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No. 23

THE FIDDLER OF THE WHITE-EREAST WATER.

MARY BAIRD PINCH.

MARY BAIRD FIRCH.

As a grand oid harp, his violin
Had a world of unsung muslo in;
Sweet as the notes of an Alpine horn,
Since uncle John was a Saxon born.
And the power that thrilled his irrembling in
Came down from the shores of his fatherian.
That Isheriand with the flowing Bhine,
Whose hills were red with the autumn win
Where mountain tops is lone clouds dim,
Had sung of evolution's hymn.

The stang of evolutions byms.

The standard price played in the corner near, He leat no eye nor list ing ear,
But kept to the spirit sweet within
That dwelt with him and his violin.
Drawing his elbow to and fro
With a heavenly light on his face aglow,
We often thought of the pair that died
As standing there at the father's side.

His darling Bessie—she surely came, And the babe that had no earthly name, Entrancing his soul, impiring his face With the peace of their restful dwelling place The home of the child and the Baxon daughter, Lying saleep by the White-Breast water.

Lying asleep by the White-Breast water.

Not the grieving wind o'er the western hill.

Nor the gliding log in the bungry mill.

Nor the leaping flames with roar and din.

Could dull the tone of that violin.

His eyes so pale, of German blue,

Transformed with song they bloomed anew,

Borrowing dyes of the purple aster,

And the chiming chorus rolling faster,

Then moaning sad, with a cadence low,

Or soft and sweet as the streamlet's flow,

Heminding us of the fair-haired daughter

Baptized by the spray of the White-Breas

Baptized by the spray of the White-Breast wa And was it fancy, or did I dream? Perhaps 'twas the mist from a silver stream, But something filting to and fro Trembed upon his fiddle-bow, Stirring the locks of his thin gray hair That touched the back of his home-made chair. One with the gitt of second sight Said my dreaming was parity right, Since he, who dwelt near the soul if things And walked in the sheen of angel wings, Saw a winter's night while the fiddler played, Two misty shapes that softly laid Their gentle hands on his waving hair,—Around and over his high-backed chair,—The nameless child and the Saxon daughter, Fair as the foam on the White-Breast water. Caressing his cheeks with tender street.

Caresing his cheeks with tender grace,
Bringing a balm to his aged face;
Yet mortal eyes but marked the glow
Of the fire-light dancing swift or slow,
Chasing the shadows about the room,
Thro' the great wheel's rim or lamb'ring loom,
'Mong skeins of yarn from the brown old raite
That echoed the children's rippling laughter;
And we heard the song of the son and daughter
In the swelling flow of the White-Breast water.

Outward vision with many a flaw,
Could scarcely credit the things he saw;
Unknown to the world or Uncle John
His inner sight beamed caim upon
The shadowy side, where an angel master
In white robes came, while sweet and Inster
The thrilling anthems rising o'er us.
He heard alone the angel chorus,
Tho' he never could tell how grand it seemed,
"But then," you say, "he only dreamed."
Mut then," you say, "he only dreamed."
Mayhap he did, yet this I know,
An orchestra swayed that fiddle bow,
Revealing a grace that was more divine
Than is often seen at the saintly shrine.
Born of the peaceful rest within,
Sweeping the chords of his violin.
A master mind wrought the infinite glow
Voice of the son and the angel daughter
Sleeping near to the White-Breast water.
Carille Parks, Pueblo, Colo. Parks, Pueblo, Colo.

# Do We Ever Forget?

PAUL F. DE GOURNAY.

It is said that every action of ours leaves its

It is said that every action of ours leaves its indelible mark upon the leaflets of our memory. If this be true, then we only forget temporarily; we mislay, so to speak, a fact, as we might misplace a material object which we shall surely find at some other time, perhaps when we least expect it.

This is sustained by the well-known experience of drowning men: in the brief moments between the loss of hope and the passing into unconsciousness, their whole life, from child-hood up, is retraced to their mental vision like a swift-moving panorama. In ordinary conditions we rarely have a continuous recollection of the past. Isolated events, circumstances, sometimes important, often trivial, some dating back to early infancy, are suddenly recalled, with startling vividness, but without connection with other circumstances or events, often without any association of place or time.

The least incident—somebody's casual remark, a passage in a book, a single word—may stir up memory, or it may be invited by reverle. And, according to the nature of the incident or of the laviting thought, memory comes as an avenging delity or as an angel of mercy, as the stern herald of conscience or the gentle guardian of love.

There may be pages in our life's record we would giadly destroy, which we wish had never been written; sealed and put away in some dark recess of the mind, we would fain forget them. Destroyed they cannot be; they are indestructible; memory brings them up to the light and we read them with a sigh at our folly, at our weakness to resist temp-

tation, our too easy yielding to unbridled pas-sions. The wrong we have done may be irreparable: at memory's call we begin to explate.

Fortunately, in the most wretched life's record there are pages which bring us com-fort, pages over which we love to linger: they tell us of some good accomplished, of some noble impulse obeyed, of the forgetting of self for the service of others, of tears dried and aching hearts consoled—the credit side of our account with our brother-man: oh, that it might show a balance in our favor!

But the wrongs we have suffered at the

our account with our brother-man: oh, that it might show a balance in our favor?

But the wrongs we have suffered at the hands of others, how is it with them? There are wrongs—pecuniary losses, alander, insults, injustice and persecution—which, if we are spiritualized, we have forgiven and forgotten, put away charitably; the recollection of these can cause but a passing discomfort, we have lived them out, the wounds they inflicted are healed, we find no satisfaction in dwelling on them, but hasten to cast them off as unworthy of a thought.

But, there is a wrong, the memory of which is fraught with both bitterness and sweetness, a wrong not to be disposed of, as the others, by mental effort: It is when we have given our whole love, the best in us, our soul's dearest aspirations to one who has proved unworthy, insincere and changeable. The memory of the heart has treasured the sad story of our soul-disappointment; our heart bleeds, but so strong, so true was our love it could not be killed; like truth crushed to earth it is ever rising again, hopeless, asking, expecting no return, but recalling the agony of the dreadful recovery only to cast over it the broad mantle of forgiveness, off-

Still, some distinction should be made in the case of the spirits: as they progress and become more etherized, their earth reminisceaces grow dim and cease to be readily called up. Not that these are absolutely forgotten: as in the case of mortals above cited, they are lost sight of temporarily, put away and misslaid, but could be brought to sight if the spirit cared to make the effort. Generally, the advanced spirits have sutgrown all interest in these questions of identity; they are too much engrossed with higher thoughts to willingly indulge in trivial experiences. An advanced spirit cares very little who you imagine him to be, provided he may inspire you with higher thoughts and teach you to lead a nobler life.

The remembrance of wrongdoing and of good deeds cannot be classed among trivialities. When the former have been righted, expiated and outgrown they no longer haunt the spirit. Self-redeemed, he is clean; incapable of evil, he cannot think of evil, no painful reminiscence comes to cause him a pang of remorse and mar the perfect happiness he has earned through noble endeavor. On the other hand, good is impetishable, the good we have done becomes part of our immortal aslei; no effort of memory is needed to recall a good action, the particulars may be forgotten, the happy feeling resulting therefrom remains—a joy forever. The vase that once contained attar of roses never loses the sweet fragrance. It is this lastlag power of good makes us forget evil.

The doctrine of relucarnation teaches that upon reaching the Spirit-world, the spirit (as in the drowning man's case) has a vivid recollection of his earth-life, of all its earth-

world until the haunting memory of the past awakens remorse; a glimmer of the truth penetrates the darkened soul, it sees, it realizes the awful desolation of its condition. Then shall willing hands again be held out to the unhappy victim of its own folly, and kind, loving voices bid it cease to despair, for final happiness is sure though it must be earned through suffering.

Save in exceptionally rare instances, the reincarnated spirit does not remember his previous existences. This is well; the knowledge might lead to inordinate pride and conceit, or it might discourage strenuous effort to overcome harsh conditions. Some isolated fact may suddenly flash upon our mind which we cannot account for except as something we have lived before; it is like the sudden remembrance of some trifling event of our childhood; only, we know we were that child, whilst we cannot know of any former personality we can claim as ours. It is a curious fact that those people who claim knowledge of a former incarnation, invariably select some great name for it; we hear of reincarnated heroes and heroines, but who ever claims to have been poor John Smith or humble Mary Ann? Vanitas vanitatem, omnia vanitas.

Time Unbarred.

### Time Unbarred.

In the everlasting silence of myself I sat.
Time unbarred did know me not, for in the
days where I had dwelt I saw no Time to
hold me more. The soul in highlands of itself
did fold about its wonder, and I in speechless
presence of its greatness did grow no days.
I mounted where the years were grown to

their beauty

ment taem forond.

"Soul!" I cried, and soul was all.

The shadows from all hells did fice away, and the grapevine tended true around the archwing of myself did gire its fruitage.

I was infant in the arms of Love, and I was giant on the waters of myself. I trembled forth my music and the stars came dancing to my melody, and the soul of every soul where I had birthed my love was one with mine.

Prochland 1(e.

Rockland, Me.

# Psychography.

perimental Seance No. 2 held at Winnepi Lodge Camp, Ragged Lake, Adirondack Mountains at 8 p.m., June 15, 1982.

PSYCHIC PROF. FRED P RVANS.

Our second experimental seance with Prof. Evans was held in the dining room of Winnopi Lodge at the time and date mentioned above. Those present were Prof. Evans (the psychie) S. G. Boyce, B. M. Boyce, Prof. J. R. Pauline, Kit Nolan and A. Evans. The party sat around the dining room table which was about four feet wide and eight feet in length. The room was lighted by two lamps, one of which was directly over the table used for the experiment. A 5 by 7 "America's Best" brand of slatewas carefully cleaned and passed to Mr. S. G. Boyce to examine and magnetize by placing left and right hands on the surface of said slate, for about one minute. This slate was then passed to Prof. Pauline, who held the slate as did Mr. Boyce. Whilst Prof. Pauline was holding this slate, a second slate was cleaned and given to Mr. S. G. Boyce, who examined and magnetized as be did the first one. The two slates were then placed together and a rubber band clasped around them. A request was made that some matter from the outside or forest should be brought in and placed between the closed alates. During this time the slates lay upon the table with the hands of Mr. Boyce and Prof. Pauline resting upon them.

In a few moments a signal was given to open the slates. The rubber band was taken off and the top slate removed. On the surface of the lower slate we discovered two open the slates, The rubber band was taken off and the top slate removed. On the surface of the lower slate we discovered two pleces of grass about 3 1-2 inches long, and a leaf from one of the trees, about two inches long by about one and a half inches wide. The grass and leaf, was then directed to place a plece of pencil on the table in the top slate that had covered the lower slate containing the grass and leaf, was then directed to place a plece of pencil on the table and cover it with the slate and place his two hands upon the same. The psychic, Prof. Evans, then requested Mrs. S. G. Boyce to ask some question. Mrs Boyce said:

"Will some kind spirit friend please di

one stones, that I lost some time today whilst outside?"

This question was repeated and written on paper as a question and laid near the slate. After sitting about twelve minutes a signal was received that the slate was written full. Prof. Pauline was discreted to turn the slate over and examine, which he did with an exclamation of surprise, for on examination the slate was discovered to be full of writing containing messages for each present. The slate contained about ten messages, a total of two hundred and forty words, written with common slate pencil and in patch-work form peculiar to this medium. The messages given were all recognized. The message in the lower left-hand corner of the slate proved to be an intelligent answer to the question asked

lower left-hand corner of the slate proved to be an intelligent answer to the question asked by Mrs. Boyce, and read as follows:

"The comb with the blue stones is in the blue bonnet in the lower bureau drawer in the cottage near the boat-bonse."

A lantern was lighted and our party of sitters proceeded in a body to the place described, which was about four hundred freet away, and Mrs. Boyce was delegated to open the bureau drawer, and there sure enough, the comb was found in the blue bonnet, in the lower bureau drawer, as described by the spirits.

lower bureau draws,
spirits.
All of the witnesses present at this seance
herwith vouch for its genuineness.
Witnesses present.
Prof. J. R. Pauline,
Scott G. Boyre,
Ressie M. Boyre,
Kit Nolan,
Mrs. F. P. Evans.

"When it becomes the joy of our lives to render service—to give ourselves unto the least and the greatest—we shall find that a great immutable law of compensation restores to us

Again severation.

As we serve God and man, He serves us serventy times severable, grand and inspiring truth to realize Mighty God is ever ready to serve will but let Him do so. In service of Compensation and Reciprocity w



setting the remembrance of the wrong by the recollection of the blissful days of mutual trust and confidence.

A weak love condones and cringes, clincing to lost illusions; the noble soul love finds a solace in dwelling only on the bliss that was real, though the friend proved false, as on a pleasant experience never to be lived again, as though the friend we have lost had "gone before." But for this view of the case, the memory of a broken friendship were too cruel to be endured. It acts as an anaesthetic and dulls the pain which must slumber forever in the wounded heart and which memory has quickened for a time.

So much for the persistency of memory during earth-life, the dual memory of mind and soul. But we are taught, besides, that all our good and bad deeds are inscribed on our spiritual body so that when we cross to the Beyond our fellow-spirits will see us just as we truly are, not as we claim or think we are—a fact well worth meditating upon: are we sure we shall turn out to be pleasant acquaintances "over there?"

In spite of all the learned arguments, adduced to show that memory, belonging to the hysical organism, canuot be retained by the spirit when once free from the earth-life attractions, I must hold to the bellet—based on the foregoing and on the numerous authenticated cases of spirit friends establishing their identity by referring to facts, often trivial, of their past life—that we remember even better, as free spirits, than we can as mortals, for then we remember at will.

lives; he remembers the temptations, the struggles; he counts the victories won, the failures and defeats suffered. This is a cru-cial moment: the spirit must then and there decide upon its future course. Whatever good he has done, the self-sacrifices in the services of his brother man, will arm him for his future life-struggles. He must make the resolve.

services of his brother man, will arm him for his future life-struggles. He must make the resolve.

Reincarnated, after a long period of absorption when he will attain the full fruitage of past endeavor, he will lose for the time being and the memory of past good and bad deeds, but the experience gained shall not be lost, it will influence his treatment of the bad conditions to come. The progress made in a former existence minimizes the difficulties to be encountered in the next.

Thus with the spirit whose mortal career has been marked by spiritual aspiration and mobie endeavor. But with the misguided man whose life has been devoid of a spirituality, who has been the selfish slave of his passions, how will it be?

If his spirit has a gleam of ambition for the good, if it feels shame and regret for a misspent life, it will find kind friends willing and eager to help, to open its eyes to the folly of its course, to show it the way to better things; protection, guidance, sympathy will help it to presevere in its good intentions. But the intention to do better must be there, it way give the spirit is obdurate, clings to the reverse way and it intention to do better must be there. It may be the spirit is obdurate, clings to the reverse in the stage of time and the trees in background of my growth did not the freed willing and the trees in background of my growth did not her preserved.

Thus gate the curtain 'twixt the dawn and mand dark whore hidden lies that which heard where speech was not. My soul did know the whiteness buried that which heard where speech was not. My soul did know the whiteness buried that which heard where speech was not. My soul did know the whiteness buried that which heard where speech was not. My soul did know the whiteness buried that which heard where speech was not. My soul did know the whiteness buried that which heard where speech was not. My soul did know the whiteness buried that which heard where speech was not.

If his future life earties of a sound and and the treas all and dawn

hours no more, and I saw the birds of all eternities fly forth to wing their songs of love-life, back unto my listening ears. The arms that Christ-like folded round I felt as little child's that knew no care, and the winds that told me peace of all themselves, I knew as message-bearers from the All Peace.

I flung aside the curtain 'twist the dawn and dark where hidden lies the everlasting song of many souls, and found the utterances that told me mysteries unsolved, for I was that which heard where speech was not.

My soul did know the whiteness buried deep of every soul, and in the claspings true it found itself, for see, the crucifixions of all Calvaries were told as sympathy did feel itself.

# Twenty-Five Years of Psychical Experiences.

W. J. COLVILLE.

Lecture delicered Morch 6th, 1902, before London Spiritualist Alliance, in 81, James's Hall, E. Daisson Rogers, Esq., President of the Piccadilly Alliance, in the chair,

The twenty-fifth anniversary of my first introduction to public life having occurred on the 4th of this present month. I have been particularly requested to give some definite account of my connection with psychle problems during a quarter of a century. If I am to relate faithfully, even in barest outline, 'my\_experiences with 'imseen belpers.' I must go back to my very early childhood, when my 'mediumship' originally declared itself. I was practically an orphan from birth. My mother passed to spirit life in my infancy and my father was called by important business to truvel in lands remote from England, where I was left in charge of a guardian. My childhood was singularly unchildlike, as I was separated from children altogether, and compelled to associate exclusively with persons of thoroughly mature age.

How I first came to see my mother clairvoyantly I do not know, but I distinctly remember becoming vividly conscious at frequent intervals of the gentle, loring presence of a beautiful young woman, who invariably appeared to my vision gracefully attired in light garments of singular beauty. The head of this charming lady was adorned with golden rimplets; her eyes were intensely blue; she was tall and of rather slender build, and manifested many attributes of almost ideal womanhood. I cannot recall to mind any occasion when this lady spoke to me as one ordinary human being on earth converse with another, but I distinctly recollect that when I saw her most plaining and felt her presence most distinctly, I was intensely conscious of information flowing into me. I can only liken my experience to some memorable statements of Swedenborg concerning influx of knowledge into the interiors of human understanding.

THE PROBLEM OF CLAIRVOYANCE.

### THE PROBLEM OF CLAIRVOYANCE.

THE PROBLEM OF CLAIRVOYANCE.

I should probably never in those early days have thought of such a problem as clairvoyance, had it not been for the surprising fact that what I saw perfectly other people did not see at all. I was first led to realize the unusual character of my vision when I mentioned the presence of the 'beautiful lady in white' to two persons who were with me when I saw her very distinctly, and they declared that we three were the only occupants of the apartment. The mystery of the fourth innate was for me greatly intensified when it appeared to me that the other two persons, besides her and myself, could pass through her and she through them, while they appeared completely unconscious of each other's presence. An elderly lady with whou I was living, who was a devoted Churchwoman, summed up all my singular visions, when I related them to her, in the following words: 'Well, I can't account for it, but it must either be the work of God or Satam.' Though not many months over five years of age at the time to which I am now referring. I had already be-ard Satan called the 'father of lies' and had also been taught that truth belonged to God and came from heaven; so my youthful intellect was not perturbed with dread of any power of darkness, as I found that all the information which flowed into me when this beautiful spáritual being manifested to me was correct in every particular. I was, therefore, quite content to believe, with simple faith supported by reasoning, that my dear mother was watching over me as a gandian spirit. I often heard of guardian angels, and I was sometimes taken to a children's service in a church where a favorite hymn before the catechising began with the following invocation:—

Dear angel ever at my side!

How loving must thou be
To leave thy home in heaven to guard
A little child like me.

Instead of conjecturing angels as well-nigh incomprebensible beings belonging to an order in the creation
entirely different from ourselves. I rested satisfied with
the simple, reasonable conviction that the messenger from
unseen spheres who watched over me most intimately,
was the dear mother whose physical presence had been
withdrawn from earth long before I had reached an age
when I could have consciously appreciated it. I do not
forget the strange shock I felt when someone said to me:
'It is impossible that you should see your mother; you
have no mother; she is dead.' Such vulgar, bratal words
made no other impression on me than to set me thinking along psychic lines, far more often pursued by little
children than adults generally suppose.

A GIFT OR A NATURAL ENDOWMENT?

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A GIPT OR A NATURAL ENDOWMENT?

It must be borne in mind that I was an isolated and often a lonely child, thrown very largely upon my own resources for amusement and enfoyment. This circumstance may suffice to suggest instructive thoughts regarding conditions singularly favorable to mediumistic development. Is mediumship a gift or a matural endowment? Is a query often raised. To answer this inquiry it is surely necessary to recall the two distinct senses in which the word 'gift' is commonly employed. We speak of natural gifts, of the universal gifts of God to humanity, as well as of particular bestowments vouch-safed to those who are sometimes segregated in our philosophy from the 'common herd,' and designated a 'chosen few.' Having used the term 'clairroyance' in connection with my own earliest spiritual experiences, I wish to define it in my own case as applying to extended vision of three distinctly different, though closely allied, varieties. The first evidence of my own clear vision, which came to me so spontaneously and unexpectedly that for a considerable season it caused me no astonishment whatever, related to beholding a form of real, consistent substantiality, existing on another plane of being than the one usually termed terrestrial. This form was completely and symmetrically human in every detail of outline, and was attired in artistic dress, not foreign to ordinary worldly convention, but vastly more beautiful and graceful than the customary mortal dress fashionable in the sixties of the nineteenth century, which included the crisoline and the chipnon. The second eridence of clairroyance did not refer to sight, even on the psychic or astral plane, as sight is ordinarily understood, but to mental enlightenment or intellectual illumination, and this, not only of a general but also of a particular claracter, as the knowledge which entered into my understanding related not only to topics of usual informat

THE MYSTERY OF PROGNOSTICATION.

My grandmother's sister in Lincoinshire had decided to visit 80sasce, but had not communicated her intention to haryone, though her mind was fully unde up. Though I had never seen my great-annt, and had rarely heard her mentioned. I distinctly saw her-in the house where I was then living and accurately described her appearance, even to the strings of the cap which she actually wore a few weeks later when paying her sister a visit. Two questions naturally arise at this point: First, how is it that we can see people who may be thinking of us, or perhaps only of a place we are lahabiting, when they are not consciously or deliberately projecting their thought, or an astral likeness of themselves, to us? Second, how is that we see articles of wearing apparel which those persons may not be actually wearing at the time when we behold them? The following reply may serve to elucidate, at least in part, the foregoing mystery. When Herbert Speacer many years ago criticised somewhat adversely the notion of clothing as pertaining to the spirit world, he evidently overlooked a very important, consideration, to the effect that our clothing is all mentally designed before it can be physically confected. A new fashlou in dress is impossible except as an outcome of a new mental concept of apparel. Not only Swedenborg, but Shakespeare also, clearly illustrates the close connection which must ever logically exist between the wearer and the garment worn; and in no case do we find the suggestive doctrine more clearly taught by inference than in the play of 'Hamlet,' where the father of the Prince of Denmark appears in spirit, clad in armor, at the very time when he is seeking to inspire his sen to make war against an uncle who has incurred the fierce displeasure of the discarnate king. Not only do we clothe ourselves physically in such raiment age-comes our immediate mental state, but we often unconsciously supply, gratuitously, portraits of ourselves doing things we intend to do, things, indeed, whi THE MYSTERY OF PROGNOSTICATION y grandmother's sister in Lincolnships had deck Sussex, but had not communicated her intenti-

hold what exists on a plane of ultimation prior to the physical.

AN EVENTFUL DAY.

As I grew from childhoed to rather riper age, and in the meantime attended schools and became interested in many external pursuits and objects, my singularly spontaneous mediumship became less prominent, and with the exception of an occasional prophetic dream of rave locidity, which always came as a needed warning. If gradually drifted into a more prosaic state of life, from which I was suddenly aroused by the presence of the world-renowned Cora L. V. Richmond (then Mrs. Tappaa) in England during the seventics of the last century. When I was nearly fourteen years of age, and a member of a church choir, Mrs. Tappan greatly excited the population of Brighton, where I was then residing, by her marvelous discourses and poems, and singularly eradite replies to all kinds of questions, which she claimed were not due to her own erudition, of which she made no boast and to which she hald no claim, but to the action through her instrumentality of a band of guides who were ready to speak through her whenever their services were in demand. May 24th, 1874, was, indeed, an eventful day in my history, for though my public career as a lecturer and globe-trotter did not begin till nearly three years later, it was on the evening of that beautiful Whit-Sunday that I experienced the first thrill of consciousness that it was my principal lifework to travel nearly all over the earth, guided by unseen but not unknown in spirers, who would carry me safely over all tempestuous oceans and protect me from all dangers by land if i would but be faithful to the mission entrusted to me by wise and kindly helpers. I have always greatly disliked the word 'control,' and I dislike it still, for in my ears it savors of coercion, and I have never been coerced by my inspirers, who, have ever proved themselves faithful teachers, counsellors, and guides—veritable 'invisible helpers,' to use Leadbeater's felicitions expression, article we may well apply to those number

quite unconscious, but from which we derive inestimable benefit.

The r-cord of my original introduction to the work of inspirational speaking is now an oft-told tale; in brief, I may sum it up as follows: When I was walking home after greatly enjoying Mrs. Tappan's wonderful eloquence, I registered a vow that if any good and wise intelligences in the unseen state would inspire me as they were wont to inspire the marvelous lady who styled herself their fustrument. I would most gladly take service with them and go whithersoever their counsels led me. I carnestly desired and confidently expected that inspiration would come to me if it were genuine at all, and come it did that very evening and within an hour from the time when I invoked it. Had no obstacles been placed in my way, I should have darted forth meteorically as a speaker before my fourteenth birth universary, but my legal guardian refused to grant permission until I was at least two years older, though she did not prevent my occasionally appearing at private gatherings, nor was she able to deprive me of some wonderful experiences of mesmeric or hypnotic character, which opened my eyes in my early teens to many of the marvels of psychology which are now demanfiling and receiving at the private for the property of the

## HYPNOTIC INFLUENCE AND SPIRIT CONTROL

ing attention from distinguished savants the wide world over.

Hypnotism and its dangers, like Spiritualism and its dangers, is now being discussed at every turn, and I am often greatly interested to hear discussions on these recondite themes, when the debaters are people of experience, but whose experiences have been largely unlike my own. I do not presume to settle any question for my neighbors, I merely speak in the first person singular when I declare that I was never hypnotized maniust or even without the full consent of my own will; and as spiritualistic literature abounds with references to the virtual identity of hypnotic Influence with spirit control, I deem it advisable to bear personal testmony in this connection. Shortly after my discovery that I could speak inspirationally, and even be spoken through by an unseen intelligence, to whose words, uttered through my lips, I could attend as a quiet, interested listener. I made the acquaintance of a brilliant young nobleman who was both an operatte singer and a practising psychologist. This young 'star' was introduced to me as desiring to conduct some delicate mesmeric experiments for which he needed the services of a lucide, or natural calirroy, anxiver to the above description, he considered it highly probable that his experimentation would be successful? Though any first ejaculation when the subject was broached to me that I might serve for the experiments, was 'I should be delighted, and feel sure they will be successful.' Though all the experiments were conducted in strict privace, so far as the general public were conducted in strict privace, so far as the general public were conducted in strict privace, so far as the general public were conquerted unany distinguished persons bigh in the learned professions took active part in many of the most satisfactory of them. It is not usually supposed, at least by the uninitiated into psychic mysteries, that the words passive and negative are quite as correctly qualified by the terms willfully and such is dou

objection, seeing that they is no way imply enforced surrender of one individual to another. During the nearly three years which intervened between my first insight into my capabilities as an inspired lecturer and my debut before a London andience, I had many opportunities for witnessing extraordinary phenomena, as I became well acquainted with many prominent Spiritualists, who treated me with great kindness and consideration and placed many exceptional advantages at my disposal for witnessing manifestations of all varieties. Some of these appealed strongly to me, others did not. I had many opportunities for slitting in circles with Williams, Herne, Monck, Eglinton, and other extraordinary mediums, who, at about that time, were either in the inception or at the zenith of their fame. Though I was told repeatelly that I was a physical medium, and though I sat in many seances where tables moved and furniture in general behaved grotesquely, I never knowingly officiated as a physical medium, and though I sat in many seances where tables moved and furniture in general behaved grotesquely, I never knowingly officiated as a physical medium, under medium worked for me repeatedly and automatic writing has been often with me repeatedly and automatic writing has been often with me repeatedly and automatic writing has been often with me repeatedly and automatic writing has been often with me repeatedly and suteriors were open for me, and I was times without number, partileged to investigate the evidences of phenomenal Spiritualism all over England. The most private gatherings were open for me, and I was times without number, partileged to sit with the most distinguished mediums under thoroughly satisfactory test conditions; but though I saw eneugh to convince me a thousand times over that some mysterious occult force was operating, and the spiritualistic hypothesis always seemed to me more reasonable than any other, I do not think, with my peculiar, and naturally sceptical vast of mind, that I could ever have been completel

### ON THE PUBLIC PLATFORM.

When I first took the platform I felt very much as I had often felt in more private places when voluntarily obeying the silently expressed dictation of the talented psychologist who could transmit to and through me any information he desired to convey when I was in a susceptible condition; but though he declared that I was perfectly his 'subject,' and I was quite willing to be such, I could not be induced by any professional mesmerist or practising physician, who was engaged in the conduct of hypnotic experiments, to receive or transmit anything, simply because I did not choose to make myself passive or susceptible. I remember well sitting on the platform in old Doughty Hall (a Masonic edifice no longer in existence) on Sunday evening, March 4th, 1877, and gazing out upon a large concourse of people gathered to hear the 'kitten orator,' as I had been called because of my youth, discourse on a subject to be selected by their own vote. A hymn was sung to open a semi-religious service, and then I rose and offered a prayer, the words of which formed themselves in my month without forethought or conscious volition of my own. After a second hymn the presiding officer—the then celebrated James Burns, editor of the 'Medium and Daybreak'—announced in my hearing that the youthful occupant of the platform was prepared to discourse under inspiration on any theme the audience might think proper to select. I head this without the slightest internal trepidation. I had become tense, callous, self-ansared, but completely confident that an intelligence beyond my normal own would certainly render me entirely equal to the occasion. A subject was quickly decided upon by show of hands, and I rose to lecture. I spoke unfalteringly for fully an hour, and resumed my seat unexcited and unfatigued. A third hymn was sung, and then Mr. Burns called upon the audience to mention topics for an impromptu poem. Three or four subjects were given, and no sooner was a decision reached by the chairman as to which topic hardening the proper seates o

# CLEAR VISIONS.

one of the clearest visions of my life attended me during the night prior to my departure from Liverpool. I fell asleep about 3 a. m., apparently as a result of fatigue following upon intense excitement, but my seersblp asserted itself triumphantly in a manner which I was soon able to verify, even to the minutest detail. I saw myself standing on a wide platform which was covered with thick red carpet, in a great hall, with high windows on either side. There were an organ and choir gallery over the entrance to this andlence room, and surmounting the rostrum on which I stood was a fine bust of the great New England preacher, the famous Theodore Parker. In that hall I saw a very large audience numbering from 500 to 800 persons, and in the midst of the assembly the dignified figure of Dr. J. M. Peebles, whom I had met in London some months previously, loomed large before me. The vision impressed itself indelfuly on the tablet of my memory; theu I fell into a dreamless slamber, which continued until I was called to partake of my last breakfast in England for many a year to come. On reaching America I found that not only had my advent been heralded in the columns of the 'Benner of Light,' the oldest spiritualistic paper in the world, but the triend who met me at the landing stage (Robert Cooper, of Eastbourne, who was then a prominent worker in America) informed me that Dr. Peebles had just completed a lecture engagement in Parker Memorial Hall, and that he had announced me as his successor, the committee having accepted me for that large and prominent position on the good doctor's kindly recommendation though I was only eighteen years of are and entirely unknown to the directors of the Parker Hall lectureship.

had I landed in An

none on what was in no sense to use a foreign soil, for there I heard the same language spoken, and, with induce exceptions of so definite miportanes, soon discovered that England and America are at least first contained in a still nearer relatives. In Boston Work, Philadelphia, and still nearer relatives and least the late of the content when it is a still nearer relatives. In Boston Work, Philadelphia, and others, Creat L. V. Rhebmonds platform for an extended period, while she was filling an engagement in Boston. Nearly fare busy years had speed their course when, in 1835, I found myself again in England, taking up afresh the work which I never laid down, but only temporarily suspended when I was led to cross the ocean and become a prunisent worker in America. In 1881 i returned to the United States, and in 1835 again revisited England. Onling those years I accomplished a large amount of literary work in addition to extensive travelling and constant lecturing. In 1883 I visited California for the first time, and spent fire delightful months on the sunny Practice slope, in which charming country I addressed dalily audiences often numbering many hundred persons, and saw wonderful rently from the practice of mental healing, of which I faid by that time become, and of which I still ma, an uncompromising, though I trust not a fanatical, advocate and exponent.

A 'MIRACLE OF HEALING.

At the close of a lecture which I delivered on a spiritualistic camp ground bordering on Lake Merritt, adjacent to the city of Oakland, California, a lady who had long been a cripple handed her crutches to her husband, walked home, and did not resume the use of artificial support subsequently. This 'miracle' of healing took place unconsciously to me, for I did not know there was an inducence at work with that afflicted woman beyond my exposition of the philosophy of healing, You can use your limbir for out determined the control of the property of the property of the preservance of the analyse of the property of the property of the p

of letters to newspapers, in addition to musical work, before I again set foot in England after my departure in 1855.

A TELEPATHIC INCIDENT.

What first led me to turn my attention back to Europe during the winter of 1854 was a psychic or telepathic incident well worth repeating, though it has been previously recorded. I well remember December 8th, 1894. On that day, between 2.20 p. m. and 3 p. m., I was seated at a desk in New York writing an article for a periodical which demanded copy at short notice. I was scribbling away at full speed, writing "against time" as literary hacks describe the process, when I was suddenly arrested by a vision of Lady Calthness, when I had not seen for over nine years, scated at an escribior in a sumptionaly furnished bouldoir, the most consplcuous feature of which was a magnificent painting covering nearly the whole of one side of the wall. This painting, which I saw distinctly in my vision, represented 'Jacob's Ladder,' and I remember being particularly impressed with the singular beauty of the faces of the angels. Lady Calthness was claborately dressed, and engaged in writing to me; it seemed as though I could see ink falling from her pen on to the paper, while she informed me of many interesting events connected with the erection of her ducal palace, 'Holyrood,' to which she had recently moved from the fine old house in an older quarter of Paris, where she had bospitably entertained me and where I had held several conferonces during 1884-5. The letter she was then writing embodied the request that I should without delay contribute an article for a periodical she was then enditing, and it also expressed a fervent hope that I should see my way clear to accept her offer of an engagement to deliver a course of lectures at 'Holyrood' during the ensuing June. For nearly thirty minutes this vision continued with une, and then, before the letter appeared finished. It suddenly vanished, and I resumed my interrupted article. I went to Boston for Christmas, and while there, no Decembe

### Ocean Grove, Harwichport, Mass.

Thursday, July 17, p. m. Speaker, Mr. J.

8. Scarlett of Cambridgeport, Mass.; subject,
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have berries, grapes and peaches a year fresh as when picked. I used the Callia Coli Process. Do not heat or seal the t, just put it up cold, keeps perfectly h, and costs almost nothing; can put up a hel in ten milutes. Last year I sold etions to over 129 families in one week; one will pay a dollar for directions when year is sold entire the peach of the samples, postage, etc. Francis cy, St. Lovis, Mo.

## Camp Life at Lake Pleasant.

Camp Life at Lake Pleasant.

The last week before the opening of the campmeeting is always marked by a great influx of visitors, and this week has been no exception to the rule Old familiar faces that he may be a considered of the construction of

the groves Sunday afternoon from 1 to 2 and from 4 to 5 o'clock.

Much comment has been made upon, and

the groves Sunday afternson from 1 to 2 and from 4 to 5 o'clock.

Much comment has been made upon, and interest taken in, the liberal utterances of Rev. C. I. Hutchias of Springfield, whe has been not broad for the Congregational Church, of which he was a brilliant minister, and who is now working ladependently of any religious organization. Mr. Hutchias he been engaged at all occupy the the lattern at the content of the c

# If Tired, Bestless, Nervous, Take Horsford's Acid Phosphate.

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### A False Guide.

The mission of Spiritualism is not to day a sect and received from the New York of the Country. Service for truth, and faint the New York of the Country. Service for truth, and faint the New York of the Country. Service for truth, and faint the New York of truth, and faint the New York of truth the New York of the New

tion to earth of angels from the spirit world, mankind is learning that the real life is not of this world and his mind and soul is yearning to know more of things spiritual than ever before; and because of the blessings the heavenly messengers have brought to us through their agents, the mediums, do we regret that it has come to pass that a human entity can descend to that degree of hypocrisy as to lose all sense of honor, purity of heart, and those graceful qualities of mind and soul that make for spirituality and right-coursess, all for the sake of a few dollars more or less. What avarice is this, that impels a woman to engage in sacred things purely and solely for a business enterprise! Define, if you can, the kind and quality of splrit influence that sustains so successfully a human eatity in wrong-doing; and then reflect what the consequences may be when it enters the home of the soul—the home of the soul, of truth, and of beauty, where "we shall know, as we are known"; then will come the crushing remorse of an erring life; but God is Love, and time is endless and God will save all souls in time.

J. H. Lewis.

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## The Aural Self and the Flying Soul.

MARKL GIFFORD

Nature being embodied soul on the earth plane, we learn the forms of the soul world through Nature, the world of the earth plane, we learn the forms of the soul world through Nature, the world of the earth plane heing the garment of the earth plane being the garment of the soul world through Nature, the world of the earth plane of existence has its som vibrations and in that plane nothing can be sensed except what comes within its vibrations ribrations below it are to it inert matter, and vibrations below it are to it inert matter, and vibrations to clothe themselves with lower vibrations until sensed are the only two ways man on the earth plane can sease the plane above him or below him. It is plain from this that the earth plane can sease the plane above him or below him. It is plain from this that the earth plane can sease the plane and vibrage and likeness of the higher plane or planes, as each creates the other in its image and likeness of the higher plane so all that is, must be the image and likeness of his Maker. The higher man's development the more perfect, refined and beautiful the body he inhabits becomes. The more perfect the sight of man is opened into the higher planes the more beautiful and perfect the forms he beholds and converses with. The man who seeks without any images in his mind will see not his own ideas, but as perfect likeness of the higher plane as his mind is engable of receiving.

When we understand clearly that thought is presence we shall not puzzle so over the "aural man" and the "flying spirit." The man who seeks without any images in his mind will see not his own ideas, but as perfect likeness of the higher plane as his mind is engable of receiving.

When we understand clearly that thought is presence we shall not puzzle so over the "aural man" and the "flying spirit." The man who seeks without any images in his mind will see not his own ideas, but a

to us.

When we think of a friend we are present with him, for thought is immediately where it vibrates, as we have proved by wireless; telegraphy and telephone. Our vibrations may be strong enough for either to realize the presence of the other; and again your vibrations may be strong enough for you to see the friend and he be unconscious of you, or you may be strong enough for you to see the friend and he be unconscious of you, or you may be strong enough to present yourself to him, or you both may mutually increase the vibratory waves of thought until you are both present to the other. Nature will tell us how we grow; see the plant worth and any one contract his conscious life wholly in the earth plane, and known nothing of the higher, or he may live conscious life wholly in the earth plane, and known othing of the higher, or he may live conscious life wholly in the earth plane, and known othing of the higher, or he may live consciously in both. Beling innorant of this finer body outside of the earth vibrations he is puzzled when it becomes visible and many are the theories that are worked out to explain its appearance and nature. The law of vibrations explains it all clearly and comprehensively. Here all the secrets of both worlds and of all worlds are revealed. The aural self or finer body with the soul's higher consciousness may converse with you and on the earth plane of vibrations know nothing of it; or it may appear to you in its finer body which fulfills and surrounds the material body. In the same way you may converse with and appear to another.

Material things change their forms as man changes the forms of his thought, but all changes perfect the general form, as development of man perfects the human form. The more the human is guided and developed by the Divine the more grand and radiant it becomes; and the more grand and radiant it becomes; and the more grand and radiant it becomes; and the more grand and radiant it becomes; from the more we learn of the Divine ratio and progression. "Day unto da

live. And we shall come isto the light faster if we do not reason and theorize, for that is only jugging with our own present knowledge. To know more of truth we must seek truth and let it manifest to us. Theorizing and reasoning is living in our present vibrations, and from them trying to imagine what the higher may be, but seeking the higher is to increase our vibrations and come into the light of the higher life.

The flying soul and the aural self are one, and you can see anyone or any place in this plane of life or the higher, as conditions were in the past or are in the present, or foreshadowed in the future, by establishing right vibrations between the people and places and yourself, or through the ald of another who may be able to establish the vibrations better than yourself. Some psychic students assert that the flying soul never appears except when the certh man, Homo, is aleep or entranced. This does not prove, as others have differing experiences. Joseph M. Wade, in Nature's Unveiling publishes accounts made by a medium he employed in which she relates how he appeared to her on many occasions while he was neither asleep nor entranced. The importance of these conditions are for the one who is to appear. If the sender's external self wished to send messages of present moment then he would have to make conditions, but when the aural self is to appear it is independent of the external selfs so long as it acts in the plane of higher vibrations. But the one it would appear to or converse with or otherwise make sensible of its presence, must make necessary conditions that he or she may be able to be conscious of it. It is possible, but not easy, under unfavorable circumstances. These appearances are not so much affected by the condition of the external self more readily and virially.

Each student naturally makes deductions from his own experiences; one who could raise the rate of vibration but a little would see "formless light," but as he increased the vibrations, this light would take forms, beautiful

Sharon, Mass.

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What seems to us affliction
Is oft a hand that helps us to our wish.
So may it fall with thee—if Heaven approves
—Sheridan Knowles.

We shape ourselves the joy or fear Of which the coming life is made, And fill our future's atmosphere With sunshine or with shade.

The ilsue of the life to be
We weave with colors all our own;
And in the field of destiny
We reap as we have sown.

—Whittier.

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Who will you doubt My Spirit Wheper Go of Spirit-Lifa.

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We should be the Shore.

We should be the Shore.

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We Long to be There.

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BY CARRIE E. S. TWING.

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dishonest or columns, they are a cify as promptly in ents of parties whom riky of confidence

## Editorial Notes.

President Roosevelt deserves hearty com-mendation of every American patriot and lover of peace on both continents for his or-der directing the retirement of Gen. Jacob II. Smith, whose fearful edict in the Philippine Islands "to burn all property and to kill all persons above the age of ten years," caused so much indignation and horror to sweep-over the humanitarians of earth, when it was first made known.

Maj. Waller, who caused the butchery of the native scouts, known to be friendly to the United States, was acquitted by the contributed in the contributed in the contributed in the contributed in the contributed called forth a scathing rebuke from Gen. A. R. Chaffee, the commander of the army, but that reprimand was no punishment for a crime like Waller's. He was a cold-blooded murderer—nothing more nor less; his acquittal permits him to retain his rank and even enables him to mingle in polite society. His escape is a severe reflection upon the honor of the army, for it makes the crime of murder a mere incident, while that of stealing a loaf of bread is looked upon as far more helious in its nature. Waller's friends claim that he was not mentally responsible for his actions, but he indignantly repudiates the suggestion, and declares that his numerous murders were all right.

murders were all right.

The War Department in Washington politicly ignores his declaration that he is perfectly sane, and proceeds to act upon the fatnous suggestion that he was insane when his crimes were committed. By this gratuitous assumption, Waller retains his place and is kept in line for yet higher rank in the army he has so signally disgraced. It was Waller's trial that brought out the facts with regard to the fiendish order of Gen. Smith. This chiefest of modern butchers was also "whitewashed" by his army associates, but this proved too much even for the streamous President for the United States, hence he issued a peremptory order, forcing Smith from the army. For this tardy act of justice and humanitarianism President Roosevolt deserves full credit, and the writer hopes every reader of these lines will send the Chief Magistrate a grateful thought for his manly action. The retirement of Smith and the exposure of the atroctiles committed by the army in the Philippines are complete vindleations of the charges of Gen. Miles, who associated that the war there was being carried on with nunecessary severity. His assertion

The foregoing paragraphs lead me to ask all Spiditualists if they can name even one excuse for war in these twentieth century days of civilization and progress that is incontrovertible? Has not the human family reached the state in which its members can beat their shields into ploughshares and their spears into pruning hooks? If they have not, what has Spiritualism been doing during the past sixty years? What has Christianity done during the nineteen centuries of its existence? Was it not ushered in with the glad song. On earth peace, good will to men? Have the angels fallen so far short of their ideal ask to be unable to find any results from their labors in co-operation with mortals? Is achuman being truly civilized who believes in and actually supports war? Can he really claim to have been spiritually quickened who looks with complacency upon bloodshed by his fellow-men? Why should an enlightened people require a large standing army and an immense navy? Is not any nation's best support always found in the love of its citizens for their homes? Is not the best protection for men, women and children to be found in meting out to each one that which is justly his due? Has force ever been known to settly his due? Has force ever been known to settly his due? Has force ever been known to settly his due? Has force ever been known to settly the these queries, it will be readily seen that there is absolutely no excuse for war or bloodshed, and that arbitration is the only natural settlement for every dispute. Let West Point Military Academy and the Annapolis Naval School be abolished, and the money now wasted in their support be used for other and more spiritual purposes.

more spiritual purposes.

Even at the risk of being accused of "harping on one string," I desire again to register a protest against the unhallowed practice of military instruction in our public schools, Boys ten and twelve years of age are now inspired to don gaudy uniforms and to handle implements of destruction. Human beings know how to kill all too well even now, without having it scientifically taught them in their youth in the schools of the land. The public schools of America are or should be the safeguards of the nation. Military instruction savors too much of Russiau autocracy and German imperialism to have any place in free America. Let boys and girls be taught to preserve their health, to develop sound muscles and sturdy limbs. There is better protection in them for any nation than could be found in a thousand military schools or a million teachers of war tactics. Let us have peace by educating our children in peace; to do this, we must rid our schools of the military spirit and make them what they should be—helps to a true education along all necessary lines.

Corporal punishment has been abolished in the Jackson (Mich.) State Prison, and convicts are now accorded far better treatment, with more privileges than many an honest man can find in his own home. Of course, it is something to be deprived of one's liberty, but where a man is sure of protection from the extremes of heat and cold, plenty of substantial food, and comfortable clothing so long as he stays in prison, will not, do not these considerations weigh with many persons, and induce them to yield their liberty very cheerfully? The Jackson authorities permit the prisoners to smoke in their cells and about the prison, and it is even whispered that the Wolverine taxpayers are the ones who pay for the tobacco these malefactors use. It may be that the prisons are supplied with whiskey at the expense of the State, also such other "necessaries" (?) as make life worth living. It may be that the writer is incapable of judging, yet to his mind such a life as Jackson prison affords seems likely to be more attractive than repellant to many persons who dislike honest labor, and are not heavily burdened with good morals. Corporal punishment may not be necessary, but I doubt the wisdom of making prison fare, prison discipline, prison privileges, so very attractive and so much better than the average cilizen can afford. Such conditions inspire men to commit crimes in order that the State may be forced to feed and clothe them. The writer once witnessed the arrest of a man for stealing an overcoat. When the criminal was charged, "whereupon the judge asked him why he did it. "To get a warm place to sleep and food enough to cat during the winter," was his cheerful reply.

The Spiritualists of New England are to be the hosts of the National Convention on

The Spiritualists of New England are to be the hosts of the National Convention on Oct. 20-24, inclusive. They should not be niggardly in their hospitality, nor should they be remiss in their welcome to all visitors, be they delegates or lookers-on. The N. S. A. has found New England to be its strong right arm in past years, and on this occasion that self-same arm ishould show its real strength as a helper on its native heath. The policy of making the N. S. A. pay for its own hall in holding its conventions in either right nor into the control of the control of the cause and their belief in organization. New England Spiritualists are going to do this, and to that end are now raising a fund to defray this expense. New Englanders how much are you willing to give to this worthy object? We should give our visitors a royal welcome, and not make them feel that the N. S. A. treasury is being drawn upon for anything on our account. Let us raise at least two hundred dollars for the hall and its decorations. Who will first respond to this appeal? A small-part of the sum named is in sight. Let us make up the balance at once. J. B. Hatch. Jr., 74 Sydney street, Boston, Mass., is authorized to receipt for your donations.

Some Spiritualists in Illinois are talking of building a city on the shores of Cedar Lake, Indiana, near the Illinois border, where none but true blue believers in Spiritualism are to be bermitted to abide. Glowing accounts have found their way into the columns of the secular press of what this city is to be. They read like the fairy tales of childhood, and are as fantastic as are the stories in "Arabian Nights." The proposed city is to have plenty of parks, lots of springing fountains, numerous oriental gardens and other eastern attractions to make it what its spirit inspirers want it to be. In fine, it is to be an earthly paradise, and is to be governed according to roles laid down by its promoters on the other side of life. This reads like romance, yet many secular journals have presumed to treat the proposition seriously. It is even alleged that an option has been secured upon two hundred and forty acres of land as a site for the city. The money for the purpose is to be raised by voluntary subscriptions, by the sale of stock, and by other methods yet to be suggested by the "spirits." The writer believes in co-operation and thorough organization, and, therefore, feels as if slow growth was the only sure roadway to true success. He has only good wishes for each and every movement designed for Spiritualism's good, hence has no ill-will toward the projectors of this highly fantastic Indiana city scheme, yet he ventures to assert that when said city is completed, the sun will have ceased to shine and the moon and stars will have turned into blood. The one is as certain as the other.

Camp Cassadaga is continuing the special educational work that was so happily inaugurated there last season. Both Prof. W. M. Lockwood and J. Cleag Wright are conducting their classes with the same degree of success as last year, and are excelling themselves in their special lines of work. This departure of Cassadaga was a long step forward over the roadway of progression, and has met a great need in the work of spiritualistic propagandism. Unusual interest is reported in the classes this year, and it is certain that great good will eventuate from them. Education is ever worthy of the support of progressive men and women. Every Cassadaga visitor should take pride in aiding the management in its laudable work of meeting the expenses of these classes. In fact, all Spiritualists who want the best to come to their Cause, and desire its progress, even though they never have seen the camp, ought to help this work forward. Both of these gentlemen are able teachers, and are well qualified for their positions. Cassadaga has done well to secure their services, and deserves a double measure of support from the ratrons from the fact that she has them there.

. . .

Swami Vivekanauda, whose work at the Congress of Religious in Chicago in 1833 is yet remembered with appreciative interest by thousands of people, has passed to the higher life from his home in India. He was a popular speaker, and won many encomiums of praise from his hearers in America. He was invited into the most exclusive society circles in all of our large cities, and was everywhere received with high favor. His teachings were welcomed by all who heard him, and the impress of his thought yet remains with all who sought to determine the real meaning of his doctrines. He was comparatively a young man, being barely forty-four years of age, and seemingly had many years of usefulness before him. He was a profound scholar, but his teachings to the writer did not have the originality of thought that characterized those of the Jain philosopher, the late Virchand R. Ghandi, who took leave of earth about one year ago. Both men were seemingly needed on this side of life, and they will certainly be greatly missed on both continents.

A recent occurrence in Philadelphia, Pa., has given rise to several very important ques-

A recent occurrence in Philadelphia, Pa., has given rise to several very important questions in the minds of those who possess any humanitarianism in their natures. A manufacturer, well known in business circles, committed suicide. The study of his case revealed some very startling facts. He had built up quite a large fortune by his industry and strict integrity. A trust was formed, with which he refused to unite. It was then determined to crush him, regardless of all possible consequences. About two years ago, the trust caught hold of him and began to push him to the wall. He fought long and well for his business, and strove earnestly to save the remnant of his fortune. His efforts were in vain, and not many weeks ago he was forced into bankruptcy. His fortune of over three hundred thousand dollars was gone and he was one hundred and ten thousand dollars in debt, with no assets. He was known to have life insurance amounting to one hundred and thirty thousand dollars, but that money could not be made available unless the man were to die, and many of his creditors no doubt thought it was criminal on his part not to do so.

His creditors held a meeting; he asked them to grant him an extension of time, so that he

His creditors held a meeting; he asked them to grant him an extension of time, so that he could go on with his business and pay his debts. This the trust did not want him to do the noticed at all were it not for the fact some one call the man to account for his falsehoods. He is not worth the effort, and have to give up his business, and that he could not meet his liabilities at all. One of his creditors, a purse-proud banker and manufacturer, arose and said: "He has his life insurance; now if he would only considerately commit suicide, we should all be able to get our money." It is said that a silence like that of death fell over the audience, and no one replied to the remarks of the heart less speaker. But the suggestion had been as at work. The words rankled in the debtor's at the suite of the heart is like that of death fell over the audience, and no one replied to the remarks of the heart less speaker. But the suggestion had been as at work. The words rankled in the debtor's at the suite of the suit

ck who wanted his pound of flesh? Is it t true that the American people today exalt

the dollar above the man?

The saddest feature in this case is the fact that commercialism has begun to weigh so much more beavily than life among our business men. In other days, it was held that life was sacred—that it should never be measured against money, and its wanton destruction was adjudged murder, and the murderer was punished accordingly. Today the man who murders is looked upon as a patriot, while he who steals a dollar receives the severest penalty of the law. Life has become a shuttlecock for the battledores of wealth, and can be taken with impunity so long as Shylock gets his own thereby. Is this too severe? Do not the signs of the times indicate all too strongly this very condition of things? The man with the dollar has his every request granted by the officials of a city or state to whom he proffers the same, but the poor man who makes the same request is 'turned down with the utmost contempt. He may die for all they care—so much the better for him and for them, they argue, if he does. He won't bother them any more. The rich man's house is near the water mains; in case of fire, the firemen can easily reach him. The poor man is forced to live beyond the water limits; in case of fire, the firemen do nothing save to keep the fire from spreading—his dondiele is too unsightly for any use—it is not worth saving, yet it is the poor man's all! Surely, the dollar is king, and spirituality is wholly lost to sight!

Mr. E. C. Gamield, St. Botolph street, Boston, Mass., has the editor's sincere thanks for

Mr. E. C. Gameld, St. Botolph street, Boston, Mass., has the editor's sincere thanks for his most welcome gift of his latest work, a splendid volume filled from cover to cover with the most helpful spiritual truths. Mr. Gameld has excelled his every work on similar lines, in this book, and has given full sway to the spiritual forces that have guided his hands in the composition of the book. It will be appropriately reviewed at the carliest possible moment. Such books cannot fall to do good, and they should be welcomed by every lover of good literature.

good, and they should be welcomed by every lover of good literature.

Many fashionable summer resorts and not a few Spiritualist camp meetings are having a hard siege with the mosquito pest. Clouds of the exasperating insects surround every visitor at his arrival and never forsake him until he is obliged to leave the place. I have seen dozens of people whose faces and hands were badly disfigured by these noxious pests. Smudges, brushes, oil of anise, oil of pennyroyal, oil of cedar and other so-called helps are used freely, but the mosquito grows fat on all of them. He does not like a strong wind and gets out of the way whenever one crosses his path. Many people argue that poisonous insects and reptiles and all similar pests are the embodiments, in the forms as living things, of the evil thoughts and base propensities of human beings. If there is any truth in that thought it is very difficult to see just why the children of men should have become so suddenly vicious in their thinking as to create so many millions of mosquitoes. Perhaps their thoughts in favor of war, of the subjugation of the Boers and Filipinos, and cognate sins, have been divided, minutely embodied, and sent among men as plagues for their evil doing and hardness of heart. One thing is sure—these pests attack the Imperialists and anti-Imperialists, pro-Boers and anti-Boers, with no discrimination whatever. If they are the embodiments of the sinful thoughts of both classes of the "pros," it would be only fair for them to let the "antis" alone, but they won't; they do exactly the reverse, and follow out the very course of persecution the "pros" give their opponents. They make the camps and pleasure resorts decidedly uncomfortable, whatever their origin.

A man by the name of Browne—the family is a large one, you know—is making himself existences at large the state of the state of

ure resorts decidedly uncomfortable, whatever their origin.

A man by the name of Browne—the family is a large one, you know—is making himself ridiculous out in Michigan by his absurd claims to expose Spiritualism. He is the same "Browne" who declared in Philadelphia last winter that he had exposed and driven Rev. F. A. Wiggin out of New York City one year ago. As Mr. Wiggin has been in Boston since the fall of 1859, and has been engaged for his fourth year, Browne's lie becomes at once apparent. He uses the same methods in Michigan—falsehoods galore, numerous slanders and the wildest kinds of sensationalism, yet the people flock to hear him! In one city (Battle Creek) he left without paying his hall rent or board bill. He didn't consider it to be his Christian (7) duty to pay such little trifles, so he left his landlord in the lurch and moved on to Grand Rapids, to break up the camp there by thoroughly exposing Spiritualism and its mediums. Sunday, July 27, was his great day. He had a large church—a fairly good crowd—used plenty of vile ianguage—but exposed nothing! The camp went on just the same, for the intelligent people went there, while the others heard Browne. His tirades are simply ridiculous, and would not be noticed at all were it not for the fact that many Spiritualists are anxious to have some one call the man to account for his falsehoods. He is not worth the effort, and can be passed by with no more concern than is given to an invisible buzzing mosquito, who tries hard to sting, but cannot do it.

My attention has been called to the works

The First Church of Spiritualists of St. Louis, Mo., of which Bev. Thomas Grimshaw has been the efficient pastor for nearly five years, has purchased a church home, and will dedicate it in the early autumn with appropriate ceremonies. This is a splendid tribute to the worth of Bro. Grimshaw's work, and he could have no better monument than this were he to live a thousand years in the form. He is a builder in all things, and has been a tower of strength to Spiritualism in St. Louis. His work has attracted many of the best people of the city, and they have worked together until they have achieved the splendid result just named. The Banner will ere long publish a cut of the building, accompanied by a electh of the society and its work, with a description of the interior of the church. The writer has received an invitation to be present and take part in the dedicatory services in the coming fall, and he earnestly hopes that the date of the great event will be such as to enable him to be on hand. Bro. Grimshaw and his people are to be congratulated upon the great success that has come from their devoted energy and enterprise. May all other societies speedily settle their speakers, then purchase or build themselves good, substantial church homes. Bro. Grimshaw is spending his vacation at Lily Dale, N. Y.

Banner agents at the several camps are:
Onset, J. B. Hatch, Jr.; Lake Pleasant, Miss
Mabd R. Knight; Cassadaga, Miss Elizabeth
I. Fielding; Chesterfield, Miss Hazel Wertz.
These parties will receive subscriptions and
have the Banner for sale. Call upon them
and interest yourself in the "old reliable"
Banner.

### Trade-Regulation in Muffins and Medicine.

### ALEXANDER WILDER.

Mr. Dickens, in the second chapter of "The Life and Adventures of Nickolas Nickleby." presents the account of a meeting held in London, for the purpose of procuring legislation to regulate the manufacture and sale of muffins and crumpets. The purpose of the proposed enactment was distinctly explained to be: "to protect the people," and not for any selfish purpose of the promoters. That distinguished philanthropist, Mr. Ralph Nickleby, was a conspicuous personage at the meeting.

any selfish purpose of the promoters. That distinguished philanthropist, Mr. Ralph Nickleby, was a conspicuous personage at the meeting.

The leading sentiment of the assemblage is stated in the first resolution:

"That this meeting views with alarm and apprehension the existing state of the Muffin Trade in this metropolis and its neighborhood; that it considers the Muffin Trade as at present constituted wholly undeserving the confidence of the public; and that it deems the whole Muffin system alike prejudical to the health and morals of the people, and subversive of the best interests of a great commercial and mercantile community."

This resolution was supported by a Mr. Bonney, in a speech characterized by its pathos and telling eloquence. He set forth the distresses of the poor who could not afford to buy muffins, the great immorality of muffin-sellers, and the vices existing among the poorer class who ought to be muffin-consumers. The purpose of the meeting was to petition Parliament for a statute to correct this melancholy state of things by placing the entire business in the hands of a Company.

A bill had already been introduced for

petition Parliament for a statute to correct this melancholy state of things by placing the entire business in the hands of a Company.

A bill had already been introduced for these objects which provided heavy penalties for all private mufin-trading of every description, and also to supply by the Company the public generally and the poor at their own houses with mufins of the first quality at reduced prices.

A resolution approving this measure was supported by Mr. Ralph Nickleby and enthusiastically adopted. A second resolution to abolish all muffin-sellers at once was carried with even greater applause.

A member of Parliament who looked all the worse for last night's booze, now declared his intention to offer an amendment to the bill to the effect that the purchase of muffins and crumpets be made compulsory on all classes of the community.

Although this proposed measure does not appear to have been enacted, it seems to have been a model for bills to regulate the practice of medicine. The same arguments are put forth: that the medical profession is not seeking legislation for itself, but to "protect the people." The medical statutes, like Pupke's Muffin and Crumpet bill, prohibit all but the elect ones to practice medicine, and they undertake to assure the public that they will supply all medical treatment—but here comes the exception—that it will not be at "reduced prices."

The corresponding supplementary addandum is likewise furnished: That in order to assure remunerative employment permanently for famed practitioners, every individual in the community shall be vaccinated at stated periods, under penalty of fine and imprisonment, or perhaps compelled by actual force.

Another provision, to wit, that only those may practice medicine who are authorized by

onment, or perhaps compelled by actual force.

Another provision, to wit, that only those may practice medicine who are authorized by medical examiners, corresponds with a law of Pennsylvania that no man may work as a coal miner till he shall receive the authorization from an examining Board.

It is said that a bill was introduced with serious intent in the Legislature of South Carolina to prohibit washerwomen from following that calling, except they had first been examined as to their ability and fitness, and duly licensed accordingly, why not?

No man can learn what he has not prepara-tion for learning. Our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened.—Emerson.

# Lake Pleasant.

re Daily passed a few days here re-as a preliminary to his longer annual

Judge Dally passed a few days here retently as a preliminary to his longer annual
stay.

Mrs. Dr. Fannie Green has come from Los
Angeles. Californis, to spend the coming
season with us.

The Laurence cottage on the Biuff is once
more open and Camp Nivana has entered
upon its second year under propitions signs.
Rumor says that Ella Wheeler Wilcox may
visit the camp. Let us hope that rumor is a
true prophet in this case.

Mr. and Mrs. Graham, with their posse of
dogs have arrived.

The part is looking unusually well. There
is a good natured rivalry among the occupants of the cottages bordering "our boulevard." Each one strives to have his own
portion look just a trifle better than his
neighbor's.

"Uncle Sam" made many trips on the lake
the other Wednesday so that the tourists
from Bernardston might see the beauties of
the lake shores.

There will be a series of readings at Sunset
Cottage, Broadway, Shakespeare, Browning,
and Tennyson will be the authors read.

Mr. Barnham has lost his "old Gray."
May horse No. 3 be more fortunate and not
follow the fate of his predecessors.

A coaching party left the Harrey cottage
one day, that their city friends might see the
glories of the Berkshires.

Bickford's orchestra pleases the old and
young allike. On any pleasant evening a
crowd of non-dancers may be seen outside
the partilion listening to the music as well as
watching the dancers. Mr. Bickford is to be
complimented upon the choice of his selections.

Mr. and Mrs. Buddington have at last
reached here.

complimented upon the choice of his selections.

Mr. and Mrs. Buddington have at last reached here.

Miss Rendell and Mrs. Christadora spent a few days at the camp.

The recent arrivals are: Mr. Dougles, Mr. and Mrs. Childs, Mrs. S. A. Farnsworth, Mrs. Conant, Mrs. C. M. Sawyer, Mrs. Glover, Miss Schwickart, Mrs. A. L. Howard, Mr. Alexander Marks, Miss Westcott, Miss Moss, Madame Florita Palmer, Mrs. Blake, Mr. and Mrs. Cook, Miss Maud Strout, Miss Deno, Mrs. Palmer, Mrs. Fannie Willard, Miss Nellie Lawrence, Mrs. Fauline I. Knight, Mrs. Brown and Miss Laura Whitney. Mr. B. K.

### Lake Brady, Ohio.

Spiritualists of Brady Lake camp as-ied in their "New Home," adjoining Brady Spiritualists" resort of bygone on the 13th of July, 1902. The audi-nis situated at the entrance of a little of tall, graceful trees. It has the same resque appearance that always gave a

prove of this, gracetal trees. It has the same picturesque appearance that always gave a charm to Lake Brady.

At 10.30 a. m. Mrs. Anna R. Gillespic greeted her co-workers and large audience, read a poem and gave a short inspirational address. The congregational singing was led by Miss Heaton of Akron, who also rendered a solo that assisted in bringing hearts to a

greeted her co-workers and the great appear and gave a short inspirational address. The congregational singing was led by Miss Heaton of Akron, who also rendered a sole that assisted in bringing hearts to a higher idea of life.

At 2 p. m. Mrs. Gillespie again addressed an intelligent audience of believers and unbelievers in Spiritualism on the subject of "What is in a Name?" She said in part: "Heligion or belief form not the disposition. The good in heart cannot be led to wrong another. They do to others my they desire others to do to them. They speak the word to help another; sympathize with the grieving and sorrowing; rejoice—with the happy; disapprove gently of the wrongs to self or another; approve the right but wrong not the sinner. They permit no one to be hurt in their presence, and if they were permitted, would make life a pleasure to all. It has become old fashioned to be good, and as the good permit not the wrong they are shown to be in peril by the wrong doer. The good require no religion to correct them, for they do right from the cradle to the grave. Spiritualism is the mother of Occult Science, mental Science; thas taken the terror of death away." Mrs. Gillespie closed the service by giving messages which gladdened the hearts that received them.

Owing to the financial condition of the society, lectures are given on Sundays only. The annual conferences that form a part of Lake Brady's social interest are held in the ambitorium gave two lectures and will again speak on Sunday, the 27th. Mrs. Coffman presented soon new ideas. She spoke of "the great undertone of good" and "when death comes the essence of life leaves its home."

On the evening of the 20th, Mrs. Coffman gave a senace in the auditorium and all present received a personal greeting from the sillent guiding friends.

The social dance and card parties are very cemmen this year. The fair and theatricals to raise money have not yet been brought forward. If they do not soon appear the camp will forfeit its relationship with the church.

Mrs.

## Lily Dale. N. Y.

The Auditorium is constantly well filled, to listen to the able lectures given by Mr. J. Clegg Wright, Prof. Wm. M. Lockwood, Rev. F. A. Wignin of Boston. Rev. Thos. Grimshaw and Mrs. Cora L. V. Richmond of Chicago.

Special classes are given in the Library Hall by Mrs. Richmond, and are well attended. Free classes are given in the Auditorium by Prof. Lockwood and J. Clegg Wright.

Hall by Mrs. Richmond, and are well attended. Free classes are given in the Anditorium by Prof. Lockwood and J. Cleg Wright.

The Willing Workers met and elected the following officers: Honorary president, Mrs. Carrie E. S. Twing; first vice-president, Mrs. E. Craig: second vice-president, Mrs. Bennie; third vice-president, Mrs. A. B. Allin: secretary, Mrs. Langton; treasurer, Mrs. E. Page.

The Willing Workers gave a social and reception in the Anditorium in honor of Mrs. C. E. S. Twing and Miss Lizzie Harlow, who departed for other fields of labor. We will miss them very much. Miss Harlow is a young teacher in the field, and we hope to meet her again.

Many authors and writers of note are among the arryals at the camp this year.

The platform is decorated with flowers brought by the children.

Conference and C. E. S. Twing presides.

Mr. and Mrs. Witherell have a dancing class once a week in Library Hall.

Rev. F. A. Wiggin of Boston gives tests after his lectures.

The platfork is under the direction of Mr. Yanbuskirk, assisted by Mrs. A. B. Allin.

The Forest Texaple Grove meetings for the development of young mediums continue to grow in interest. All are made welcome and Mrs. E. Crais, favored in with yord.

Miss Yorke, Mrs. Parkiss and Mrs. E. Craig favored us with vocal music. Miss Ellen Role, teacher of physical culture and Zelsm, has kindly agreed to assist the eachers in the Children's Lyceum.

The farce entitled "The Old Malds' Convention" was well presented by local talent, under the direction of Mrs. Sherman and company.

Prominent arrivals at the Grand Hotel: Mr. nd Mrs. Richmond, Mr. and Mrs. Livermore,

From the first and the Leolyn House: Emma J. Huff, J. R. Gardner, Pa.; Miss Shehan, N. Y.; J. D. Smith, Pa.; Frof. Reikel and wife, Berlini E. H. Rose and wife, Olloy Mrs. J. T. Gard, Buffalo; E. A. Jones and wife, Buffalo.

### A Card from W. J. Colville.

A Card from W. J. Colville.

To the Editor of the Banner of Light:

Dear Str;—Just a line to inform my numerous friends in America that I have returned afely from my five months' visit to England and am now ready to once more work in the United States. Prior to leaving England I was the recipient of many kind and generous tokens of regard and in all the many places I visited I addressed very large and enthual-matic-audiences. London treated me very well, indeed, and I always enjoy residing in the Great British metropolis, but some of my very largest audiences were in Birmingham. Liverpool and Biackpool.

Wherever I go I find that organized Spiritualism is strong and there are flourishing Lyceums connected with nearly all socketes, and I also note that there is a widespread tendency to give hospitable welcome to all phases of advancing thought which promises to truly uplift humanity. England is far more nervous than when I was a child, and I miss to some extent the scenuty of days gone by, but progress is in the air and the improvements on every hand are certainly remarkable.

In Birmingham I met Walter Howell, look-

to some extent the screnity of days gone by, but progress is in the air and the improvements on every hand are certainly remarkable.

In Birmingham I met Walter Howell, looking in robust health and evidently enjoying his activities. He spoke most kindly of his many friends in America, and looks forward I believe to another visit to this country. Mr., Ars. and Miss Morse were sent off with flying Mr., and Miss Morse were sent off with flying with the house of the house of the work o

valued friends for the urgency with which they invite me to return and work among hem.

"The Throne of Eden" has sold well in England and has received many favorable reviews. I expect to extend its sale greatly during the present summer.

After ten days' very quiet passage across the Atlantic on the Leyland steamer Bohemian, which had only sixteen saleon passengers from Liverpool to New York, I feel quite happy at the prospect of again finding myself in the midst of manifold activities. I met several very pleasant people on board, a few of them decidedly advanced thinkers. The weather on the voyage was very variable, though it was at no time positively stormy. I shall expect to meet a large number of old friends at Onest and Cassadaga, also at the Maine camp meetings, where, I believe, I am announced under Mr. Barrett's presidency. News does not collect on a quiet occan liner, so I have nothing to communicate; therefore I merely announce my arrival and request all who wish to write to me on business to address care of the Banner of Light till further notice. With all best wishes, Yours sincerely,

W. J. Colville,

July 28, 1902.

# Briggs Park Camp Notes.

Briggs Park Camp Notes.

The campmeeting in session at Briggs' Park, Graad Rapids, Mich., is moving on in its usual harmonious manuer, in spite of the many adverse conditions in shape of thunder storms and mosquitoes, the latter a most trying pest.

Our Secretary, Thos. J. Haynes, and his good wife, "Agnes," are doing all they can to make the friends and mediums on the ground, and the strangers who visit the campfeel that they are more than welcome.

The saddest event of this year's meeting was the death of Bro. E. E. Parker, of Fort Wayne, Ind. He had just arrived to fill an engagement, and his passing on was the result of accidental morphine poisoning.

His body was taken to his home by Mrs. Gerhing of Chicago and Mrs. Blake of Grand Rapids. These good ladies conducted the funeral services at the home of the deceased, while Bro. D. A. Herrick of Alliance, Ohio (Chairman of the camp), conducted a beautiful memorial service here last Thursary. The love and sympathy of all camperare sent to the family of our arisen brother. D. A. Herrick is filling the chair left vacant by E. E. Carpenter. Business of a private nature calling Bro. Carpenter to his home in Detroit. We miss his genial face and the sweet spiritual presence of his good wife Marion. But our friend from Ohio is a host in himself, and seemingly fits into every niche. One of the many good things which he has done was to surprise Bro. Hayunes, last Sunday, by asking for a special collection, to assist in defraying the expenses of the camp, which, owing to adversities, are many, and hard to meet. He got a pleasing response to his appeal. However, he does not believe in asking others to give and not contribute himself, so he and Mrs. Geo. Schumn, a very remarkable medium of Grand Rapids, tendered the management a benefit seance, from which a goodly sum was realized. He takes the platform, next week, to fill the place left vacant by the transition of Bro. Parker. We know there is a treat in store for us.

We have only worded of praise and commendation for t

mendation for the speakers and mediums who have contributed, by their work and presence, to the attractions of the camp this year.

We would meation as first on the list, Mrs. Morrell of Grand Rapids, a young worker, but who gives promise of one day standing at the head of the class of our inspired workers. Mrs. Fuller and Mrs. Blake, both "Home mediums," who have given remarkable tests from our platform. Mrs. Gerhing of Chicago, a lady well known for her slate writing and trumpet mediumship, has added her quota. Her daughter, Mrs. Harry More, wife of the speaker, has pleased all by her sweet singing.

"Our own" Frank N. Foster, with his camera, is sure to reproduce the faces of our spirit loved ones. W. L. Brown, the physical medium, from Cleveland, has been with us, and last Sunday gave a light seance, which was wonderful. The Association gave one day to the State. At that time we had the pleasure of, listening to Mrs. Augusta Ferris, Mrs. Fuller, W. O. Knowless and other home talent. The meeting was well attended, and the State Association realized neat sum.

We see upon the grounds Mr. and Mrs. J. R. Ahera of Indianapolis, who are doing rood work, Mrs. L. De Loux of Chicago, and Miss Mattle Woodbury of Haslett Park. Mrs. Loie F. Prior of Adanta, Ga., accompanied by her daughter Leola, have been with us the past week. Mrs. Frior is filling her engagement in her usual pleasing manner. Her lectures and spirit messages are always well received by our people.

Miss Prior gave us a very pl entertainment. She was assist J. Haynes and Miss Griffith. Prior left us for Grand Ledge.

Prior left us for Grand Ledge. We will miss them.

Last, but by no means least, we would meation the visit and work of H. D. Barrett, Pres. of the N. B. A., who was with us two days. This was Bro. Barrett's first visit to our camp. We trust, however, it will not be the last, for he seems to have imparted some of his inspiration and enthusiasm to us by his instructive and able addresses. May Bro. Barrett go on with the good work which he is doing. J.—Next Munday has been set apart as N. S. A. day. We have two weeks more of camp, and know they will be weeks of instruction and pleasure.

Correspondent.

Correspondent. Thos. J. Haynes, Sec.

### Announcements.

Unity Camp, Saugus Centre. Alex Caird, M. D., president; services at 11, 2 and 4. Sunday, August 3, the eloquent inspirational speaker, Mr. Thomas Cross, will be present; also other good speakers and mediums. Master Willie Sheldon, the noted elocutionist of Boston, will give readings. Good music. Meetings free. Refreshments served on the grounds.

Julia Steelman Nichols will be the principal speaker for the entire camp season in Kansas. She is engaged in Missouri for September. Address 749 N. Wells street, Chicago, Ill.

Julia Steelman Nichols will be the principal speaker for the entire camp season in Kansaas. She is engaged in Missouri for September. Address 749 N. Wells street, Chicago, Ili.

Mrs. Tillie U. Reynolds left Pekin, Ili., Wednesday noon, July 23; stopped over Sunday at Lily Dale, N. Y.; will be in Lake Pleasant, Aug. 3; Freeville Camp, Aug. 6 to 11; will then return again to Lake Pleasant New York State day at Freeville will be Friday, Aug. 8. Mr. H. N. Richardson, president of State Association, and Mrs. T. U. Reynolds, second vice-president and State missionary, will have charge of the program. Mary A. Charter is located in Wareham, Mass., at the home of James F. Bumpus, for the season. Mrs. Charter is a trance, business medium and is ready to answer calls for either public or private work.

## Dr. E. A. Smith.

We are glad to report that, owing to the ministrations of Dr. Chapman of Greenfield. Dr. Smith has been able to take a little nour-ishment during the past week and his present condition affords some encouragement. We hope that he is now on the road to recovery and will soon be able to again take his place in the vanguard.

For an excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 35 cents.

Be not discouraged because the sphere of action seems narrow and the inducace lim-ited, for every word and act that a human being sends forth lives forever. It is a spirit-ual seed cast into the wide field of opinion.— Lydia Maria Child.

# TO LET.

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toring human hair and also turning gray hair to its na al color. It does not mailer about the age of the per Appointments can be made by mail, or call at the of from 18 to 4. Small fee is asked to show the wonder power of spirits. Address Madasa Whittemore, Woodlawn St., Forest Hills, Mass.

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# **BODY AND SOUL.**

J. CLEGO WRIGHT.

With an introduction Dr. J. M. Peebl These lectures were delivered to a class of Psychological students, and deal with the problems of life and mind brain, intelligence, consciousness. The trance state or

## New Era, Ores

The annual camp meeting recently held at the beautiful grounds of the Clackamas County Spiritualists' Association, at New Era, Oregon, was one of the most successful and harmonicus of any held ou the Northwest Pheiße coast. The speakers were Ber. D. W. Hull of Kansas, Her. Copeland, president of the Co-operative Brotherhood, of Bursley, Wash; Her. J. H. Lucas, president of the First Spiritualist Society of Portland, Oregon; Rev. Genevra Lake of Olympis, Wash; Mrs. Irene Smith of Seartle, Wash; Rev. Love and Mrs. Love, of the East Side (Portland) Spiritualist Society, had charge of the must, which was one of the most enjoyable features of the excellent program. Mrs. Elliabeth J. Finnecan was the test medium.

At the annual election the following officers were chosen for the ensuing year: George Lazaile, president; Lorena Lazaile, recording secretary; John Burgopne, treasture; E. de Yough, corresponding secretary.

The impressive ceremony of ordaining Rev. J. H. Lucas as a minister of the gospel of Spiritualism was performed on the camp grounds by Rev. D. W. Hull.

E. de Yough, Cor. Secretary.

### Waukesha, Wis.

Waukesha, Wis.

The campmeeting of the Wisconsin State Sphritualist Association opens at Waukesha. Saturday, Aug. 2, and continues throughout the entire month. Arrangements have been made with the Western Passenger Association, whereby visitors to the camp may obtain a rate of one fare and a third for the round trip. In order to obtain this concession, it will be necessary for a hundred people to visit the camp before the 6th of August. These must come from points from which the one way fare to Waukesha is 60 cents or more. For each ticket purchased, the purchaser must procure a certificate and this must be turned over to the Secretary as soon as you arrive on the grounds.

Now, friends, the above explanations are important, and you will do well to read them carefully. The Waukesha Camp will offer a splendid opportunity to all who desire a profitable outing. The program is of the very highest order, and all who visit this campmeeting may be assured that everything possible will be done to make that visit a pleasant one.

Will J. Erwood, Sec'y W. S. S. A.

Will J. Erwood, Sec'y W. S. S. A.

# Notice of Marriage.

On July 29, at the house of Mr. Nicholson, 529 Fifth avenue, Brooklyn, New York, Mary Ellizabeth Chapin (late secretary Shepherds Bush Spiritualist Society, London, Eng.), to Matthew William Wrang of Hartford, Conn. The ceremony was performed by Rev. E. H. Wellman, rector Atomemat Episcopal church, Brooklyn, New York.

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W. J. COLVILLE.

CONTENTS

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### SPIRIT

# Message Bepartment.

following communications are given by Soule while under the control of her own s, or that of the individual spirits seek-reach their friends on earth. The mesare reported stenographically by a representative of the Banner of Light, re given in the presence of other memit the Banner Staff.

To Cur Headers.

We earnestly request our patrons to verify neh communications as they know to be used upon fact as soon as they appear in sees columns. This is not so much for the enefit of the management of the Banner of light as it is for the good of the reading polic. Truth is truth, and will bear its own eight whenever it is made known to the

public. Truth is true, made known to weight whenever it is made known to world.

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

## ort of Seance held July 3, 1903, S. E. M.

O infiaite Love, imbue us with thy power that we may minister with perfect love and great tenderness unto the sin-sick ones and with strength borne of our knowledge may we lift them to a better understanding of their lost opportunities. May we not forget, may we always understand, may we with firm purpose and clear eye look to the today, to the opportunity of the bour, to the blessing of the present and begin now to live the elfe of purity and truth and may our lives become a lesson, a beacon and staff to those who are weaker than we and as we may be able through the light that has come to us to show some light and strength to those weaker than we, so may we in our weakness, in our fainting hours, in our bright days, put our fainting hours, in our bright days, put our hands of those who are stronger and wiser than we, and so, bound together through all the conditions of life, may human souls grow into the perfectness of the perfect life. Amen.

### MESSAGES.

Ned Furbush, Everett. Mass.

The first spirit that I see this morning is a man about forty years old, rather tall, broad shouldered, and thickset. He has blue eyes, gray hair and a little bald place near the back of his head. He says in a kind of a half-abolgetic way. "I am very sorry to trouble you people who are strangers to me, but I have such a desire to get to my wife that I believe I may be forgiven for any trouble I may make you. My name is Ned Furbush and I lived in Everett, Mass. I want to get to Laura. She must do something to get back her strength before she undertakes what is in her mind now. I have been quite worried over her ever since I came here. While she didn't go to pieces as many women would under the strain, she has felt the pressure and strain of the separation more than anyone could understand. I have been to New Hampshire and seen the people there and find them ready to do anything they can to help her. If you will please say to her also that I found the little boy, I am sure she will be glad to hear it. Thank you."

## Mary Ellis, Bridgeport, Conn.

Mary Eilis, Bridgeport, Conn.

I see a woman who looks about fifty-five years old. She is short, rather stout with blue eyes and a full fair face. Her hair is perfectly white. She may be older than this gerently white. She may be older than this age, but her face looks so young that it seems to me she is not. She saya: "Well, this is my first attempt. I heard the man who spoke before me say something about his wife and it seemed to me that if I could have had my husband return to me when I was alive and be gone on before me, it would have received from God, but no sound ever came to me from out the silent life and it was the greatest surprise that I ever had when I came over here and found that my people had been conscious of my life and that some spirits were able to communicate. My name is Mary Ellis and I lived in Bridgeport, Coan. It is rather a strange thing that the same condition that was mine in connection with Spiritualism is the same among all my own people. I have a sister Susan to whom I would like very much to send this message. I would like very much to send this message. I would like very much to send this message. I would like her to understand that I found Mr. Littlefield and that he expresses great sorrow at his inability to right the wrong which he did to her. Tell her, please, that I love her just the same as when I was with her and that I would do anything to prove my love for her. I have father with me and Aunt Gusty, and we are all very happy, knowing that some day we shall all be united again.

# Alee Forbes, St. Louis, Mo.

Alee Forbes, St. Louis, Mo.

I see now a spirit about six feet tall with broad shoulders, a strong, muscular looking man. He has blue eyes, black lashes, brows, mustache and hair. It makes him look very dark. His skin is rather swarthy and dark, too. He looks like a man who worked very hard, that whatever he did, he threw a good deal of physical strength into it. He says: "I was an engineer on a railroad and I loved my work, and while it was not the "sine strength that you speak of, it took a calm, strong nerve and a steady arm. My name is Alee Forbes. I didn't belong here, but in the West. I often used to think on this subject. I talked with a few of my friends about it, because I had the girl. I could see spirits, and often did, and wheaver I talked with them about it, they laughed at me and said it was all nonsense and that I was getting out of my bead, but I knew better. I knew just as well as could be that I was taking my last ran whea I went out from St. Louis the morning that I did. There was no accident, I simply dropped out, and it is a strange thing, but I have never had the least desire to come back fo earth again to live. I have head a great desire to talk with my friends, to tell them that I am all right, but I have never had the least desire to come back to earth again to live. I have never had the least desire to come back to earth again to live. I have never had the least desire to come back to earth again to live. I have hear I was not my engine, and I believe now that it was a sight that was given me especially for my work. I don't know that I can say anything more that will help to prove my identity, but I would like to send just a word to Bob, my brother, and tell him to do all he can for the old folks and I will help him from over here. Thank you."

has such a nice way that he just makes friends with everyledy. The first thing he does is to walk over to me and say: "What do you want me to do first?" and when I tell him to give his same, he says. "Oh, that is easy. It is foreign Hendricks. What next?" Theu when he is rold to tell where he lived, he says. "In Exeter, N. H." Almost immediately the tears come to his eyes as though he was recalling the old days and those he had left, and he takes out a paper and pencil as though he would write to those who were near to him. The first word is, "Dear mother, how I want to come to you at home! Don't try to think about me when it gives you such pain, but when you feel a little better try to remember that I promised you that I would come if I could and that I am making this effort to give you comfort and to make you understand. I wanted to be a soldier and I would have been it I had lived long enough and you had given your consent. As it is, I can only fight to bring you the light and to give you an understanding of what my life is like. Thank you."

Firms Cocant, Evanston, III.

### ma Copant, Evanston, Ill.

Here comes the spirit of a woman about twenty-eight or thirty years old, rather tall, not very stout, and of very easy, gracious manner. Her hair is dark and her face is rather fair; she has blue eyes and a little color in her cheeks. She says; "Oh, I am in such a hurry. It seemed as though I could never find the courage to say what I want to in this war, and now that I am here I am so afraid I won't say it all or that I will have to go before I get through. My name is Emma Conant and I come from Evanston. Ill., and it is because I have those who are very near to me and who are anxious to get word from me that I am here. Oh, tell my husband, Fred, that I am so glad for all he has done and thank him so rauch; I hope he will keep on trying to have me come to him. I am pleased, too, with Edith and what she has accomplished. Let her keep on It know he will be taken eare of and im sister tarrie; she sends her love to all. Thank you."

### Fannie Douglas, Passadens.

Fannie Bourglas, Passadena.

There is an old man and woman come together here. The old man is short, stout, and very fine looking. The woman is slender and delicate and the man seems to be taking care of her as though helping her all he can. She is blind and was blind sometime before she came. He says: "She is my child and I am bringing her to her people. My name is Douglas, and she is my little Fannie and she has such a desire to send word back to her friends that the light has come to her, that I promised to bring her here today. We lived in Passadena. It is some time since we came over, but at the same time we have an interest in everything that is connected with us. About all the message that we would give is that the light has come to her."

### Marian Hill, Jamaica Plain, Mass

Mariam Hill, Jammica Plain. Mass

There is a child about fourteen years old, a girl, comes now. She says her name is Marian Hill and she lived in Jamaica Plain, Mass. She has only been gone a little while and she wants to get to her father and mother and tell them that she is with them and so glad to be with them. With her is an older lady who seems to be her aunt and she calls her Aunt Etta. She says: "Aunt Etta is taking care of me, but we want to send our message to Annie; we want Annie to make reply as soon as she can, because it will help us. We are not unhappy, but we shall be happier when we have reached our people with perfect communication. In mama's house, is everything that I am familiar with. The cat and the pictures, even the clothes I wore are all there, and I am sorry that I was sick so long and had to have so much care. I am sorry, too, that I could not get well, but it just seemed as if I had to go. Grandma Lewis comes with me, too, and she says: Tell them that I will take care of little Marian." Oh, so much love I send, and I want to talk so much more."

Lou Crezier, Boston.

# Lou Crozier, Boston.

A spirit comes now of a girl about twenty years old. She is fair, with light hair, and very fair complexion, and she is delicate and sweet in her makeup. She comes along to me like a little bird: she speaks very gently and says: "I am Lou Crozier; I am a Boston girl, and I have not been gone very long, but I want to send this word to Ed Grozier and tell him that I can do just about what I want to and not get tired. I was so tired when I came away that It seemed as if death would be a release, and indeed it was; but oh, the first thing I saw was beautiful, beautiful dowers, and I am so glad to bring great quantities of them to Ed. I know how many you have around the place where my body is, but I long to tell you that I only see them as you do and when you go. Mother is with me and she says that she used to stry to help me before I came over here. You know I did not look like mother. I looked like my father's people, but mother says that she is glad at last to have her little girl with her. I feel so strange about it all, as though something was going to happen pretty soon that would take me back to you. Of course, I know that can't be, but I only wish it could. I can't tell you how much I love you. You must guess it."

Charles Dudley, Dorchester, Mass., There is a man about the medium height. He is very nervous, seemed as though he went to the spirit when he was just about insune from extreme nervounces. He is very dark and he hardly knows where to take hold to give his message. He says: "I suppose I might as well tell you first of all that my name is Charles Dudley. I am a Dorchester man. I thought that a few of us who lived right around here might be able to come today. On these days when there is a special interest around, it seems as if it draws us close together. I was in the hardware business and when I got over here and didn't have any particular business, I hardly knew what to do with myself. It gave me time to think of my soul. I believe that I would have been a good deal better if I could have had a little time to think of it before I came. I believe that a man makes a mistake when he thinks he has only his body to take care of. Anyhow, I believe I would have been much happier and would have got along much faster if I had paid a little more artention to my soul and less to my body. I am not much on preaching, but I feel like sending this back to my frieads. They tried to say good fihing about me, and that, of course in their religious views had a little doubt a in where I'd land, but of what condition a person is In after be lands. If wish I could do something to help somebody, and get away from the recollection of my all too narrow past, and so I thought perhaps the first step would be to make a good confession of my own shortcomings and build up on that, and I kope that the next report I give of myself will be n better one. Please say to Arthur and the only thing that comforts me about my narrow life is that I made it easier for them materially. Thank you."

And now what is this flight like, the effects of which are so potent? At first there is much commotion; the all-powerful wings smite upon the water with percessive sounds, that are heard at a long distance, and all is foam about the broad, beat tail and strongly paddling legs. The blows cease, but the bird is not yet entirely quit of the water, along which he now runs, or proceeds with a double motion of dying and running, leaving a pathway white as himself, like a milky way, behind him. The feet, in fact, are for some time an effective help to the wings. Each, as it strikes the water, Jerks up the aspiring body, till, at length, the proof moment comes when it can float without them, upon which they bend upward and disappear beneath the tail.

And now the bird is of air, and the wings, rejoicing at it, burst instantly forth into music, emitting with each of their strong, swift strokes, a note so clear and ringing, so full of a wild, glad melody that all the beauty any poetry of earth and sky an sea secund of line sound. The soul of the world seems speaking. This is the real music—the song—of the swan. True it is that sometimes he sings to his harp as he files, and the note is then pleasing enough. But it is only occasionally uttered, and so low, in comparison, that it is lost in the other. It is not the clarion it should be to match that. One misa be near to hear it—the song of the swan in his flight.—Edward Sclous, in London Saturday Review.

# Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND TWEETY EIGHT

To the Editor of the Danner of Light;

It our earth is an oblate spheroid. In other words, it is as near to a sphere are also possible for a plastic body that constantly revolves on its own axis as well as the words, and their mones do the same. The more or less from a true sphere according to their axial and their elliptical revolutions, and their mones do the same.

With regard to other summa vision as if they, too, in their forms and their motions of follow the same beautiful curves. All things is nature, with the sole exception of crystals, are in curves. Straight lines are absent from natural objects.

Troun materal objects.

Troun materal objects.

Troun materal objects.

The motion of the same beautiful curves. All things is nature, with the sole exception of crystals, are in curves. Straight lines are absent from materal objects.

The content of the same should be a bower made of plants stems, and the interstices would be moses, and the bedfor the weary traveler would be made of the same shave his square, his foot-rule, and his plane. The corners of the hones are angles, and raily the shall be defor the weary traveler would be made of the same in erroular or oval form.

But when man builds a house, he materal be the same principle, though we gratefully see their tops sometimes in circular or oval form.

The corners of the hones are angles, and and the same seathers of the same principle, though we gratefully see their tops sometimes in circular or oval form.

The corners of the hone are angles, and and the same seathers of the same principle, though we gratefully seat the same principle, though we

the different artist of these gifts worlds, and we had a common diseast ones. The process of the common of the com

tim.

Legislation should be based on the fact of a physical condition of suspended animation which is deathlike, that certain tests will indicate the presence of life, that there is only one sure test of death. No amount of "never having seen a case" should weigh as argument against appropriate legislation.

George W. Allen in Boston Transcript.

East Bridgewater.

## A Card from W. J. Colville.

A Card from W. J. Colville.

To the Editor of the Banner of Light:

Denr Sir:—On the eve of departure from England, where I have been working without intermission for the past nearly five months, I wish to very briedly record the events of the passing hour.

The postponement of the long-expected Coronation has not destroyed the galety of the present brilliant London season, though it has for a time cast a shadow over all festivities. The great masses of disappointed people bear their disappointment with serence fortitude, though many lost heavily in a financial sense, while others profited.

The weather has been strangely fickle, but on the whole by no means insupportable. My audiences have been most encouraging wherever I have spoken, and as I have been rever I have spoken, and as I have been very warmly received and most generously treated in places too numerous to specify. It will only aum up a grateful testimony to English hospitality to say that it has been a great privilege and pleasure to address enquiring multitudes in all parts of this vast, though not geographically spacious Island.

Great public interest is being taken all over the British Empire in psychic problems, and no matter from what standpoint the great question is approached, public literest is keen in its discussion. Mrs. Annie Besant has been a great drawing card at the Queen's Hall, one of the finest and most popular places of public resort in Loadon. Her lectures have been extremely eloquent and intensely practical.

I still remain unconfined by any restrictive bonds of adhesion to a single party, because I cannot feel that truth can be measured by the intellectual comprehension of any small minority of persons and be 1 though and the dictatorship of any without asciffee of houset conviction, therefore wherever I go I wish it distinctly understood that I appear as a friendly individual, not as an official representative of any clique.

I can see plainly that trouble invades all movements as soon as the spirit of arbitrary dictatorship is

he very foolish moves have been pro-by the over-organizing Spiritualists in and of late and it is now being pretty y understood that if the power of com-tes goes much further there will be an

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the body of the Medium was demonstrated to Sign and Touchon, yof Wile, High.

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reming beam in the first firs any. stiful City. stiful Land.

The hearing m on The hearing m on The hear a spirit-hand. The blear above. The anne farry. The anne farry. Voices from the better hand. We shall meet on the bright

is a smoothers, and in any in We knam here etc.

Welrome ampels.

Walling 'mid the shadows.

When shall we meet again?

We welcome them her.

We 'll meet them by and-bys.

Where shadows fail not, etc.

We il anchors in the harbor.

We that know such action

there.

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e, singing in the bough, songs I heard afar, I dropped through azure fields some clear, blazing star.

Lest they might try to hold us here, And then the heart would break. O keep the secret of our flight, Just for true love's sake.

We'll seek our distant home of old, Through sapphire skies afar; You and I, together, dear, Will find that blazing star.

Was it Saturn, Venus, Mars— That orb from which we fell? I long ago forgot its name. O Birdie, can you tell?

I thought you knew, O Birdie true. Your mem'ry did not fail. Now, shail we fly, both you and I, To that far, starry vale,—

Where last we sung, when Time was re O Birdie, you and I? "Yes, spread the wing, together sing, Together cleave the sky.

"The rosy dawn is in the east; The light peeps o'er the hill; The night slips down the moun The world is sleeping still.

"Higher, higher—clear the spire, The Summit and the Lake. How they all will miss and call For us, when they awake." 38 Forest street, Roxbury.

### A Lesson From the Birds.

A Lesson From the Birds.

"Mary, come quickly! See the birds; how happy they are!"
Mary came at her mother's call, but with a porting face. Matters had gone wrong this beautiful spring morning — washing dishes and running errands seemed so much to ask of a little girl who wanted to play.

Mary watched the birds, and noticed them carrying bits of string, straw and other things in their little beaks. Sometimes, being frightened, they would drop what they had gathered and return for it again and again. Mary wondered at their patience. She peeped into the rosebush and discovered the cause of their work and patience. A little home was building, and what delight was shown in the construction of it!

Mary ran into the house, ready to work with a will. How strong she felt with arms and hands to carry things for Mama, while the birds had but their little beaks, which seemed so tiny and yet accomplished so much! The birds' home was watched with interest. The dainty eggs that Mary found therein were not touched. Soon came the fruny, help-less baby-birds, to which Mary became a second mother.

The time came when the baby-birds must learn to fit. What awkward attempts they

sees only-bring, to which any became a second mother. The time came when the baby-birds must learn to fig. What awkward attempts they made at first! But finally they mastered the art, with Mama bird always near, seeing that we have came to them. The better that the birds had target in the rosebnab, but the birds had target the lesson of patience and cheerfulness that Nature alone can teach her little children.—Emma L. Stamper in Mind.

## Natural Rights of Birds.

What do we mean by a "natural right?" Are there rights of any-other-sort in the world? Yes, a legal right may bot alway be a natural right. On the contrary, a legal right may be a natural right. On the contrary, a legal right is sometimes a natural right. On the contrary, a legal right is sometimes a natural right of any the second of the second right of any far more useful than harmful. The birds had a clear tidle to the natural right of life, which the laws deciled until the lawmakers discovered their mistake. Long ago our forestelses declared that all men possess the natural right to "Life, Liberty and the Pursuit of Happiness." Certainly no one will deny that any creature has a right to life so long as in its life it contributes more to the welfare of the world than in its death. It also has a right to lifery so long as it can do more good at liberty than as a captive. Granting that the lower animals are capable of happiness, no one would think of denying them the right of pursuit of their happiness except for some higher good. A bird does a great deal of good and rarely any harm. It he is a heron, crane or coot, his food is frogs, snakes, insects and worms, and so he is useful. If he is a soipe, sandpiper or plover, he destroys large numbers of insects, worms and such small animals as are to be found in wet places, and is always a very useful help to the farmer. If he is a bird of the fowl kind, or a pigeon, he eats grain mostly, but also many insects. He may sometimes do a little damage to ripe grain, but he usually gathers that which has gone to waste.

Those which can't per fruit pay for what they eat they pay for what they eat in the paying. We have only a complish that part only when at liberty to go on his own way.

They speak out of their feelings in neutral right to life on account of the good he does. The bird at liberty to perform the part which nature intended for him on in fully accomplish that part only when at lib

that part only when at liberty to go on his a part only when at liberty to go on his a part of their feelings in song and action. It is really their human attributes which makes them appeal so etroughy to us. We know that they are capable of love and hate, of joy and sorrow, of pleasure and pain. In them we recognise the berole attribute of martyrison. If our own happiness should be threatened in one place, we would certainly go where it would not be. The birds do the same. But we have already seen that the birds have a right to life and liberty on account of the services they render to the world. If we deny them the right of happiness they will not be able to perform their services for us. Under persecution they cannot do their best, even if they remain to do anything for us. Persistent persecution will either drive them away or destroy them altogether. Since we cannot do without their services even for a single year, if is clear that we must agree they do have the natural right to the pursuit of happiness.—Nature and Art.



Mander, 2nd 2nd December on ball of the control of

Recring a second commencing to boom at the camp, and with a little sunshine we will be crowded. Some have asked about the number of cottages at Obset, and for their benefit will say that there are about 700, about all of which are occupied. The Fost Office Department claims that up to July 26 there has been 80 per cent, more business done than ever before for the month of July.

I saw in the audience today Dr. Clough and Wm. Tallman.

Don't forget the Banner of Light is for sale at the camp.

Weather just right. Hatch.

## Campmeetings for 1902.

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Indive. N. Y.—July 28 to Aug. 17.
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Unity Gamp, Saugus Centre, Mass.—June to Sept. 23.
Camp Progress, Mowerland Park, Upper wampscott, Mass.—June 2 to Sept. 23.
Earnscille Grove, Lowell, Mass.—July 6 to

1 to Sept. 23.

23m Progress, Mowerland Park, Upper Swampscott, Mass.—June 2 to Sept. 23.
Earnscliffe Grove, Lowell, Mass.—July 6 to Aug. 31, inclusive.
Ocean Grove, Harwich Port, Mass.—July 12 to July 27.
Sunapce Lake, Blodgett's Landing, N. H.—

Sunapec Lake, Blodgett's Landing, N. H.—
Aug. 3 to 31.
Mantic, Coan.—June 23 to Sept. 8.
Temple Heights, Northport, Me.—Aug. 23
Verona Park, Me.—Aug. 1 to Aug. 25.
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to Sept. 1.
Grand Ledge, Mich.—July 25 to Aug. 24.
Briggs Park, Grand Rapids, Mich.—July 4
to Aug. 3.

Grand Ledge, Mich.—July 25 to Aug. 22. Briggs Fark, Grand Rapids, Mich.—July 60 Aug. 2. Handet Park, Mich.—July 25 to Sept. 1. Laland Lake, Mich.—July 27 to Aug. 25. Vickaburg, Mich.—Aug. 2 to 25. Forest Home, Mich.—Aug. 3 to 25. Aahley, O.—July 23 to Sept. 2. Lake Brady, O.—July 13 to Aug. 21. Summerland Beach, O.—July 27 to Aug. 17. Manton, O.—July 13 to Aug. 21. Summerland Beach, O.—July 27 to Aug. 17. Mt. Pleasant Park, Clinton, Iowa.—July 16 Aug. 34. Marshalltown, Iowa.—Aug. 24 to Sept. 14. Delphos, Kan.—Aug. 9 to 26. Ottawa, Kan.—Aug. 26 to Sept. 2. Codar Vale, Kan.—July 13 to 29. Chesterdedd, Ind.—July 17 to Aug. 24. Franklin, Neb.—July 12 to 28 inclusive. Wankesha, Wis.—Aug. 2 to 31 inclusive. Wankesha, Wis.—Aug. 2 to 31 inclusive. Septamber.

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## The Greatest Power.

It is this that in the ultimate determines the influence of every man upon his fellowmen. Life, character, is the greatest power in the world, and character it is that gives the power; for in all true power, along whatever line it may be, it is, after all, living the life that tells. . . Are you in the walks of private life? Then, wherever you move, there goes from you, even if there be no word spoken, a silent but effective influence of an elevating or a degrading nature. Is the life high, beautiful? Then the influences are inspiring, life-giving. Is it low, devoid of beauty? The influences then are disease-laden, death-dealing. The tones of your volce, the attitude of your body, the character of your face, all are determined by the life you live, all in turn influence for better or for worse all who come within your radius—Ralph Waldo Trine.

In the World Celestial ful book, being the personal experience dead sweetheart, after appearing to him called, materialized and through transthe send next the send to the send of the send of the turns to earth with perfect recollection of what he aw and heard in that realm of the so-called dead. He talls his wonderful story to his first of who gives it to the world he wonderful story to his first of the send He says, "This beautiful book was give beautiful claims of peas through the shadow of death to the sentil claims of the world celestial."

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How good is man's life here, mere livingt
How fit to employ
The heart and the soul and the senses
Forever in joy.

-Browning

A true perception of the Gospel is the en-tire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judg-ment.—General Gordon.

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