all other phases of medi umship, and I think it is a common verdict of the audiences who witness Miss Gaule's work that she belongs to that sphere. A platform medium who simply gives names at random, to be recognized by any one, or no one unless something more accompanies them, can hardly be called a "test medium," for such are in no sense tests, since any one who has no con-science to respect can get names, dates and localities ad libitum, without help from the spirit world. But when a medium points out strangers in the audience and locates spirits beside them, gives a detailed description of personal characteristics and appearances, incidents in past life, the relation they sustained to the persons addressed, also numerous de-tails of family history, the recipients acknowl-edging all true and testifying that the medium is an entire stranger to them, and that this is their first experience and the first time they were ever at a spiritual meeting, what can a fair minded critic conclude? For one, I accept such facts as evidence, and am thankful that

we have a liberal supply of such mediums.

Anent the remarkable work of the Bangs
Sisters and Campbell Brothers, the wonder is, to one familiar with the facts, that doubt can be entertained. But when we remember that there are millions who yet believe in a flat earth, deny the plurality of worlds, and who never saw an electric light or a trolley car; never heard of the telephone and would not believe it though a thousand witnesses who have seen and used it attest the reality, the wonder ceases.

My friend Thomas Davidson, from West Virginia, with his wife, had a sitting with the Campbells, and got a beautiful picture of their son, in spirit life, which they assured me was an excellent likeness, true to life; and that there was no picture of this son present, nor on the camp grounds at Lily Dale, and that the mediums had never seen him nor his photo graph. Miss Devore from the same place has seen an enlarged picture of this young man at their home in West Virginia, and she also tes tified that the picture executed in Mr. and Mrs. Davidson's presence, while they saw it develop on the canvas, is an excellent likeness of their son. Facts are obstinate. What can the savants do with these? To deny them is weak in face of the overwhelming testimony of competent witnesses.

A lady who had seen our picture of Maude, and heard our account of the séance that produced it, told me she had always been skepti-cal about it. She did not question our sincerity and truthfulness, but it was so wonderful and seemed to her so impossible that she had thought we must have been deceived in some way; though, taking our statement as given, she did not see how we could have been deceived. About two weeks ago she and her mother got a picture of her sister, and saw it grow on the clean canvas as I saw those reported in THE BANNER of Sept. 1. She doubts no more. Whether the picture be a perfect likeness of her sister or not, I do not know, for I never saw her: but that it was created before their eyes by some process unknown to any earthly artist, and is the work of excarnate intelligences, she now has no doubt, and she

no longer suspects that we were deceived. We know that no incarnate being touched the canvas while our Maude's picture was growing on the clean white page; and that it is the same canvas that I selected and marked is certain, for all the marks are on it yet. I have witnessed hundreds of materializations. some of which I am very sure were real and all they purported to be. Others were less certain, and open to question, though the pre-ponderance of evidence was in their favor, while others were manifestly frauds, and some of them clumsy at that. But I am thoroughly convinced that materializations do occur, and that, too, of a very substantial character, possessing for the moment about all the physical qualities of any mortal. But no materialization I ever saw is, to my mind, so wonderful as the magical art productions that grow upon the white, clean canvas in presence of the Bangs sisters, which stay as permanent materializations, to be examined and criticised at leisure in all kinds and degrees of light.

It is the certainty of this phenomenon that gives it superlative value. If there were a single point in our experience in getting Maude's picture that implied a possible trick, it would blight the whole. The conditions and methods are as distinct and distant from any and all kinds of legerdemain, as the aurora borealis is distinct and distant from the glow-worm.

LYMAN C. HOWE.

#### Local Briefs.

BOSTON.

Temple Honor, Hall, 591 Massachusetts Ave-Cambridgeport.-Mrs. L. J. Akerman opened her meetings Sunday evening, Sept. 2. After the usual exercises, the following mediums took part: Mesdames Douglas, Pye and Banks. Mr. Graham made a few remarks, after which Mrs. Akerman gave many messages, blindfolded—all recognized. Good music by Mrs. Pye. Indian Council, Sept. 28.

Commercial Hall, Mrs. Nutter President. Sunday, Sept. 2, morning circle opened with singing, reading and invocation by Miss Brehm. A goodly number were in attendance with very harmonious conditions, every one receiving a message from some spirit friend. Mediums tak ing part: Mesdames Gilliland, Howe, Dade, Nutter, Peabody-McKenna, Woodbury. Mrs. Dr. Wilde read a beautiful poem entitled the "Rainbow Bridge." Dr. Saunders made some good remarks, also Mme. Carbee, Messrs. McKenzie, Baker and Jackson. Recitation from Mrs. Piper. Mr. Arthur McKenna.

Odd Ladies' Hall, 446 Tremont street, Sunday, Aug 26, well attended meetings through out the day. Those assisting: Mrs. Little, Pres. of Newport Spiritual Society; Mesdames Guiterrez, Johnson, Thomas, Erickson; Messrs. Hersey, Hall, Taylor, Gilman, Cohen, Britton, Wood, Thompson, Bowman and others. Meetings every Sunday; Mrs Guiteriez, Pres. BANNER OF LIGHT for sale at door.

New York.

The first meeting of the Woman's Progressive Union, Brooklyn, was held Sunday P.M., Sept. 2, our President, Mrs. Kurth, in the chair. After some well-chosen and timely remarks, Mr. J. Homer Altemus followed with loving messages from departed friends. Despite the very warm weather, a large audience was present at the evening session. Fine musical selections were rendered, also a short talk by Mrs. Kurth. Singing by Mr. Altemus drew around him many spirit friends anxious for recognition. Mr. Altemus will be with us during the remainder of this month, and others during the season. Mrs. N. B. Reeves. Other States.

Providence.—Sunday, Sept. 2, we opened our meeting with Mrs. E. B. Rose as speaker both meeting with Mrs. E. B. Rose as speaker both afternoon and evening. We hope to have her

again soon. Next dunday meetings at 2:30 and 7:30. Sept. 16 and 23 we shall have as speaker W. Scott Steadman of Somerville. Mass.; Sept. 30 and Oct. 30, Mrs. Bruce of New Bedford, Mass. D. F. Buffinton, Sec'y.

#### Spiritualist Camp-Meetings for 1900.

The reader will find subjoined a partial list of the localties 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 he PLATFORM SPEAKERS will not fall to call attention to t 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.

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

Niantic, Conn.-June 25 to Sept. 8. Los Angeles, Col.-Sept. 2 to Sept. 20.

Colorado Camp, South Boulder Canon,-July 1 to

Marshalltown, Ia.-Sept. 2 to Sept. 16. Etua, 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, C. I .- Sept. 2 to

BROOKLYN, N.Y.

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 hell, 423 Classon Ave., between Lexington Ave. and Quincy st. Elizabeth F. Kurth, President.

#### WORKS ON HEALTH.

THE MENTAL CURE. By Rev.W. F. EVANS. The Philosophy of Life: Illustrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment. The work has received the encomiums of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and eradicate disease without medicine.

Cloth, pp. 364, \$1.50, postage 10 cents.

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THE DIVINE LAW OF CURE. By W. F. EV ANS. This treatise is the result of six vears of carefu research, study and experience by the author, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. It is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of mind over disease and the subtle forces that are in the universe.

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