

BANNER LIGHT.

VOL. 95.

Banner of Light Publishing Co.,
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, AUGUST 20, 1904.

\$2.00 Per Annum,
Postage Free.

NO. 26

NEWS FROM THE INVISIBLE WORLD!

Experiences in the Family of Rev. John Wesley.

J. J. MORSE, Editor "Banner of Light."

(Continued from last week.)

LETTER VI.

Mr. S. Wesley, jun., in Answer.
Dean's Yard, Feb. 9th, 1716-7.

Dear Sister Sukey, Your telling me the spirit has made its personal appearance, without saying how, or to whom, or when, or how long, has excited my curiosity very much. I long mightily for a farther account of every circumstance by your next letter. Do not keep me any longer in the dark. Why need you write the less because my father is to send me the whole story? Has the disturbance continued since the 28th of December? I understand my father did not hear it at all, but a fortnight after the rest. What did he say remarkable to any of you when he did hear it? As to the devil's being an enemy to King George, were I the king myself, I should rather old Nick should be my enemy than my friend. I do not like the noise of the night-gown sweeping along the ground, nor its knocking like my father. Write when you receive this, though nobody else should, to your loving brother,

S. W.

LETTER VII.

Mr. S. Wesley, jun., to his Mother.

Dear Mother, You say you could multiply particular instances of the spirit's noises, but I want to know whether nothing was ever seen by any. For though it is hard to conceive, nay, morally impossible, that the hearing of so many people could be deceived, yet the truth will be still more manifest and undeniable if it is grounded on the testimony of two senses. Has it never at all disturbed you since the 28th of December? Did no circumstance give any light into the designs of the whole? Your obedient and loving Son,

S. Wesley, jun.

Have you dug in the place where the money seemed poured at your feet?

LETTER VIII.

Mr. S. Wesley to his Father.

February 12th.

Honoured Sir, I have not yet received any answer to the letter I wrote some time ago, and my mother in her last seems to say, that as yet I know but a very small part of the whole story of strange noises in our house. I shall be exceedingly glad to have the whole account from you. Whatever may be the main design of such wonders, I cannot think they were ever meant to be kept secret. If they bode anything remarkable to our family, I am sure I am a party concerned. Your dutiful Son,

S. Wesley.

LETTER IX.

From Mr. S. Wesley to his Sister Emily.

February 12th.

Dear Sister Emily, I wish you would let me have a letter from you about the spirit, as indeed from every one of my sisters. I cannot think any of you superstitious, unless you are much changed since I saw you. My sister Hetty, I find, was more particularly troubled. Let me know all. Did anything appear to her?—I am your affectionate Brother,

S. Wesley.

LETTER X.

From Mr. Samuel Wesley, sen., to his Son Samuel.

February 11th, 1716-7.

Dear Sam, As for the noises, etc., in our family, I thank God we are now all quiet. There was some surprising circumstances in that affair. Your mother has not written you a third part of it. When I see you here you shall see the whole account, which I wrote down. It would make a glorious penny book for Jack Dunton; but while I live I am not ambitious for anything of that nature. I think that's all, but blessings, from your loving Father,

Sam Wesley.

LETTER XI.

From Miss Emily Wesley to her brother Samuel.

Dear Brother, I thank you for your last, and shall give you what satisfaction is in my power, concerning what has happened in our family. I am so far from being superstitious, that I am very much inclined to infidelity, so that I heartily rejoice at having such an

opportunity of convincing myself past doubt or scruple, of the existence of some beings besides those we see. A whole month was sufficient to convince anybody of the reality of the thing, and to try all ways of discovering any trick, had it been possible for any such to have been used. I shall only tell you what I myself heard and leave the rest to others.

My sisters in the paper chamber had heard noises, and told me of them, but I did not much believe, till one night, about a week after the first groans were heard, which was the beginning, just after the clock had struck ten, I went down stairs to lock the doors, which I always do. Scarce had I got up the best stairs when I heard a noise, like a person throwing down a vast coal in the middle of the fore kitchen, and all the splinters seemed to fly about from it. I was not much frightened, but went to my sister Sukey, and we together went over all the low rooms, but there was nothing out of order.

Our dog was fast asleep, and our only cat in the other end of the house. No sooner was I got up stairs, and undressed for bed, but I heard a noise among many bottles that stand under the best stairs, just like the throwing of a great stone among them, which had broken them all to pieces. This made me hasten to bed, but my sister Hetty, who sits up always to wait on my father going to bed, was still sitting on the lowest step on the garret stairs, the door being shut at her back, when soon after there came down the stairs behind her something like a man, in a loose night-gown trailing after him, which made her fly, rather than run, to me in the nursery.

All this time we never told our father of it, but soon after we did. He smiled, and gave no answer, but was more careful than usual, from that time, to see us in bed, imagining it to be some of us young women that sat up late and made a noise. His incredulity, and especially his imputing it to us, or our lovers, made me, I own, desirous of its continuance till he was convinced. As for my mother, she firmly believed it to be rats, and sent for a horn to blow them away. I laughed to think how wisely they were employed, who were striving half a day to fright away "Jeffrey," for that name I gave it, with a horn.

But whatever it was, I perceived it could be made angry, for from that time it was so outrageous, there was no quiet for us after ten at night. I heard frequently between ten and eleven, something like the quick winding up of a jack, at the corner of the room by my bed's head, just the running of the wheels and the creaking of the iron work. This was the common signal of its coming. Then it would knock on the floor three times, then at my sister's bed's head in the same room, almost always three together, and then stay. The sound was hollow, and loud, so as none of us could ever imitate.

It would answer to my mother, if she stamped on the floor, and bid it. It would knock when I was putting the children to bed, just under me where I sat. One time little Kesey, pretending to scare Patty, as I was undressing them, stamped with her foot on the floor, and immediately it answered with three knocks just in the same place. It was more loud and fierce if any one said it was rats, or anything natural.

I could tell you abundance more of it, but the rest will write, and therefore it would be needless. I was not much frightened at first, and very little at last; but it was never near me, except two or three times, and never followed me, as it did my sister Hetty. I have been with her when it has knocked under her, and when she has removed has followed, and still kept just under her feet, which was enough to terrify a stout person.

If you would know my opinion of the reason of this, I shall briefly tell you. I believe it to be witchcraft, for these reasons. About a year since there was a disturbance at a town near us, that was undoubtedly witches, and if so near, why may they not reach us? Then my father had, for several Sundays before its coming, preached warmly against consulting those that are called cunning men, which our people are given to; and it had a particular spite at my father.

Besides, something was thrice seen. The first time by my mother, under my sister's bed, like a badger, only without any head that was discernible. The same creature was sat by the dining-room fire one evening;

when our man went into the room it ran by him, through the hall under the stairs. He followed with a candle, and searched, but it was departed. The last time he saw it in the kitchen, like a white rabbit, which seems likely to be some witch; and I do so really believe it to be one, that I would venture to fire a pistol at it if I saw it long enough. It has been heard by me and others since December. I have filled up all my room, and have only time to tell you, I am, your loving sister,

Emily Wesley.

LETTER XII.

Miss Susannah Wesley to her Brother Samuel. March 27th.

Dear Brother, I should farther satisfy you concerning the disturbances but it is needless, because my sisters, Emily and Hetty, write so particularly about it. One thing I believe you do not know, that is, last Sunday, to my father's no small amazement, his trencher danced upon the table a pretty while, without anybody stirring the table. When, lo! an adventurous wretch took it up, and spoiled the sport, for it remained still ever after. How glad should I be to talk with you about it. Send me some news, for we are secluded from the sight or hearing of any versal thing except "Jeffrey."

Susannah Wesley.

A passage in a Letter from my mother to me, dated March 27th, 1717.

I cannot imagine how you should be so curious about our unwelcome guest. For my part, I am quite tired with hearing or speaking of it; but if you come among us, you will find enough to satisfy all your scruples, and perhaps may hear or see it yourself.

S. Wesley, jun.

A Passage in a Letter from my sister Emily, to Mr. N. Berry, dated April 1, 1717.

Tell my brother the spirit was with us last night, and heard by many of our family, especially by our maid and myself. She sat up with drink, and it came just at one o'clock, and opened the dining-room door. After some time it shut again. She saw as well as heard it both shut and open, then it began to knock as usual. But I dare write no longer, lest I should hear it.

Emily Wesley.

THE DIARY OF MR. S. WESLEY, Senr. Journal, or Diary, of Mr. Samuel Wesley, senr., transcribed by the late Rev. John Wesley, August 27, 1726.—Account of Noises and Disturbances in my house at Epworth, Lincolnshire, in December and January, 1716-17.

From the first of December, my children and servants heard many strange noises, groans, knockings, etc., in every story, and most of the rooms of my house, but I heard nothing of it myself. They would not tell me for some time, because, according to the vulgar opinion, if it boded any ill to me I could not hear it. When it increased, and the family could not easily conceal it, they told me of it.

My daughters, Susannah and Ann, were below stairs in the dining-room, and heard first at the doors, then over their heads, and the night after a knocking under their feet, though nobody was in the chambers or below them. The like they and my servants heard in both the kitchens at the door against the partition, and over them. The maid servant heard groans as of a dying man. My daughter Emily coming down stairs to draw up the clock, and lock the doors at ten at night, as usual, heard under the staircase a sound among some bottles there, as if they had been all dashed to pieces; but when she looked, all was safe.

Something like the steps of a man was heard going up and down stairs, at all hours of the night, and vast rumbling below stairs, and in the garrets. My man, who lay in the garret, heard some one come slaring through the garret to the chamber, rattling by his side, as if against his shoes, though he had none there; at other times walking up and down stairs when all the house was in bed, and gobbling like a turkey-cock. Noises were heard in the nursery and all the other chambers, knocking first at the feet of the bed and behind it, and a sound like that of dancing in a matted chamber next the nursery, when the door was locked, and nobody in it.

My wife would have persuaded them it was rats within doors, and some unlucky people knocking without, till at last we heard several loud knocks in our own chamber, on my side of the bed; but till, I think, the 21st at night, I heard nothing of it. That night I was waked a little before one, by nine distinct very loud knocks, which seemed to be in the next room to ours, with a sort of pause at every third stroke. I thought it might be somebody without the house, and having got a stout mastiff, hoped he would soon rid me of it.

The next night I heard six knocks, but not so loud as the former. I know not whether it was in the morning after Sunday the 23rd, when about seven my daughter Emily called

her mother into the nursery, and told her she might now hear the noises there. She went in, and heard it at the bedstead, then under the bed, then at the head of it. She knocked, and it answered her. She looked under the bed, and thought something ran from thence, but could not well tell of what shape, but thought it most like a badger.

The next time but one, we were awaked about one by the noises, which were so violent it was in vain to think of sleep while they continued. I rose, and my wife would rise with me. We went into every chamber, and down stairs; and generally, as we went into one room, we heard it in that behind us, though all the family had been in bed several hours.

When we were going down stairs, and at the bottom of them, we heard, as Emily had done before, a clashing among the bottles, as if they had been broken to pieces, and another sound distinct from it, as if a peck of money had been thrown down before us. The same three of my daughters heard at another time.

We went through the hall into the kitchen, when our mastiff came whining to us, as he did always after the first night of its coming; and then he barked violently at it, but was silent afterwards, and seemed more afraid than any of the children. We still heard it rattle and thunder in every room above or behind us, locked as well as open, except my study, where as yet it never came. After two we went to bed, and were pretty quiet the rest of the night.

Wednesday night, December 26, after or a little before ten, my daughter Emily heard the signal of its beginning to play, with which she was perfectly acquainted; it was like the strong winding up of a jack. She called us, and I went into the nursery, where it used to be most violent. The rest of the children were asleep. It began with knocking in the kitchen underneath, then seemed to be at the bed's feet, then under the bed, at last at the head of it. I went down stairs, and knocked with my stick against the joists of the kitchen. It answered me as often and as loud as I knocked; but then I knocked as I usually do at my door, 1-2 3 4 5 6-7, but this puzzled it, and it did not answer, or not in the same method; though the children heard it do the same exactly twice or thrice after.

I went up stairs and found it still knocking hard, though with some respite, sometimes under the bed, sometimes at the bed's head. I observed my children that they were frightened in their sleep, and trembled very much till it waked them. I stayed there alone, bid them go to sleep, and sat at the bed's feet by them, when the noise began again. Soon after it gave one knock on the outside of the house (all the rest were within) and knocked off for that night.

I went out of doors, sometimes alone, at others with company, and walked round the house, but could see or hear nothing. Several nights the latch of our lodging chamber would be lifted up very often, when all were in bed. One night, when the noise was great in the kitchen, and on a deal partition, and the door in the yard, the latch whereof was often lift up, my daughter Emily went and held it fast on the inside, but it was still lifted up, and the door pushed violently against her, though nothing was to be seen on the outside.

When we were at prayers, and came to the prayers for King George, and the Prince, it would make a great noise over our heads constantly, whence some of the family called it a Jacobite. I have been thrice pushed by an invisible power, once against the corner of my desk in the study, a second time against the door of the matted chamber, a third time against the right side of the frame of my study door, as I was going in.

I followed the noise into almost every room in the house, both by day and by night, with lights and without, and have sat alone for some time, and when I heard the noise, spoke to it, to tell me what it was, but never heard any articulate voice, and only once or twice two or three feeble squeaks, a little louder than the chirping of a bird, but not like the noise of rats, which I have often heard.

I had designed on Friday, December the 23th, to make a visit to a friend, Mr. Downs, at Normandy, and stay some days with him, but the noises were so boisterous on Thursday night, that I did not care to leave my family. So I went to Mr. Hoole, of Haxey, and desired his company on Friday night. He came, and it began after ten, a little later than ordinary. The younger children were gone to bed, the rest of the family and Mr. Hoole were together in the matted chamber. I sent the servants down to fetch in some fuel, went with them, and stayed in the kitchen till they came in. When they were gone, I heard loud noises against the doors and partition, and at length the usual signal, though somewhat after the time. I had never heard it before, but knew it by the description my daughter had given me. It was much like

the turning about of a windmill when the wind changes. When the servants returned, I went up to the company, who had heard the other noises below, but not the signal. We heard all the knocking as usual, from one chamber to another, but at its going off, like the rubbing of a beast against the wall; but from that time till January 24th, we were quiet.

Having received a letter from Samuel the day before, relating to it, I read what I had written of it to my family; and this day at morning prayer, the family heard the usual knocks at the prayer for the King. At night they were more distinct, both in the prayer for the king and that for the prince; and one very loud knock at the amen was heard by my wife, and most of my children at the inside of my bed. I heard nothing myself. After nine, Robert Brown, sitting alone by the fire in the back kitchen, something came out of the copper-hole like a rabbit, but less, and turned round five times very swiftly. Its ears lay flat upon its neck, and its little scut stood straight up. He ran after it with the tongs in his hands, but when he could find nothing he was frightened, and went to the maid in the parlour.

On Friday, the 25th, having prayers at church, I shortened, as usual, those in the family at morning, omitting the confession, absolution and prayers for the king and prince. I observed when this is done there is no knocking. I therefore used them one morning for a trial; at the name of King George it began to knock, and did the same when I prayed for the prince. Two knocks I heard, but took no notice after prayers, till after all who were in the room, ten persons besides me, spoke of it, and said they heard it. No noise at all the rest of the prayers.

Sunday, January 27. Two soft strokes at the morning prayers for King George, above stairs.

CONCLUSION.

The writer deemed it best to place the foregoing letters before his readers free from any comments. They can thus be perused without the distraction of any other questions being raised at the moment. Now that the reader has considered the letters, just a few words in conclusion, upon some of the salient points they raise, may be permissible.

Mr. Samuel Wesley, senr., has set out with evident care a fairly concise narration of the events, as extracts from his diary will show. As usual, there was at first an amount of scepticism concerning the nature of the cause of the disturbances, Mrs. Wesley suggesting rats and even weasels, while Samuel Wesley, junr., hints at rats, cats, or dogs, yet he naively accepts the action of spirits as the interpretation of the mystery. On three occasions old Mr. Wesley was pushed by the invisible power, while the sounds of knockings, and of walking to and fro, and the shutting and opening of doors, were quite common, and upon one occasion, Mr. Wesley's—"trencher"—dinner plate was set to twirling upon the table. Miss Emily Wesley alleges "witchcraft" as the explanation, but through all the windings of the story as laid out in the letters, or, in the more connected presentation in the narrative in the diary, the intelligence of the thing named "Jeffrey" stands out clearly. It seems a thousand pities that "Jeffrey" was not more carefully investigated, more closely interrogated, for he was evidently desirous to enter into conference.

To Spiritualists, however, who have devoted over half a century to a painstaking verification and re-verification of the facts upon which they assert the reality of communion with departed persons, the narrative of the Wesley phenomena has many familiar touches. Its simplicity, directness, and naturalness are obvious. But to them the sporadic "Jeffrey" and his intermittent phenomena have become the orderly manifestations of the Spirit "Circle," produced by beneficent and intelligent spirits in accordance with natural law, in harmony with divine wisdom. Thousands can give testimony today as direct and straightforward as to the reality of spiritual phenomena, even more remarkable and convincing than those set forth in these most interesting letters, and which testimony, in either case, clearly tends to show that mankind really does receive

News from the Invisible World.
(To be continued.)

Love virtue; she alone is free,
She can teach you how to climb
Higher than the spherics climb.—Milton.

The mortal vase seemed all too frail and slight;
A rosy spirit glowed within the clay
And shed its radiance along our way.
At last God's hand gently put out the light,
And so began the darkness of our night?
Nay—so began the brightness of her day!
—Annie Catherine Muirhead, in April Century.

GREETING TO THE VETERANS.

Dr. Dean Clarke.

We greet the veterans, one and all,
Who heard their country's tocsin call,
And when they heard war's first alarms,
Forsook their homes and shouldered arms.

We honor all the Boys in Blue
Who were to flag and country true.
Who marched with valor true and brave
To save our land and free the slave.

They bore our flag where shot and shell
Like storm of hail among them fell.
And there received full many a wound,
For which no cure has yet been found.

In serried ranks they met the foe,
Who caused their blood in streams to flow;
As heroes true they fought and bled,
And few e'er shrank where duty led.

For four long years their hardship bore,
Which made them ill, and lame, and sore,
And many pains from that fierce strife
They'll have to bear the rest of life.

Though pierced with wounds, they still
Fought on,
And yielded not till war was done;
As conquering heroes they returned
To wear the laurels bravely earned.

Returned, we said; not all, ah! no,
Four hundred thousand were laid low!
Such was, alas! the fearful cost
Of noble life for country lost!

All honor to the noble dead
Who for their country fought and bled,
But equal tribute let us pay
To those alive with us today.

God bless the soldiers, every one,
Whose loyal duty well was done;
They justly can our honor claim,
Who bravely earned their wreath of fame!

They fought to keep our country whole
And free from slavery's vile control;
They served it in its direst need,
And "friends in need are friends indeed."

They periled all they had to give
That those who follow free might live;
They fought to keep our flag unfurled—
An emblem bright to cheer the world.

They still must fight disease and pain,
While here on earth they yet remain,
But grateful hearts and willing hands
Will do for each what want demands.

God bless them all, once more we say,
And make them happy day by day,
Till each shall hear the trumpet call
That soon or late is heard by all.

And when life's battles all are done,
And vict'ry over death is won,
May there to each and all be given
A Soldier's Home of peace in Heaven.

7 Winthrop St., Roxbury, Mass.

After Death—What?

Charles Doubarin.

CHAPTER III.

The spirit who has just escaped from his mortal body has been seen a myriad times by clairvoyant eyes. But we must remember the limitations of that very interesting faculty. Ask a Chinese mortal and he will soon be in trouble when he tries to describe the greetings that spirit will receive from his waiting friends and relatives. The whole scene as witnessed will be described in terms as if those of his own nationality were meeting and greeting each other, although the manners and customs of the Chinese would be very different from those of a European or American.

Yet further, if you want to hear how those Chinese spirits talk to one another, and their exact words, you will not get your curiosity satisfied. I am, of course, aware that as a rare experience a Chinese message to a mortal has been written on a slate, but we are seeking information as to how far the manners, customs and language of earth life would be exported into the spirit world. And we find the report of the clairvoyant couched in terms of his own experience, and national limitations. In a word, clairvoyants contradict one another just as common mortals do. When we seek their assistance because we really need it, as, for instance, to discover a lost friend, one may make a hit, but fifty will fail all together, or altogether mislead us.

Mediumship, in all its forms, on account of its woeful contradictions, is interesting only as the spirit talks and tells of earth experiences. We only stop to notice that the tales and descriptions of spirit life are merely a rehash of what the medium has seen, heard or read. The more poetical the language and ideas, and idealized the descriptions of spirit life, the more fascinating becomes the narrative. But we are seeking cold facts, not fancies, and every mind trained to scientific exactness soon recognizes the impossible in most descriptions of spirit form and life.

A tremendous change has taken place. What scientists call a "critical point" has been passed when spirit man enters upon his new life. Everything in and around him has changed. So much we know. We do not have to guess, for the earth senses are left behind. They would be useless to the spirit, for his earth life of yesterday has become his spirit life of tomorrow. The first great fact is that his atmosphere is no longer the same. We assume that he still breathes, but we know nothing of the component parts of his new atmosphere. Here he is inhaling his mixture of oxygen, nitrogen, argon, etc., from which, apparently, he gains strength to exhale the poisonous carbonic acid which is left after he has extracted the nutriment from his lung food. His earth life is born, lives and dies embedded in poisons, to eliminate which elaborated forms of life are necessary, or he would soon die. His poison is food for another form of life. His food must in its turn give up its carbon, etc., that others may live. So life here is, at best, a clumsy succession of poisons and antidotes, through which he wends his weary way. Any mistakes or omissions and poor man grows sick or dies. But this, so far, is only a sort of kindergarten process for the mortal.

Science has discovered that his body only partially belongs to man in his earth life. Lots of other living beings share its possession, and live and die in its territories. There are friendly and deadly microbes; microbes that kill, and microbes that care nothing about him one way or the other. There are scavenger corpuses, and a vast army of scavengers keeping man's inside clean. There are independent intelligences with, we are told, different forms of life producing different kinds of living ferments for each organ. But all these necessary complications, and various personalities, belong to earth life and its conditions. Man's great task in earth life is to keep them all contented, or he soon suffers. So at this very first step of our investigation we see that these myriad forms of life within a man's body, as well as the poisons he manufactures and exhales out of both atmosphere and food, must all go

with him to his new life if he is to be the same man we knew yesterday.

Here we must briefly consider the nature of "critical points," for when man dies he passes a "critical point" which changes everything in and around him. A "critical point" is a change so wonderful and complete that nothing but experience would deem it possible. For instance, water plays a chief part in the appearance and preservation of life upon our little planet. Naturally it has been carefully studied from the time man began to strive to know something of both himself and his surroundings. Yet without actual experience who could have guessed that at a certain degree of temperature the water would no longer be water, but become ice, upon or in which man would soon die? Nobody knows why there should be this tremendous change produced upon water, so the point at which the change takes place is called a "critical point." In the other direction, at another "critical point" water becomes steam, where its properties and powers are so changed that it is destruction to man to inhale, or even touch it. There is precisely the same raw material, yet at one side this "critical point" it is an essential of man's life, whereas on the other it becomes a mode of destruction. The steam itself soon reaches another of these "critical points" at which it is no longer steam but gas, a totally different thing. Presently even the gas vanishes, and man the mortal can follow it no further, and now see that Nature in her processes is not logical. You cannot even guess what she will do next until you find out by experience. Within certain "critical points" man the mortal can go to school and learn his lesson. He will even boast him of his learning, and add certain letters to his name as marks of distinction. But suddenly he reaches a "critical point." His day's work is done, and Nature puts her children one by one to bed. That particular point we call "death." As we have seen, there are lots of critical points affecting man, but this, and the other "critical point" called "birth" are the two changes most important to man the mortal.

When we are now asking "After death—what?" the student must keep in mind that the manhood we seek, and all its surroundings, are on the other side a "critical point" and therefore cannot be studied, or even judged by experiences on this side. Yet since all "spirit return" is from beyond a "critical point," it is an attempt to bridge the chasm which divides the two states of manhood.

In spite of this marvelous system of "critical points," which affects man and everything he senses, or of which he can conceive, yet man has persisted in picturing life after death as just a continuance of his present experience, but with a few very pleasing changes. And there has been little or nothing in "spirit return" to correct this impossible conception. If we are seeking a truthful answer to our question "After death—what?" we must begin by acknowledging the physical consequences that follow death, and therefore affect man, and all his surroundings.

First, the atmosphere amid which spirit man lives, moves and has his being is quite different to ours. The air mortal man breathes is as well known, and has been as carefully studied as the more solid planet, its surroundings and penetrates. Man weighs, measures and analyzes it. Its various gases, he separates, and at his will reduces them to liquid and solid form. But in any such changes they become unlivable for him, and apart from the necessities of his life, the air must be sufficiently condensed or he cannot breathe it. A certain number of feet above him it is so rare that he gasps; and bleeds to death. This air, so essential to his life, contains one, and perhaps more actual poisons, such as carbonic acid. Yet this is essential in its minute quantity from his cradle to his grave. But it also contains solids. Man himself, and also the planet, has only to become sufficiently broken to pieces to become dust, and float in this wonderful atmosphere. Almost everything of which we can conceive, including living beings, are found in this atmosphere, and the nearer the earth the more of them there are. And the further outward you travel the fewer you find.

The point here to notice is that though some of this atmosphere is positively injurious, yet a great deal of it, that is to say, much more than the mere oxygen, nitrogen, argon, etc., is absolutely necessary if the planet is to continue to be the abode of living beings. Some years ago a terrific volcanic explosion from Krakatoa so filled the atmosphere with broken up planets that for several years the sunsets were gorgeous beyond the experience of any then living. In other words, there was more dust than usual, and perhaps of a different kind, in the atmosphere, and man had, therefore, more of it to breathe into and out of his lungs. But the earth itself is a living being, just as dependent upon this atmosphere and the dust in it as man himself. There must be dust in this atmosphere for both man and planet would go to pieces. Tyndall taught us long ago that every drop of water collects around a particle of dust. Water and dust thus float in our atmosphere, and some day fall as rain, without which the planet, and all things therein and thereon would presently perish. Without this dust the water, instead of falling as rain drops, would crash down as cloud bursts, which would wash all soil, and every trace of animal and vegetable life down into beds of our present oceans. That shows the importance of dust to the planet itself. Take it away and man's senses would become impossible, and he would drift into impotency. Everything he sees, smells, hears, touches, is just movement of these broken up fragments of matter, which we call "dust," for want of a better name. A little of this dust, floating in the atmosphere, just hits against a certain nerve and he exclaims "what a beautiful sunset." He calls the sky blue because the dust in it hits his eye, and refracts certain energies by which the sun keeps in touch with his subjects. But those energies are embedded in dust before man can recognize them. Everything he calls color, be it beauty or ugliness, is merely an effect on certain of his nerves, produced by a combination of sun's ray and dust in the air.

Every mortal is attracted or disgusted by color. The bloom on the maiden's cheek—the beauty of the flower—the verdure which be decks nature, all depend on the dust in the atmosphere. So while we do not say with the Bible that man is made of dust, we do say that without dust man would be a very different being.

San Leandro, Cal.

(To be continued.)

Dr. Peebles' Book on Reincarnation.

Wm. Emmette Coleman.

A constant succession of books on subjects of vital interest has been published of late years by Dr. James M. Peebles, and among the most timely and important of them may be considered his last publication, a pamphlet on Reincarnation, "Reincarnation; or, the Doctrine of the 'Soul's Successive Embodiments.' Examined and Discussed Pro and Con by Dr. J. M. Peebles, versus Dr. Helen Denmore and W. J. Colville." With his usual fairness, Dr. Peebles has included in

his brochure the articles in favor of the truth of this dogma by Mrs. Dr. Denmore and Mr. Colville, as well as his own adverse criticisms thereon. The doctor, in no uncertain manner, has well ventilated many of the sophistries, vagaries, assumptions, and absurdities of this repulsive doctrine, and has given its adherents some hard nuts to crack. It is a pitiable fact that in this enlightened age, in the most highly civilized countries of the world, there should be found so many otherwise intelligent and sane persons who accept this to me, loathsome dogma as a veritable truth—a dogma based wholly on assumptions and speculations, or the authoritative dicta of bogus mahatmas and supposititious spirits. Dr. Peebles' book deserves to be circulated far and wide, and it should especially be brought to the attention of the deluded believers in successive re-embodiments.

As is well known, Hindustan, as such, was the birthplace of the phases of the doctrine of reincarnation prevalent in civilized and half-civilized countries. The Buddhism of Ceylon, Burma, Siam, Tibet, China, and Japan was derived from India; and the dogma of rebirth on earth of the human soul was derived by Buddhism from Brahmanism. Whence did Brahmanism derive it? Let us see.

Among savages and barbarians the belief in transmigration and reincarnation is prevalent. E. B. Tylor, in his "Primitive Culture," vol. 2, pp. 2-18, embodies a host of instances, among such peoples, of the belief in the rebirth on earth of human beings, as plants, animals, and other men. In all parts of the world, among the uncultured races, such childish conceits prevail,—in Africa, Asia, and the isles of the sea; among the North American Indians, the Greenlanders, the Lapps, the Australians, the aboriginal Mexicans and Brazilians, the Zulus, etc., etc. When the civilized Aryans entered India they had no belief in reincarnation; it was not until after they had fused with the half-civilized and barbarous aborigines of India, whom they conquered and largely absorbed, that they adopted this belief.

There is little doubt that the Aryan Hindus derived their belief in metempsychosis from these aboriginal tribes, as they did a number of other barbarous superstitions and demoralizing beliefs and customs. The Vedas are the oldest literature of the Hindus. The Vedas consist of several strata. The oldest stratum, and the Veda par excellence, is composed of the hymns of the Rig-Veda, written in the early days of the Aryan residence in the northwest of India, prior to amalgamation with the dark-skinned natives. Next to the hymns, in point of time, come the Brahmanas, prose compositions explanatory of the ritual, the sacrifices, the legends, etc. Then succeed the Upanishads, or mystic philosophical treatises, theosophical speculations.

In the true Veda, the hymns, transmigration or rebirth does not appear. After death the soul was born into the next world, and dwelt with the fathers in a state of happiness. "Nowhere in the Rig-Veda is any trace discoverable of metempsychosis" (Ghoshia, "Vaidik Age," 98). The Brahmanas still teach that the souls of men enter upon one new life—good or bad, according to their conduct here—in the other worlds (Ithys Davids, "Hibbert Lectures," 81).

In some of the Brahmanas we find the doctrine of rebirth beginning to crop out in its incipient stages; but in them "it appears of small account." Rebirth is only a form of punishment; an immoral man may be compelled to return to this world to undergo a life of misery; it is not a universal law; it is but an exceptional mode of expiation for offenses committed on earth. It is in the Upanishads that we find the doctrine of transmigration formulated for the first time (Barth, "Religions of India," 77, 78). "Of all the marks of this degradation" of the Hindu Aryans, due to intermixture with the semi-savage indigines of India, "the most noteworthy is the growing belief in metempsychosis," says Gould, "a belief widely spread among the lower races of men, coming slowly and surely to lay hold of the Hindu mind. . . . A fitting concomitant to the practice of savage self-torture is this belief in metempsychosis, with its attendant horror and despair. . . . The series of lives of misery is without beginning no less than without end, and no one knows what he has done in the far past or laid up for the future. . . . The thesis of universal misery is a natural sequel of the doctrine of the migration of the soul. . . . The morbid reverie of the hypochondriac is gaiety by the side of this Indian pessimism, and this pessimism is the ever-present thought, the very motive power of Indian speculation. ("Philosophy of the Upanishads," 20-29.) Rhys Davids says, "The Aryans did not bring a belief in transmigration of any kind with them into India," and it is most probable that the Aryans "derived the principle of the idea from the pre-Aryan occupants of the Valley of the Ganges, but not until long after the Aryans had entered India, and until the conquerors and the conquered had been fused together as one people" (Hibbert Lectures, 80-82).

The earliest definite formulation of this theory is in the Chandogya and Brihad Aranyaka Upanishads, written about the sixth or seventh century, B. C. (Jacob, "Hindu Pantheism," 23; Bose, "Hindu Philosophy: Orthodox," 32-33; Ithys Davids, i. c. 81-82; "Sacred Books of the East," vols. I, and V; Dutt's "Ancient India," vol. I, 296-299).

In the present century, through two agencies, the belief in reincarnation has been thrust upon European and American countries,—French Spiritism and theosophy. Allan Kardec was the one who succeeded in fastening upon Spiritism in France the fungus growth of reincarnation. Kardec acknowledged that he was a believer in reincarnation before he became a Spiritist, that through study of the Pythagorean philosophy he accepted this dogma. So believing, he questioned two so-called mediums concerning this doctrine, and they reported to him his own preconceived notions. His first psychics (not mediums) were two French girls, frivolous, mesmeric sensitives, who, under the overpowering psychological influence of the mind of Kardec, a practical magnetist, gave him a series of responses to questions, ancient reincarnation and the soul's destiny, in exact accordance with his own ideas. Allan Kardec, not these giddy girls, was the founder of Spiritism; and his "Spirits' Book," containing 1019 questions and answers, is in truth, both questions and answers, the work of Kardec. Instead of being derived from the spirit world, as claimed, the spirits had nothing to do with it.

The doctrine of reincarnation was, I think, unheard of in American Spiritualism until about 1869, when the well-known sensitive, now Mrs. Cora L. V. Richmond, began to hint at it, and in due course of time she taught it as an indubitable truth. Shortly afterwards, the "Banner of Light" medium, Mrs. J. H. Conant, became a full-fledged reincarnationist; and the truth of this doctrine was strongly advocated in her "Banner" circles for a number of years. At a later period, Mr. W. J. Colville, who was developed psychically through the influence of Mrs. Richmond, and whose inspirational addresses, so-called, were at first merely a reflex of her ideas, was found among the champions of this dogma. It is evident that Mrs. Richmond, as a sensitive subject, absorbed her theory of re-embodiment from French Spiritism, and that Mrs. Conant, most likely, derived hers from the prior teaching of Mrs. Richmond. From one source do all the variant theories

of re-incarnation spring. Mrs. Richmond and other American and European sensitives derived their theories from Kardecian Spiritism. Kardec obtained his views from Pythagorean philosophy. Pythagoras voiced the doctrines of Hindu speculative philosophers in a diluted form. The Hindus borrowed theirs from the semi-savage and barbarous natives of India; and their notions were the offspring of ignorance and superstition. As the theosophic doctrines of reincarnation are also founded upon those of India, it follows that every phase of speculation upon this matter, rampant in America and Europe, is the product of the childish guesses of uncultured tribes in the infancy, so to speak, of intellectual, moral, and spiritual development. In the broad glare of nineteenth-century enlightenment and exact science, such crude surmises are dissipated like mists before the rising sun.

San Francisco, Cal.

Diary Notes.

Alexander Wilder.

BEQUEST TO THE DEITY.

In my last I gave you an obituary of Dr. Anna E. Park of New York. Her will was read on Thursday, July 7th. Its terms were characteristic. Mindful of her lineal descent from Sir Francis Drake, the conqueror of the famous Spanish Armada, she bestowed the family charts and other records upon her older son, Dr. J. D. S. Smith, of Bridgeport, who also bears the name of Drake. Her fortune was inconsiderable, having been dispersed in her life time, and she only bequeathed nominal sums as affectionate tokens to her children and grandchildren. The principal amount was left to her unmarried daughter in San Francisco, who had offered her a home with her in California. She thus disposed of herself:

"I do with pleasure bequeath unto my Father, God, my spirit, or the ethereal essence of himself called life, relying on his infinite mercy for a blissful hereafter."

To many this will seem eccentric, but it was in keeping with her faith and life. She was tenacious of her faith in the Infinite Being, and read eagerly whatever concerned our relations to him. Believing that her innermost spirit was the outcome and offspring of his essence, she rendered it back after her sojourn in this world with confidence that all was well. At the same time she was conscious that a true reverence for Divinity was properly exemplified in neighborly regard and service to human beings, and she aimed to fulfill her obligations faithfully. To herself she sought to be true; to others just and reciprocal.

POLITICAL.

Some thirty years ago I let go political affiliations, but I am deeply interested in all questions where personal rights and the general welfare are concerned. The little parties, the Socialists and Prohibitionists have real ideas which they mean to live by, although they do not attract multitudes to their standard. Perhaps they never will.

Of the great parties bound together by the desire for dominion, the one seems to be conscious that it ought to be right though too often wrong, while the other is indifferent as to whether it is right, and chiefly cares to attain power. One represents Scylla, the other Charybdis.

The nominating convention have placed their candidates before the people. One will represent Tweedledum; the other Tweedledee. For months to come paid orators will "perambulate on Tullus" to show where the differences lie. The political comedy may be amusing, but the great body of voters are convinced that when the curtain falls, the next entertainment will be a winter of mercenary legislation and abundance of "graft." But the Comedy of Phases of Difference between Tweedledum and Tweedledee are not interesting except among the stock gamblers. Whom Wall Street will contribute money to elect is the next concern, it being presumed that the real issue lies there. The candidates are pretty certain to be the chief topic that newspaper and "spell-binders" will discuss, yet it is but poor recommendation that a man is a brave and a ready fighter, or that he is overmuch judicial. These are blemishes rather than qualifications.

It was an amusing feature of the Convention of Chicago last June that the members and others made little use of liquors. Whisky as well as money has always been an essential element in political contests. The liquor dealers of Chicago declared that there might as well have been a meeting of the Women's Christian Temperance Union. Perhaps this accounts for the "lack of enthusiasm" of which newspaper penny-a-liners made so much account. A fire requires feeding with fuel and political enthusiasm is kept alive on "graft" and whisky, nevertheless, that story of abstention is hardly credible. Political parties have quitted much with temperance folk to get their votes, passing statutes to please them, yet purposely having flaws in the enactments to enable the courts to set them aside after the ends had been answered. Indeed, political professions of virtue are apt to savor of hypocrisy.

Much complaint was made that hotel charges were unreasonably high. Did this make the men of the convention too short of money to buy liquor? Or did the hotel keepers put an additional price on the entertainment in order to recoup themselves for not being able to make the usual profit on their whisky?

Such an experience has been said to have been encountered by the representative women who attended the recent International Conference at Berlin. Miss Susan B. Anthony, Mrs. President Catt, and their associates, all life-long teetotalers, were shocked when the keeper of the caravansera brought a bill against them for a considerable amount of liquor. He explained that his guests were expected to consume such a quantity, and so it was included in the bill as a matter of course. The case at Chicago would seem to be an analogy to that.

While I was a clerk in the State Department of Public Instruction, at Albany, at the period of its first establishing, the janitor of the State Hall brought a bill against the superintendent for washing towels, for months somewhat to our annoyance. We of course repudiated the charge. The janitor opened a little nook in the wall which had not been observed, and disclosed a complete assortment. So we were charged, if not for washing, at least for the opportunity. We might have kept ourselves clean and so there was no money saved. Such is generally the case. If we are penurious or forego an expenditure, somehow it is managed to make us pay all the same.

Do not set me down as altogether pessimistic. The world moves on slowly, but it does move. It is only the mills of the gods grinding slowly but thoroughly. From what we esteem as evil, good is sure to come. The fragrant pond lily grows out of very filthy mud. Statcraft is a balancing of the passions and ambitions of rival individuals so as to affect each other and produce an equilibrium. The universe seems also to be arranged in that way, so we may do our part as well as we may and abide the result.

The world is not a playground; it is a school-room.—Drummond.

Card from Dr. J. M. Peebles.

In this late booklet of mine, 100 pages, embodying the pro and con of Reincarnation, or "The Soul's Successive Embodiments," the price marked in the advertisement was fifty cents. This was a mistake. It should have been thirty cents and the postage five cents.

In this last book of mine, 400 pages, just from the press, entitled "The Demonism of the Ages and Spirit Obsession," the price of postage, I regret to say, was omitted. The book is \$1.00 and postage 19 cents.

Already a thunderbolt has fallen. L. S. Ditson of Saratoga Springs, N. Y., writes me (I quote him verbatim), "Though doubtless this book of yours upon Obsession was on your part well meant and is exceedingly interesting, it will, I fear, hurt our blessed Spiritualism, because making so prominent the shady side of the movement which you call 'obsession.' My pointed reply was in part, 'If the exposing of frauds,' I said, 'if solid facts relating to spirit influences, if the plain, positive truth will hurt Spiritualism, then let it be hurt. My motto is 'The truth at all hazards.'"

We have had, so it seems to me, for the last dozen years, quite too much from the press and from the platform, that there is "no hell or hells," no "devils or demons," no "evil in the world," and no "evil spirits in the spirit world." The "hells beyond," if there be any, are said to bloom immediately into "heavens." "Malevolence is pronounced undeveloped benevolence," and "rape undeveloped righteousness." "All is good." "There is no matter. All is mind. There are no frauds among mediums, or, if there be any, they only call attention to the phenomena of Spiritism," and so on ad nauseam. These teachings, violating every principle of equity and moral justice as related to reason and a cultured conscience, have become morally sickening to not only sound thinkers, but to every man and woman of moral fibre. The consequences of these things are, that many Spiritualists during the past year have "retired;" others, not exactly retiring, attend the liberal churches.

This sophistry of no frauds, no evil, no evil spirits, sometimes called "philosophy," amounts to just this: conceal the festering wrong, say nothing of the bad, nothing about that growing fibroid tumor, nothing about pre-natal murder, nothing about those counterfeit bank notes, nothing about the dynamite that in a midnight hour the incendiary was seen to throw under your neighbor's house, nothing about these frauds, these audacious frauds that blacken and disgrace the seance-room, that seance-room which should be sacred to honesty, integrity, purity, spirituality, immortality and heaven itself; but "all is mind," "all is lovely," "all is right." I never swear, never; but occasionally use emphatic language, possibly more emphatic than euphonious; but when I see these silly theories advanced, these horrible frauds committed in the great name of Spiritualism, language fails me.

Spiritualism, rooted and enzoned in spirit, pure, essential and immutable, with its genuine gifts, its heavenly teachings and its necessary and natural soul-fulfillment, is the greatest and the grandest cult in the universe, and the only cult which gives the world the most irrefragable and the most positive proof of a future conscious existence.

Personally I am conscious of the presence of spirit intelligences every day of my life. These later days are my happiest days. My vision of subjective realities is absolutely priceless; and appreciating, I drink in the grand, the glorious and uplifting truths that daily stream from those heaven-inspired lips of the wise over death's divide, as I do on a more material plane, the shimmering sunbeams of June's loveliest morning.

Remember, reader, that letters or postal cards designed for my personal consideration, relating to books, pamphlets or obsessions, should be directed not to Dr. J. M. Peebles, Medical Institute but to Dr. J. M. Peebles, 24 Bennett St., Battle Creek, Mich.

An Interesting Reminiscence.

T. A. Blund.

The announcement in the "Banner of Light" of the transition of that grand soul, Paul De Gourney, to the higher life, revives pleasant memories of him. I met him for the first time in 1893. He was then president of the Psychic Society of Baltimore, and in his official capacity he came to our home in Washington to attend a seance given by that remarkable young medium, O. L. Concannon. The seance proved one of the most interesting and truly wonderful which I ever attended. It was held in our parlor, and we know that the conditions were such as to preclude the possibility of fraud, and the manifestations were such as to attest their genuineness to all who were present.

During the evening Col. De Gourney was called up to the cabinet where he held a conversation for some minutes in the French language with a lady who was clearly visible to all, and as he turned away at the close of the interview, he said, "I have just had a very pleasant talk with my wife on personal matters, and in our own language." He afterwards met and conversed in the same manner with a sister.

A young man, whose name I have forgotten, was called to the cabinet where he met a young lady with whom he held quite an extended conversation in the Italian language. When he turned away from the cabinet he said: "This is the first seance I ever attended. I did not expect to see a spirit tonight, but to my agreeable surprise, I have just seen, and held a conversation, in Italian, with a cousin of mine who recently died in Cairo, Egypt. We had spent together five years in Rome and studied the Italian language, and our conversation tonight related to our experiences in the eternal city. She called me by a pet name, which no one here can possibly know. After this, a German present conversed with his spirit wife in their native language."

Senator Jones, of Arkansas, got a very remarkable test from a former political friend of Little Rock, whom he recognized perfectly by his features, and also by what he said. Others in the circle got very satisfactory proof of the fact of materialization, but I will not go into further particulars at present.

The medium of that remarkable occasion has recently passed to the higher life from the home of his mother, Mrs. S. E. Chapman, of Elk City, Kansas, sincerely mourned by thousands, who have through his mediumship, enjoyed the privilege of meeting their loved ones from over the river.

231 Hoyne Ave., Chicago.

He is the rich-born whose heritage is a deep desire.—Muriel Strode.

If thou shalt be in heart a child,
Forgiving, tender, meek, and mild,
Though with light stains of earth defiled,
Oh, Soul, it shall be well.

—Sir Lewis Morris.

What we need for the attainment of, that thorough earnestness in all our pursuits which creates a pure and healthy relish of existence is religious inspiration, the feeling that God is ever with us, that we are ever working in and for him. Give man this, and he is equal to everything.—John James Taylor.

The Rebuttal.

Devils.

The Demonism of the Ages; or Obsessions by Evil Spirits: Dr. James M. Peebles, Battle Creek, Mich.; cloth. For sale by the Banner of Light Publishing Company. Surely, to the making of books there is no end, and there should be no end to the writing and publication of good books. Books are revelations of character. Their teachings may be good or evil, and they may be true or false. The phrase "evil spirits" may not sound musically to the ears of some Spiritualists, but sounds are not necessarily solid substances. Contrasts there are, and contrasts there will be as long as the organ of comparison, physiologically speaking, exists in the human brain. If heat and cold abound in physics, so do good and evil in morals. We take it that Dr. Peebles in this book uses "evil" or "evil-disposed" in the general acceptance of this word. And he insists that as there is evil, such as hate, malice, jealousy, revenge, in this world, so there may be and is in the lower zones of the spirit world.

In this book of 400 pages before us, the Doctor produces no proofs of the fact of spirit communion. He insists that all thinking and well-informed persons believe in the fact of a conscious inter-communion between the worlds visible and invisible; hence, in his introduction he starts out thus:

I. Spirits, not necessarily gods or devils, are simply human beings released from their mortal bodies.

II. The event termed death neither spiritually exalts nor degrades a human being.

III. Spirits, conscious entities, to maintain their identities, must have taken with them consciousness, memory, disposition and tendencies.

IV. There are as many kinds, classes, and castes of spirits in the spirit world, which lies over and all about us, as there are kinds and conditions of mortals on earth.

V. Hypnotism in this life, and hypnotic trance from the spirit spheres, being intimately allied, there are many phenomena connected with somnambulism and temporary loss of identity, clearly pointing to obsession as the only rational explanation. Many of the obsessed are utterly ignorant of the causes of their strange impressions and unaccountable doings.

VI. Persons that liked authority, position and the power to dominate over others in this life, carry their monarchical traits into the invisible beyond, and naturally, for a time at least, become controlling, if not obsessing spirits.

"In the preparation of this volume," writes the doctor, "I have given more attention to the facts of trustworthy witnesses than to mere artistic expressions. It has been my sole aim to lift the mystic veil and sound the occult to its very depths; to ascertain by whom we are compassed about. Are they our loved relatives, or are they angels or demons?"

"Is it safe to investigate the mist-shrouded occult? Is it wise to plunge into the unexplored realms of the invisible? If these unseen planes of being are peopled, by whom are they peopled? Are they saints, sylphs or demons? Can they affect mortals? Have they the power to hypnotize? Do they at times obsess and possess sensitive intermediaries? In exploring this vast territory, in entering this comparatively new harbor, what pilot is to be trusted?"

"What does spiritism stand for? Is it demoniac? Is it its keynote iconoclasm? Is it anything more than necromancy—obsession, internal and external? If it has external, internal and internal? Are redeeming qualities, what are they? Are spiritism and spiritism synonymous? What is to be the final outcome of this movement that has stirred like the thinking minds of the American materialist and religionist for the last half century?"

"This volume is designed so far as possible to answer these ever-recurring questions."

The 33 chapters constituting this book have such headings as the following: "Evil Spirits and Their Influences," "Demoniacal Obsessions in Oriental Lands," "The Demonism of the Ancient Greeks," "New Testament Demonism," "The Haunting Places of Demon Spirits," "Spirit Obsessions in Our Senescent Rooms," "Pitiful Letters from the Obsessed," "Obsessions and the False Names of Spirits," "Obsessional History of a Cultured Woman," "Psychological Crimes Instigated by Vicious Spirits," "Obsessional Witchcraft," "Do Demons Spirits First Hypnotize and Then Obsess?" "Can the Obsessed Be Relieved, and How?" "Written Correspondence with Demons," "Obsession Explained by a Discarnate Spirit," "Rescue Work on the Border-Land," "The Message of True Spiritism to the World," etc., etc.

This bulky volume contains about 36 pages of pitiful letters from the obsessed, and some of these are from prominent Spiritualists. The XX chapter contains the following paragraphs: "The statement so often repeated that 'like attracts like,' does not belong to the logician's realm of the universals. It has definite limits. The two positive poles in electricity come under the word 'like,' and yet they quickly repel. Human beings under all skies are of like origin, like species, and gifted with the innate like-or-love of happiness; and yet dislikes, and fierce, brutal wars have occurred, or are occurring in many lands, the strong oppressing the weak, the powerful forcing the feeble against their wills. Might, in the lower spheres, as on earth, makes right. The will is potent. Vice may dominate for a time. Mobs may temporarily govern. The hells are boastful and spiteful. The once crowned heads, the mighty sovereigns, princely social rulers, the potentates of prize rings, continue their proclivities when stripped of their earthly garments. The law of spiritual gravity brings them into our daily employments and environments. They suggest, they hypnotize, they control, they may and do force sensitives, subversive as it may seem of moral order, to go wrong, doubtless leading them to the commission of criminal acts. Many clear, well-substantiated cases of this kind are on record. Possibly this may be denied. Negations however, are cheap, and of little consequence. It is affirmations, coupled with demonstrations and experiences that tell—and tell to convince."

"The soft palliative sometimes advanced by the psychically uneducated, that an evil-inclined spirit can harm no one unless there is active or latent evil within attracting the evil from without, is not only false and illogical, but absolutely silly. 'How can we reason but from what we know?' asked Socrates. The wild savage that with hatchet brains the babe, gives the lie to this theory. Where the highwayman knocks down and robs the kindly bearer of goods and a few coins to the poor widow, is it because of the evil within this benevolent reformer's nature? Perish such presumption! The suggestion is contemptible!"

"That hypnotism is shamefully abused admits of no denial. The potent will power of a selfish, wicked man is extremely dangerous. He throws out that venom force which may imprison. African voodoo are hypnotists. Hypnotism has often been efficacious in breaking up families. And notwithstanding the testimony of Professor Carpenter, I believe from the consensus of testimonies of those high in authority—adepts in psychic

studies and experiments, that hypnotists acting persistently on low moral planes may induce—may lead to the commission of blackest crimes. This with me is a mature conviction."

On pages 244 and 245 are quotations from Prof. William James of Harvard University, and Dr. G. L. Lane of Boston, who has been very successful in treating the obsessed, and in one place the doctor quotes Hudson Tuttle as saying that "The study of this science" (of a science in his father's house), "showed me the danger which menaced the sensitive, and gave the key to a class of crimes which hitherto have remained inexplicable."

On page 264 of this book upon Obsessions the doctor narrated the following: "A man, sunken-eyed, spare in body and hollow-cheeked, recently came to me from southern Michigan, where twenty years previously he had been hypnotized in a public hall, becoming soon after a medium, speaking much of the time in an unknown tongue. It was to me guttural gibberish. I inquired his name. It was unpronounceable. I asked him how long he had been in the spirit world. His prompt reply was 34,000 years."

"What has been your employment all these aeons of time?"

"Visiting the stars and planets, grasping all their laws," was the pompous answer.

At this point I stepped to my library and bringing out a Crookes' radiometer, set it in the sunshine. The within machinery began to spin rapidly. "What causes the rapidity of that motion?" I asked.

"It is the force of my will-power. I am willing it to move."

"Are you?" I said, pushing the radiometer into the shadow, dark and sunless. The motion of the wings stopped. "See," I said, "the force is gone."

Coolly he remarked, "Yes—I've taken my will-power off."

This bare-faced falsity arousing my positive within, I stated in solid English "You are a pretender, a deceiver, a base falsifier. Your will has nothing to do with this radiometer. You've sapped this man's vitality, you've made him a physical wreck and shamefully lied to me. Now, sir, do you leave. In the name of truth and the living Christ I demand and command you to leave. I clapped my right hand upon his forehead, the left upon the back of his neck, and slowly moved it downward resting a moment over the solar plexus, then passed it still downward and outward. I stood by this obsessed subject probably five minutes, breathing a magnetic breath occasionally upon his head and exerting a strong exorcising will-power."

"What are your sensations,—how do you feel?" I inquired of the man.

"Can't hardly tell. I feel strangely and yet strong. It seems to me, doctor, that you weigh a ton. You are awfully powerful."

"It is not I alone," was my reply. There is a messenger band—a sphere of conscious power behind and above me. It is potent, penetrating and uplifting. These immortal intelligences thrill and fill my being's depths with a spiritual force that at times is absolutely overmastering."

HEART HEALTH.

Information that Resulted in the Complete Cure of Alice A. Wetmore from Chronic Heart Disease Sent You by Mail Absolutely Free.

Alice A. Wetmore, Box M67, Norwich, Conn., wishes to tell every reader of the "Banner of Light" that if they suffer from Heart Disease of any form she will, on receipt of their address, without any charge whatsoever, direct them to the perfect Home Cure she so successfully used.

Coming as it does in the face of quackery and deceit, this information, so freely given, must be gladly welcomed by those who wish a simple, inexpensive and withal a genuine cure. To escape this most terrible of all diseases, should be the object of every sufferer, for to delay or to take dangerous nostrums may, at any time, mean a fatal result. Our advice is to get this life-saving information at once and while it may be had without cost.

"After Death, What?"—A Criticism.

George B. Ferris.

I, an ordinary Spiritualist, happy in the belief that those upon the spirit side of life were better situated and far wiser than their brethren of earth, was much astonished and not a little dismayed to be informed in reading Charles Dawbarn's article entitled "After Death—What?" that spirits "have never yet started the world with any new, grand invention or discovery." This is, indeed, a lamentable condition of affairs, calculated to strike terror to the heart of the timid believer who has a more or less decided faith in the potency and value of inspiration from a spiritual source. And then, as if to make his declaration more emphatic, Mr. Dawbarn informs us that "Radium and the X-ray were not announced by spirits, and we look to mortal genius for whatever may be our next advance in knowledge and its power for good or ill upon earth life."

This ought to make up loose faith in Spiritualism entirely and cause us to reiterate that unanswerable question so often hurled at us by the hardened skeptic—"What good is Spiritualism, anyway?" But somehow or other it fails to have the desired effect. It is merely the old, old objection presented in a different form, and to meet it in its new form is not at all difficult. If Mr. Dawbarn will step into his library and take down a volume of Hudson Tuttle's bearing the title of "The Arcana of Spiritualism," brush off the accumulation of dust, and open the book at page 223, and read on to pages 224, 229, or 230, he will gain some enlightenment upon this subject that may cause him to doubt whether mortal genius is responsible for every invention, discovery or gain in knowledge. I quote a few extracts from the above mentioned source: "Often it is said in sorrow, or with a sneer, that if the utterances of the trance speaker are those of Webster or Parker, they have lost their wits; and that the prescriptions of once eminent physicians are the recipes of quacks and pretenders. Think of this subject for a moment! Would the spirit Webster follow the wanderings of a frail woman for the purpose of speaking to an audience affected only with wonder at his name?"

Is it not correct in reason to suppose that the statesmen of the past will gather at the Capitol, and impart their ideas to those who can at once place them before the country? But it is said in reply, the Senators and Representatives are not mediums. True, not the passive tools mediums are popularly supposed to be, but who shall say that the far-reaching statesmanship, which at times cut through the fog and darkness, is not impression from a superior source? "The passive medium may write or speak in verse, claiming some great poet as the source, to the disgust of those who read and listen, and Spiritualism is scorned for the barrenness of thought and rudeness of expression. Not so fast. The spirit poet would seek the poet, and with responsive soul enlarge and beautify his thoughts. . . . "If an inventor departed to the spirit world, and having some invention with which to benefit, wished to impart it, he could not do so through an ignorant boor,

unless he could induce absolute automatic trance, which would be scarcely possible. He would find inventors with minds turned in the same direction as his own, with whom he could become in rapport, and by stimulating their minds impart his ideas. They would not be conscious of any superior power, and would refer the result to their unaided mentality. . . . "The great souls standing along the stream of time like beacon flames, lighting the wastes of darkness, were of this class. Thought, intense study, self-absorption, unconsciously to themselves prepared their minds for the inflowing of the tide of spiritual intelligence, and also for its understanding and radiation." But enough has already been said to show the meaning I wish to convey, or in other words to prove that because man departs this visible world he does not necessarily cease to be a factor in its growth and development. Step by step humanity is advancing, and who shall say that our rapid progress is not due in part to the helping hands reached down to us from a higher and a better shore, to guide our footsteps into the proper path, to assume the leadership where we individually are inefficient for the task before us? Who shall determine the place where mortal foresight gives place to immortal prescience? Or where mortal genius ends, and inspiration begins? But however difficult it may be to determine the precise extent of spirit influence, there is no doubt but what we owe much of our higher development in the arts and sciences and kindred necessities of civilization to the unseen and often unrecognized influence exerted upon us from the spirit side of life.

Grand Rapids, Mich.

Personality.

Eleanor Kirk.

What is it? Why is it such a matter of speculation at the present moment? Is it any different from what it used to be? Is it something wicked, something to steer clear of, something to crucify? What would be left if it could be put out of the way?

This writer tells us that we must "purge ourselves of personality." Another that "personality is the parent of egotism and false ambition, and must of necessity be forever barred out of the kingdom of God."

It is not for me to criticize or find fault with these expressions of opinion, but I should like to know what they mean.

Several years ago I took some lessons in occultism, and the teacher, who allowed no chance of money-making to escape her, spent certainly half of every lesson hour inveighing against personality. In letter-writing the personal pronoun must be used as little as possible. "The masters forbade it," we were informed.

It was a new doctrine and presented some exceedingly fascinating points; so, being desirous of testing the instruction, I started in to eliminate the ego and wipe out the self-assertion, positivity, desire to look well, and several other things included under the head of personality.

It was a sorry performance, a very exhausting hunt after nothing and nobody. I wrote letters without an I in them, a task difficult beyond description. If you are doubtful about the truth of this statement, make the experiment. In the endeavor to lift myself out of myself I took more thought of myself than ever before in my life. Enthusiasm had gone visiting, spontaneity had taken a back seat, and the stuff that at that time went to my friends was about as interesting as the statistics of an auction sale.

But what was the use of going to school if one did not study the lessons? Perhaps by thought and practice the inspiration would be given to go on with less labor and a greater faith.

"Do you know you seem queer?" a member of my family, told me about this time. "In what way?" I asked.

"As if you were trying to repent of sins you never committed," was the subtle psychic answer. "In other words, as if you were trying to perform an impossible stunt, like pumping the snap out of yourself. You can never do it, honey—never in all the boundless ages of eternity."

"Snap?" Just think what the word means in this connection. The natural ability to have some fun and to start a few pyrotechnics when shadows settled about. But all this was the reverse of spiritual, our teacher told us. We must not try to dispel gloom. Sorrow was the greatest of all developers and purifiers. There must be no refusal of discipline by an attitude of levity.

Now the real I upon whom I was endeavoring to serve permanent evacuation papers knew that this was all bosh. I say the real I for want of a better expression. I think it is all one I, and that the force which was endeavoring to sway my I was somebody else's I.

One day it came to pass that I indicted my last egoless letter. It had been even a harder task than usual, and in all the days of my life the infinite never seemed so remote. After perscribing and stamping the letter, I concluded to go out, and went to the glass to arrange my hair. Those of you who are psychic know that this performance is more likely than any other to foster occult phenomena. I have no clue to the reason, but know there must be one.

As I stood there as nearly flabbergasted in mind and body as it was possible to be and still retain sufficient sanity to know where to stick a hairpin, these words were injected into my consciousness:

"Excuse me for living." This was an expression frequently used by a witty and beloved member of my family when under reproach, which was often the case. The tone, the manner, the irresistible magnetism were all his. Indeed, I could not have been more conscious of his presence had I beheld him with these physical eyes.

"Excuse me for living." Think of the tremendous import of that remark. Consider the satire that threw so vividly into prominence the sacredness of individuality.

"Excuse me for living."

For days this had really been the burden of my prayer.

Each of us has an exclusive personality. Your personality differentiates you from every other being. Is it possible to conceive of any good result that would accrue from everybody's looking alike?

This still hunt with Nirvana in view always comes to an end. I have watched the process too many times to be mistaken in the matter. Its unattainableness is its annihilation.

Let us be ourselves in the fullest sense since we cannot be anybody else. Let us be strong-brained, strong-hearted gods and goddesses, with a sacred pride in every God faculty that we possess. So shall we know ourselves equal with the Highest.—Kirk's Idea.

When afflicted with a hard cold, nothing is so effective as Piso's Cure. 25c.

"Companionship can only afford happiness by mutual soul adaptation. The great law of affinity, which is seen everywhere in nature, holds with the same unalterable, unmeasured force in the spiritual world. Every shade of mind draws its like, or is attracted by kindred minds."

THE MOST OF

Dr. Peebles' Books and Pamphlets

AT REDUCED PRICES

Who Are These Spiritualists?

What is Spiritualism, and what has it done for the world? 151 pages. Price 50 cents; paper, 35 cents.

Three Journeys Around the World

Handsome bound octavo volume, 500 pages, illustrated, describing nearly all nations, India's magic, Egypt's pyramids, etc. Price reduced to \$1.25.

Secret of the Ages

This large volume, 400 pages, treating of the past secrets and ages with their visions and trances; and treating also of God, heaven, hell, faith, repentance, prayer, baptism, evil spirits, etc. Reduced from \$1.00 to \$1.25. 10th edition.

The Employment of Spirits in the Spirit World

What they say of their dwelling places—infants, idiots, suicides, etc. 320 pages. Reduced from \$1.50 to \$1.00; paper, 50 cents.

The Spiritual Harp

A book of songs, anthems, hymns, with both the words and music. 300 pages. Reduced from \$2.00 to \$1.25.

The Christ Question Settled

Who was Jesus Christ? A symposium by Hudson Tuttle, W. E. Coleman, Rabbi Wise, J. R. Buchanan, Col. Ingersoll, and others, with what the spirits say about it through J. J. Morse, W. J. Colville, Mrs. Longley, and other mediums. 400 pages. Reduced from \$1.50 to \$1.00. Third edition.

The Secret of How to Keep Young

A book of 200 pages, treating of conception, gestation, marriage, divorce, foods, drinks, sleep, eating, how to live a 100 years and more. Reduced from \$1.25 to \$1.00.

Vaccination a Curse

A book of between 300 and 400 pages, treating of inoculation, vaccination, cow-pox, calf-lymph poison, Jenner's discovery; how vaccination causes death, eczema, pimples, faces, cancers, ulcers, consumption, etc. Price \$1.00.

Spiritualism Versus Materialism

A fine, handsomely bound book, showing the fallacy of materialism, and the truth of Spiritualism. Price 50 cents.

Reincarnation

A discussion between Dr. Helen Denmore and W. J. Colville, affirming, and J. M. Peebles, denying the truth of reincarnation. Price 50 cents.

Obsession, or the Influences of Evil Spirits

This volume treats of demonism in all ages and countries, and especially as manifest in modern spiritism, exorcism, hypnosis, insanity, the rescue of evil spirits, etc. Price \$1.00.

Biography of J. M. Peebles

By Prof. E. Whipple. A large, elegantly bound book of 600 pages. Price \$1.00.

Three Jubilee Lectures

Delivered in Hydesville, Rochester, and London. 125 pages, illustrated. Price 25 cents.

Spiritualism Commanded of God

Thirty pages. Price 15 cents.

The Orthodox Hell and Infant Damnation

Price 10 cents.

The "Soul," Did It Pre-exist

Price 15 cents.

Spiritualism in All Lands

Pamphlet of 30 pages. Price 10 cents.

The Pro and Con of Spiritualism

The Rev. H. A. Hart versus J. M. Peebles. Price 10 cents.

An Epistle of Dr. Peebles to Seventh-Day Adventists

Price 5 cents.

A Plea for Justice to Mediums

Large pamphlet. Price 10 cents.

The General Teachings of Spiritualism

Price 5 cents.

The Eightieth Birthday Anniversary of Dr. Peebles

Fifty pages with the speeches, addresses, poems, etc. Price 15 cents.

Fiftieth Anniversary of Modern Spiritualism

With speeches and illustrations. Price 15 cents.

The Pentecost

Neatly bound, 23 pages. Price 10 cents.

Are Animals Immortal?

What of Prayer? Whatever is, is Right, are in manuscript ready for the press.

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Campmeeting Announcements.

Season of 1904.

Ashley, O., camp opens August 7, closes August 28. W. F. Randolph, secretary.

Chesterfield (Ind.) campmeeting opens July 14 and closes August 28. Lydia Jessup, secretary, Chesterfield, Ind.

Camp Progress, Mowerland Park, Upper Swampscott. Meetings at 11 a. m., 2 and 4 p. m., every Sunday from June 5th to Sept. 25th. Secretary, Mrs. H. S. Gardner, 343 Lafayette Street, Salem.

The Connecticut Spiritualist Campmeeting Association will hold their camp at Niantic, Conn., commencing on June 20th and continuing until September 12th inclusive. Secretary, George Hatch, South Windham, Conn.

Delphos, Kans., campmeeting will begin August 5, closing August 22. I. N. Richardson, secretary, Delphos, Kans.

The Grand Lodge (Mich.) camp opens July 31 and closes August 28. J. W. Ewing, Grand Lodge, Mich.

Hastlet Park, Mich., camp opens July 30 and closes August 28. J. D. Richmond, secretary, St. Johns, Mich.

The Island Lake Camp, at Island Lake, Mich., commences July 17, and extends through the month of August. H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

The Lake Pleasant Campmeeting opens Sunday, July 31, and closes Monday, August 28. Albert P. Blinn, clerk, Lake Pleasant, Mass.

The Lake Brady Spiritualist Campmeeting opens July 3 and closes September 4. Secretary, A. G. Peck, Akron, Ohio.

Lake Sunapee, N. H., Campmeeting will open July 31 and close August 28. Secretary, Lorenzo Worthen, Blodgett's Landing, N. H.

Lily Dale Camp, N. Y., opens July 15 and closes September 14. Mrs. Abby L. Pettigill, president, Lily Dale, N. Y.

Maple Dell Park, O. The American Spiritual, Religious and Science Union will hold a camp session, commencing July 24 and closing September 1. Lucy King, secretary. Address, Box 45, Mantua, Ohio.

Mt. Pleasant Park, Clinton, Ia. The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Ia., will open July 21 and close August 28. Mollie B. Anderson, secretary, Clarksville, Mo.

On-set Wigwam Co-Workers, Onset, Mass. Meetings commence on Friday, July 15, and on Thursday, Sept. 15, 1904.

Onset Camp commences July 24 and ends August 28. Secretary of the camp, Onset, Mass.

The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, August 20 to August 30. Jacob Hey, secretary, Carbondale, Kans.

Parkland Heights Spiritualists' Home and Campmeeting will open on Sunday, July 3d, and continue until further notice. Elizabeth M. Fish, secretary, Parkland, Eden P. O., Pa.

Queen City Park Camp. The meetings will commence on Sunday, July 31st, and close on Sunday, September 4th. Dr. G. A. Smith.

Salem, Mass. Camp Progress opened Sunday, June 5th. Admission free.

Southern Cassadaga Camp, at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. Mrs. J. D. Palmer, secretary, Willoughby, Ohio.

The Lynn Spiritualists' Association will hold meetings every Sunday at Unity Camp, Saugus Centre, Mass., commencing June 5 and ending September 25. Mrs. A. A. Averill, 42 Smith Street, Lynn, Mass.

Verona Park, Me., Campmeeting opens on Sunday, August 7th, closing on August 28th. F. W. Smith, secretary, Rockland, Me.

Waterloo Camp, Iowa. The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11. M. G. Duncan, president, Marshalltown, Iowa.

You have many enemies, that know not why they are so, but, like to village crows, Bark when their fellows do. —Shakespeare.

An Easy Way to Make Money.

I have made \$500.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo.

Mrs. W. B.

"Do you wish for a kindness? Be kind. Do you wish for a truth? Be true. What you give of yourself you find—Your world is a reflex of you."

MORRIS PRATT INSTITUTE.

Founded by Morris Pratt. Chartered in 1902. A school under the auspices of Spiritualism. Established for the diffusion of general culture and the acquisition of useful knowledge.

THOROUGHLY QUALIFIED TEACHERS.

A large and beautiful building. Steam heat and hot and cold water throughout.

A Two Years' Course

Prepares specially for public and private work. Open to all of both sexes and of all ages over 15.

PUBLICATION OFFICE AND BOOKSTORE
No. 305 Dartmouth Street, next door to Pierce
Building, Copley Sq., Boston, Mass.

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,
41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year \$2.00
To Great Britain, Australia and New Zealand, Ten Shil-
lings and sixpence.
Postage paid by publishers.

Issued by

THE BANNER OF LIGHT PUBLISHING COMPANY.

EDITOR.....J. J. MORSE
All communications to be addressed to
IRVING F. SYMONDS.
Treasurer, Business Manager and Managing
Editor.

ADVERTISING RATES.

Full particulars furnished upon application.

Advertisements to be renewed at continued
rates must be left at our Office before 9 A. M.
on Saturday, a week in advance of the date
whereon they are to appear.

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

Our columns are open for the expression of impar-
tial free thought, but we do not necessarily endorse all
the varied modes of opinion to which correspondents may
give expression.
No attention is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
canceled articles.
Whenever you desire the address of your paper
changed, always give the address of the place to which it
is then sent or the change cannot be made.

Banner of Light.

BOSTON, SATURDAY, AUGUST 20, 1904.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK
FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class
Matter.

The N. S. A. Declaration of Prin- ciples.

The following represents the principles
adopted by the 1899 national convention of
the Spiritualists of America, and reaffirmed
at the national convention held at Washing-
ton, D. C., October, 1902.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of na-
ture, physical and spiritual, are the expres-
sion of Infinite Intelligence.
3. We affirm that a correct understanding
of such expressions, and living in accordance
therewith, constitutes the true religion.
4. We affirm that the existence and per-
sonal identity of the individual continues
after the change called death.
5. We affirm that communication with the
so-called dead is a fact, scientifically proven
by the phenomena of Spiritualism.
6. We believe that the highest morality is
contained in the Golden Rule, "Whatsoever
ye would that others should do unto you, do
ye even so unto them."

Brevities.

G. A. R.

Boston welcomed the veterans.

The Hub came out splendidly and the vis-
itors were delighted.

The ranks are growing thinner, for the com-
rades are mustering out in increasing num-
bers each passing year.

Nearly half a million have reported to the
Great Post beyond, where they will learn to
forget the horror of the trying times of those
sad four years of the long ago. Would that
the world would learn to forget the art of
war and turn to the gentle crafts of peace
for ever more!

The war spirit is abroad in our midst today.
The sons of veterans, cadet corps, boys' bri-
gades and similar bodies are busily employed
in instilling the war spirit into our youth. It
is a pity, indeed, for this land, secure in its
place and possessions, need fear no alien foe,
so a national police, rather than an army,
would serve its needs.

By all means honor the men who served the
land so loyally, it is their due and your duty,
but let us watch it that such honor does not
degenerate into a means of perpetuating the
evils of European militarism with its bur-
dens of taxation and military despotism. It
will be an ill day for the land when the
soldier stands for more than the civilian.

Dr. F. J. Miller is at the Greely cottage,
Lake Pleasant, for the season, where she is
teaching and giving readings from the Won-
der Wheel. She has the Wheel for sale and
also the works of C. H. Webster, who is con-
ducting the columns devoted to "Wonder
Wheel Science" in the "Banner" every week.
A large amount of interest has been created
by these articles and we urge our readers not
to miss one of them, for the writer is lead-
ing up to a most important and interesting
statement which will be useful to you.

The "Banner" is at all times desirous of
extending its services to all its friends and
our workers. As to the latter we can render
them a useful service if they will please co-
operate with us. We are constantly receiv-
ing calls for the addresses of workers, lect-
urers and mediums, which we would gladly
supply if we had them! Now if those whom
this note particularly concerns will send us
their addresses the same shall be placed on
file at this office and when a particular kind

of worker is required in any place, we shall
have pleasure in directing the enquirer to the
one nearest to his city.

The Ladies' Auxiliary of the Minnesota
State Spiritualist Association have decided to
take a booth at the State Fair, which will be
held in St. Paul from August 29th till Sep-
tember 3d, inclusive. The objects in view are
to advertise the State Convention which will
be held in Minneapolis on September 9th, 10th
and 11th, and to distribute Spiritualist litera-
ture.

Indirectly the "Banner" learns of the pass-
ing away of Mrs. Stoddard-Gray, the widely
known materializing medium of New York
city. We understand Mrs. Gray passed away
during a seance, but so far full particulars
are not yet to hand.

During the past week the editorial sanctum
has been graced by several visitors, among
whom were Mrs. C. L. V. Richmond and Mr.
Richmond, Rev. Moses Hull and his daughter,
Mrs. Clara Stewart, Geo. A. Bacon, Wm.
J. Dorsey, of Duquesne, Pa., who called with
a small contingent of G. A. R. comrades to
shake hands with the editor and say kindly
words about the "Banner" and its manage-
ment; and Mr. B. B. Hill and Mrs. M. E.
Cadwallader.

On Sunday last, the editor spent a very
pleasant day at Lake Pleasant. In the morn-
ing the beautiful and commodious temple
was filled with a most intelligent audience to
welcome him as the speaker, the meeting be-
ing ably presided over by Judge A. H. Dailey,
who in felicitous terms introduced the
speaker. The spirit inspirers took as their
topic "The Coming Kingdom," and the effort
was pronounced a magnificent one. The cele-
brated Ladies' Schubert Quartet contrib-
uted the vocal numbers in their usual finished
and acceptable fashion, and Mrs. Thomson,
of Brooklyn, N. Y., as message medium closed
the service. In the afternoon, Rev. F. A.
Wiggin was greeted by a good audience and
he delivered an interesting address upon "The
Leper," closing his work with a number of
very fine message communications. The
grounds were looking their best and a
goodly number of campers are located in the
handsome cottages, hotels, and rooming
houses. The hotel is doing a flourishing trade
and mine host Yeatman deserves every praise
for his successful catering, and his courteous
attention to his guests. The editor spent the
evening visiting old friends, and so closed
his visit, the first in sixteen years, to this
widely known and greatly improved camp
where the balsamic pine trees so plentifully
abound. There was only one regret—the stay
was all too short!

A large number of Spiritualists wear the
well-known Sunflower badge as a symbol of
their belief, and as a sign of mutual recog-
nition. As a pendant, brooch, cuff stud, or a
pin, it makes a pretty decorative addition to
one's jewelry and serves a useful purpose as
indicated above. They are on sale at this
office at prices ranging from \$1.50 to \$5 each.

Considerable interest has been aroused by
the publication of the first portion of the ac-
count of the spiritual phenomena occurring in
the Wesley family as narrated under the
head of "News from the Invisible World"
in the previous issue of the "Banner," and no
doubt that interest will be increased by the
publication of the concluding portion of the
narrative as presented in this issue. Next
week our readers will find the first part of an
interesting account of a series of peculiar
experiences passed through by a sister in the
Shaker community at Mount Lebanon, N.
Y., in 1850, the narrative having lately come
into our hands from a member of that com-
munity. Following the contribution men-
tioned will appear another interesting article
relative to the Shakers, whose sterling
honesty and pure spiritual lives make them
a most instructive figure in the midst of the
strenuous rush of the ordinary crowd of
daily life. We are sure thousands will peruse
the above named articles with eager interest.

Our good friend J. J. Morse is to be con-
gratulated on his splendid management of the
"Banner of Light," its contents and general
get up are each better today than since the
passing on of Luther Colby.—The Lyceum
Banner, England, for August. Editor Alfred
Kitson has our fraternal thanks for his
cordial commendations. The Lyceum Banner
is a credit to our good brother, and a most val-
uable adjunct to Lyceum work in Great Brit-
ain. It grows better continually.

Health, Power, Success.

The above words represent the ideals for
which many people today are striving.
Viewed from the standpoint of practical
worldly life they stand for much in the life
of every individual.

The first is a necessity if personal life is to
make its full impression upon the material
plane. It involves, however, a wide variety
of considerations, and its maintenance can
scarcely be sustained by implicit obedience
to any one school of procedure. Numbers
of fussy fads are devoted to assist the cul-
tivation and continuance of physical health,
and all sorts of expedients are advised to
effect its restoration when lost, or to
strengthen it when, to use a common phrase,
it appears to be "weak." As a general rule
the word "health" is usually applied to the
physical system and its condition, and only on
the part of those who take the broader view of
the meaning and application of the word is
it applied to the healthfulness of the mind
and spirit. Some there are, however, who
consider it unwise in the extreme to consider
bodily health or the body itself as requiring
special care. To such the idea is that if one
is harmonious in mentality, the bodily condi-
tions will reflect that mental harmony, and
ill health and disease will be entirely absent.
However, from the practical worldly point of
view of the every day man or woman, health
stands for a large proportion of the personal
comfort of life.

Power has of late years been a badly
abused word, often literally shaken out from

its normal surroundings, and placed in po-
sitions which it appears to have no valid excuse
for occupying. It is usually associated with
the mind, and the assumption appears to be
that by an increase of mental force, or as
some put it, psychic or spiritual power, the
individual can so train himself to exercise
this power that he eventually becomes mas-
ter of the forces of life and can command all
things to minister to him. This looks like
exaggerated individualism, and when this
power is sought for the accomplishment of
personal ends, (which will argue, of course,
a low grade of spiritual development), its
dangers can readily be discerned. Craving for
power for the sake of possessing power is un-
spiritual, and the effort to obtain it, if per-
sisted in, frequently leads to spiritual deterio-
ration and should the object for which it is
exercised be not accomplished by its aid, the
re-action will surely produce a state of mind
anything but pleasing to the individual or
beholder.

The final word of the trinity is perhaps the
least inspiring of any term that has been
pressed into the service of the exploiters of
the regions of human mentality. The spiri-
tually-minded shudder when they see it. It
suggests the worldliness of the worldly. It is
rank of the suggestion of the stock ex-
change, the gold mine, and every get-rich-
quick scheme that the unconscionable specu-
lator tries to unload upon the unsuspecting
public. It has been made to apply to winning
the maiden's love, succeeding in business,
making money, gaining knowledge (?), the
mastering of the so-called "occult," and the
realization of one's efforts for social success.
If the use of the powers of our nature on the
mental or spiritual planes has no higher ob-
ject or loftier purpose to the understanding of
those who utilize them, than the acquisition
of all those things which constitute so-called
"worldly success," then is the Kingdom of
Heaven far off indeed, and Hell and its de-
mons of selfishness, lying, unfair advantage
over one's fellows, the rending of the ties of
friendship, and the elimination of honor from
business, are near us and about us and be-
come part of us. Heaven forbid that the
standard of personal culture should land us in
such a quagmire of selfishness and cruelty
and misery, as would inevitably be the case
if such an idea of success took any great
hold on the conscience of the world.

Granting that the condition of our thought
dynamically effects the status of our body
that does not destroy the reality of that
body's existence. Granting that our bodies
are composed of "electrons," "atoms," or
"molecules," and that these be invisible to
our ordinary perception, yet their combina-
tions in tissues, muscles, nerves, blood, etc.,
presents a visible reality to our present un-
derstanding, and it is also to be remembered
that the maintenance of the combinations in
their perfect forms is absolutely necessary to
the harmonious functioning of the organism,
and which harmonious functioning we
describe under the word "health"—you cannot
think force into the organization, but you
can think inharmoniously and by the power
of such thought disturb the orderly func-
tioning of the organism, and when that disorderly
condition which results from your inharmon-
ious thinking has been set up, you can retard
the process of digestion, assimilation, disper-
sion, and absorption, and by so doing set up
a condition which is properly expressed by
the hyphenated word "dis-ease," as contra-
distinguished from the condition of ease which
we describe as health, or in other words, har-
mony of functions. The bodily organism
being really a finely balanced machine, can be
likewise disturbed in its operations by im-
proper care and food, for, as a matter of fact,
it stands between, so to speak, the physical
or external forces on the one side, and the
mental or internal forces upon the other side,
and consequently no one system will ever be
able to minister completely to its varying
needs and requirements. You can think
rightly and follow that by actions in accord-
ance with your thought, and when your
thought is unimpaired in results, you see the
effects, and thus see that right thinking or
wrong thinking, will effect your bodily condi-
tion, but here the question of what is right
thinking comes into consideration, and also
a very serious factor in the problem.

But surely, there is something, as we have
already suggested, more worthy to desire
than success, when it is considered in rela-
tion of gratification of personal desires or the
achievement of worldly well-being. There is
nothing to be said, of course, against honest
industry, in any walk of life. All men should
earn what they eat, nor should they in the
process of so doing, rob their fellow creat-
ures, but the hum-drum doing of the daily
drudgery with its apparently small reward
is not the success that men are looking for
today. To live without work, to reap with-
out sowing, to eat without toiling, to wear
without weaving, to enjoy without rendering
any service in return, reflects the average
moral status of those who are so anxious to
receive "Lessons in how to achieve success."
Let us strive for health of body and soul.
Let us strive for power to lift ourselves be-
yond the limitations of ignorance, selfishness,
and superstition. Let us strive not merely
for the success of our own lives and schemes,
but for the success of the whole world in its
efforts to reach the deeper thought of the
brotherhood of man, the federation of the
world, and the fatherhood of God.

"To Your Tents, O Israel."

The summer is rapidly departing. Moun-
tain-side and grove will soon be deserted. The
laughter of happy parties skimming the
surface of the limpid lake will soon cease to
resound upon the ambient air. The roar of
the surf and the splash of the wave will ere
long be but memories of the happy hours that
have rolled backwards into the chambers of
our memories. Beach and mountain, glen and
grove, have contributed their quota to the
mental rest and physical recuperation of the
millions who have sought their beauties and
their balsam. Back to desk and office and

honorable toil the great hosts of working life
will stream, blessed and bettered for the va-
cation-time that gives release to strained
nerves and tired muscles. Thank God, Bas-
sell Sage reigns almost a solitary type. God
help him when he gets across the Border-
land, and is, perforce, obliged to enter upon
a vacation which will doubtless be most dis-
tasteful to his soul.

Our camp meetings are drawing towards
their closing dates. From all accounts, it has
been a most prosperous season. Mediums and
speakers and singers have excelled themselves.
The various camps have been well patron-
ized, and while no records of startling and
sometimes questionable phenomena have
reached us, yet the reports the "Banner" has
published from week to week which touch
incidentally upon the speaking from the plat-
forms at the camps, show that the fire of in-
spiration still burns brightly upon the altar,
and that now, as of old, our women and men
are still touched with coals of fire and speak
burning words of eloquence as the spirit
gives them utterance. Let us not be ashamed
of the inspirations of the spirit world. Let
us not be afraid to have our brains enthused
by the loving sentiments and wise thoughts
from the angel world. Let us clasp hands
across the mystic Borderland and strive to
lift ourselves up to the angels rather than
drag the angels down to us.

In whatever way we may phrase it, either
in silent thought or spoken word, deep down
in all of us who can say with honesty, we
are Spiritualists, the fervent thanksgiving is
felt, if not expressed: Thank God for this
sweet communion. When at our camps we
shake the dust and grime of the city from our
shoes, fling aside the garments that toil wraps
around our limbs, and rest quietly in sweet
meditation, how grateful we feel for that
blessed communion between the two worlds.
It is a boon, blessed indeed; a privilege not to
be lightly esteemed; a great truth to be sac-
redly guarded; a Cause in which we must all
serve with undivided purpose and single-
hearted sincerity. Undoubtedly these reflec-
tions have occurred to the minds of thou-
sands who have lately spent happy days at
our campmeetings this season.

But now the cry goes forth, "To your tents,
O Israel." In other words, to your cities and
your societies, to your winter's work and la-
bors for our Cause. Casting aside all hatred,
malice and uncharitableness, and consecrating
ourselves anew to the holy labors that lie be-
fore us, let us take up the duties of the com-
ing season with renewed determination to
achieve greater and broader results than in
the past. If you preside at a meeting, bring
to it the enthusiasm of a spiritual enlighten-
ment. Fill your heart with love toward your
fellows and the angels. If you do not agree
with just everything the speaker says, put
such items on one side or leave them alone,
because they belong to some one else. Do not
be afraid to speak a kindly word for your
speakers, to say they have done well, to give
them greeting when they reach you, and to
make them feel while they are with you that
you esteem them for your honor and their
worth and for their work. Be good to them,
not because they are speakers or mediums,
but because they are men and women, broth-
ers, sisters, and when you are seated in the
audience listen for the good things the speaker
says. If it is a lady, never mind her lace or
her drapery, or the way she wears her hair.
Those are commonplace things. Instead, di-
rect your attention to the message, if she
is a message bearer; to the poetry or oratory,
as the case may be.

Go to the meeting to learn something, to
be benefited, to be blessed, not to criticize
unduly, or to find fault and carp, and so fill
the spiritual atmosphere with cross currents
which destroy the harmony of the meeting,
act upon the mediums or speakers, and, to a
large extent, demoralize all connections be-
tween the material and spiritual worlds.
Gather together in accord one with another.
Mingle in fellowship as brothers and sisters.
Your meeting house is your tent. Dwell har-
moniously while therein. Seek the best that
you can find. Take it home with you and
apply it to yourself. Live it in your daily
life, and show the world how good a thing
Spiritualism is.

Back then "to your tents, O Israel." Fur-
nish up your gear for the coming winter. At
your social gatherings, your entertainments,
your suppers, enjoy yourselves in friendly con-
verse and fraternal unity. Do not forget the
spirits at any time. Receive them with a
reasonable gladness, not as the keepers of
your conscience or your thoughts, but as
friendly counselors who come with the best
they have to help you upon your way—men-
tally, morally and spiritually. The better the
things you ask for, the better will be what
the invisible friends will bring you. This
motto ever before you, the coming season will
show marked advance, and living up to what
it implies, this season will surely produce
grand results than ever before.

A joke never gains an enemy, but often
loses a friend.

Dr. Alexander Graham Bell, the inventor
of the telephone, recently arrived in Genoa,
Italy, from which place he will convey to the
Smithsonian Institute at Washington, D. C.,
the remains of James Smithson, founder of
the institution, who died in Genoa in 1829. In
connection with this action on the part of
Mr. Bell, a Washington dispatch under date
of December 27 may be interesting. The dis-
patch says: "It is said here that the reason
for the removal at this time of the body of
the founder of the Smithsonian Institution
from Genoa to this country is because a stone
quarry has encroached on the English ceme-
tery at Genoa to such an extent that it has
become necessary to remove the remains in-
terred there. Mr. Bell left this country a
little more than a week ago. Congress has
made no appropriation for the removal of
Mr. Smithson's remains to this country and
it could not be learned tonight, on account of
the absence of Prof. Langley from the city,
whether the regents of the Smithsonian had
voted money for this purpose or Mr. Bell was
acting on his own initiative. The matter
has been discussed in local scientific circles,
where the opinion prevails that the grounds
of the institution in this city are the proper
site for the final resting place of Mr. Smith-
son's remains."

READ THIS!

Extension of Time!

SPECIAL ANNOUNCEMENT

Co-operation Accomplishes Much.

**THE BANNER OF LIGHT
PUBLISHING COMPANY** has
arranged a little treaty of Frater-
nal Reciprocity with its supporters
throughout the world in recogni-
tion of the community of interests
which unite us in the great work of
Modern Spiritualism and the dis-
semination of the facts and phil-
osophy associated therewith. This
reciprocal offer comes into effect at
once and will continue operative
until further notice, and it is in
the form of

A Splendid Premium To Our Subscribers In all Parts of the World.

PARTICULARS.

**FOR EVERY SUBSCRIP-
TION** for one year paid in ad-
vance, either a renewal or a new
subscription, there will be sent on
terms stated below, one copy of
that delightful book

"THE GENTLEMAN FROM EVERYWHERE"

By that talented author

James Henry Foss,

the ordinary retail price of which
in our Book Store is \$1.50.

THE TERMS.

The Book and One Year's Sub-
scription to the "Banner of Light"
for \$2.60 if the order is paid in
at our store in person by the sub-
scriber. Profit to the subscriber,
\$1.00.

The Book and One Year's sub-
scription to the "Banner of Light"
if the order is sent by mail \$2.70.
Profit to the subscriber ninety
cents.

The above terms apply to all sub-
scribers new and old in the United
States, Mexico, Cuba, the Philip-
pines and Canada.

FOREIGN ORDERS.

The Book and One Year's sub-
scription to the "Banner of Light"
for \$3.10. Profit to the sub-
scriber \$1.00.

THE ABOVE OFFER

is rendered possible through the
generous co-operation of the tal-
ented author of "The Gentleman
from Everywhere," and

IS MADE IN YOUR INTEREST

therefore do not delay sending in
your renewal subscription or, if
not a subscriber send in your
name at once and so secure twelve
months of the most important
reading matter offered to the
world, and one of the most in-
tensely interesting works that a
native son of New England has
produced.

LET US HEAR FROM YOU NOW!

Send all communications and
remittances to

IRVING F. SYMONDS, Gen. Mgr.

BANNER OF LIGHT PUBLISHING CO.,
204 Dartmouth St., Boston, Mass.

Campmeeting News.

Upper Swampscott, Mass.

Moreland Park, Camp Progress, Sunday was a banner day. A very large audience, and a grand Spiritual element, all seemed to be touched by the inspiration of the hour. Meetings were opened by the Vice-President, Mrs. E. Holden, of Salem. Invocation by Mrs. E. A. Baker. Remarks were given by W. Taft, J. Newhall, Miss Sears, Prof. Matlock. Original poems and readings by Mrs. Hubbard Miller, and interesting address by J. S. Scarlett, Mrs. S. Dix and Miss Abbie N. Burnham. A solo was sung by Miss Harris, duet by Mrs. Merrill and Mrs. Hall. Praise service conducted by Prof. Holden.

V. S. U. Day at Onset.

The Veteran Spiritualists' Union occupied the afternoon at the auditorium on the Onset Shore on Saturday, August 13. The grove was partially filled by a sympathetic audience of well-wishing friends of the charitable association. Through a blunder of the express company, the circulars were not delivered as early as they should have been, and the notice given was only of two or three hours.

The President of the Union, Irving F. Symonds, presided and opened the meeting by selections from the Scriptures. Mrs. S. E. Hall of Cambridge, made the invocation very impressively. She was introduced as "that mother in Spiritualism who had spent her whole life in loving devotion to the Cause." The sweet singer of Onset, Mr. Maxham, then rendered what he called one of his "declamation songs," "My Shepherd is the Lord, My God."

In a brief but forcible address the President stated the objects of the meeting, the condition of the Union, its need of funds, and its purpose of doing good, and especially its proposed furnishing of help and home comforts for those worn out in the service whose means are insufficient for their support.

The Home is in need of funds, immediate need. We are ready now, in our beautiful Home at Waverley, to care for at least 50 Spiritualists and remove from those who have grown old in the service of truth, the sufferings and degradation of an old age of poverty. Three years ago the thankless but urgent task was undertaken of straightening out the troubles of the financial management of the institution and preventing the loss by foreclosure of the thousands of dollars which have been put into the property. Today we have real estate which cannot but be worth far more than its cost—four acres of land, two of which are capable of sale for building lots, and which we hope before the year is out will be entirely clear of mortgage. Spiritualism brings more peace to the soul than any other cult, and when it fails in any part or particular, the woe is correspondingly great. This movement was begun by our angel friends.

The true test for us to put to ourselves in order that we may not be "self-deceived" is "What have I done for the Cause?" He then introduced Mrs. Minnie M. Soule, who under the control of the spirit "Bumble Bee" spoke sweetly, forcibly and acceptably, as she always does. "Sometimes I have felt as if I were begging when asking people to do something for those who have done so much for us. Perhaps it would be well to think that if you personally get no message from the spirit, some one else does, and this does us all good, just as it does us all good to live under our free flag in a free country. Blessings to our neighbors, bless us also. So you do owe something to the old mediums even though you do not realize it. You say the medium's gift is from God, and so no claim should be made for compensation for distributing God's gifts. It is from God. So is the power to make hats, the skill in the use of tools, or of the hands—they are all gifts from God, and would you say that he who has this power, this skill, should not be compensated for its use? No medium ever yet gave a message that something did not get out from that medium. We are not asking for a pleasure ground or a palace, but just a place where a weary worker who is old and poor may lay his head in safety—may speak with his guides and talk of the blessed relief without whispering that talk. I know you are anxious to give, and don't want to have it said, 'You, what do you care about your mediums? You don't even take care of them!' Then followed the tests, which, from Bumble Bee, always have a strength and a convincing sweetness of their own. Mr. Maxham sang "It May Be on the Mountain Height."

The President then introduced spirit "Pequa" and her medium, Mrs. H. M. Cory, of Newton, who spoke in her usual enthusiastic, whole-souled way which makes us all feel ashamed we do so little for the work for which "Pequa" has done, and is doing, so much. When she speaks it seems as if work were so easy! While "Pequa" and "Bumble Bee" and others passed about the contribution baskets, Mr. Maxham sang. The President introduced the offering by saying, "Perhaps you think I have brought here a lot of people who have nothing to do. Mrs. Cory has under her charge today no less than 400 patients. Mrs. Soule has devoted her time and strength to the service of others, until, as you know, she has for the past year been ill—so ill as at times to be perilously near the veil which seemed almost open to receive her. Mrs. Hall, about whose home spirits play like sinners through this grove, goes to the Waverley Home every Sunday to help in the work. Dr. Watkins leaves to come here a practice which gives support to his wife and family of nearly a dozen others." The President then introduced the famous Dr. Charles E. Watkins, known to the world for his marvelous power of writing powers, who spoke very acceptably in a neat little ten minute speech, concluding by offering to give his services in séances for plate writing, the entire proceeds of which should be devoted to the V. S. U. treasury. We understand a special account is to appear in the columns of the "Banner," so we will not attempt any description of these wonderful powers as demonstrated in the séances. The benediction followed, closing a very satisfactory and encouraging day's work for the Veterans in the work of Spiritualism.—J. F. S., secretary pro tem.

Etna, Me.

The Spiritualists of Maine are fortunate in the number of campmeetings held within their state, where cool breezes and invigorating air bring the touch of health to all who frequent such gatherings. Each camp has its own peculiar charm and advantages but, of course, some prefer one and others prefer another. Among them all the famous Etna camp ranks high alike for its healthy location, the talent secured to minister to the large audiences which attend the meetings, and the large number who reside upon the grounds. This year the speakers include the following noted workers: Rev. F. A. Wagon, Dr. Charles E. Watkins, Westfield, N. Y.; Thomas Cross, Fall River, Mass.; Mary E. Pepper, Providence, R. I.; and Mrs. Ella Hughes, Carmel, Me. The season of the meetings commences on Friday, August 26th, and continues until

Sunday, September 4th, both dates inclusive. Excellent accommodations can be secured in the grounds and a line to the secretary, H. B. Emery, Glenburn, Me., will enable you to obtain a copy of the camp circular containing full information.

Vicksburg (Mich.) Campmeeting.

Sunday, Aug. 7th, was a big day at the Vicksburg (Mich.) campmeeting. Trains from the east and north brought large crowds in the morning, which were augmented through the day.

E. W. Sprague, of Jamestown, N. Y., lectured at 10 a. m., his subject being "Spiritualism, Christianity and Materialism Compared." He is always a forceful and logical speaker, but Sunday morning he was at his best, and all who heard it pronounced it a masterly piece. He occupied the rostrum again in the afternoon, using for his subject "Spiritualism a Science," quoting extensively some of the world's most respected authorities, such as Crookes, Wallace, Zollner, Flammarion, and others. Mr. and Mrs. Sprague have served this camp many times, and always with perfect satisfaction, and these two lectures of Mr. Sprague's are to be classed among the best of his efforts.

Mrs. Sprague followed the morning lecture with messages and Mr. Sprague gave them in the afternoon. Every test was recognized and acknowledged, and served as proof in support of the claims made in the lectures.

The services were enlivened with sweet music by our vocalist, Mrs. Flora Russell, of Alliance, O., whose sweet voice has charmed Vicksburg audiences for four successive seasons. She was assisted by Miss Grace Giverson, who sang a solo, Miss Amy Pellett acting as accompanist. One thousand people were on the grounds and the Auditorium was packed to the doors.

Saturday evening a social dance was indulged in, the Alexander family of Schoolcraft, furnishing the music. Since the Auditorium has been remodeled it makes an ideal place for dancing.

Wednesday was Children's Day and the children were present, many taking part in the services. The music, recitations, etc., by the children were lovely and were highly appreciated by the older ones. Mrs. Sprague presided and several gave short talks to the children. After the services were concluded, Miss Fraser led the children to the restaurant and treated them to ice cream. It was an enjoyable day for the children of the camp.

Campers are all the time coming and going, consequently the personnel of the camp is constantly changing.—Camp Correspondent, Miss Mabel Frazer.

Onset, Mass.

Sunday, Aug. 7th.—A more beautiful day could not be wished for than dawned upon the large concourse of people at this place this morning. Every train that arrived Saturday contained from 7 to 10 cars. The 138 from Boston was run in two sections of 9 cars each. The season is now at full height and there are crowds upon the grounds.

The band gave fine concerts at 9:30 A. and 4:30 P. m., a large audience had a pleasure that they have not enjoyed for many years, that was to listen to an address delivered by Mr. J. J. Morse, of London, Eng., now editor of the "Banner of Light." Mr. Morse is so well known on both sides of the Atlantic that there was sure to be a large and enthusiastic audience to listen to him. When presented by Chairman Fuller Mr. Morse received an ovation. After singing by Mr. Maxham and Miss Holbrook, Mr. Morse took for his subject, "Mystery—Mud and Man," and gave one of the finest addresses that have been given here this season. A report of this lecture will appear in a later issue. At 2 p. m. another large audience was in the auditorium to listen to an address given by Mr. J. H. Foss, author of "The Gentleman from Everywhere." This is the first time an opportunity has been given an Onset audience to hear this talented man, and we hope to have that pleasure again next season. After singing by Mr. Maxham Mr. Foss took for his subject, "Look not Mournfully into the Past, it is Gone," and gave a very interesting address, one that was full of anecdotes that were pleasing to his audience. He related many instances that had happened throughout his life. He gave out some thoughts that will be remembered by those that heard him.

Among those that were seen at the meetings today were the President of the Banner of Light Publishing Company, Mr. Irving F. Symonds; Mrs. Minnie M. Soule, medium of the "Banner of Light"; Mr. and Mrs. M. Hewitt, Mr. Geo. L. Randall, Mrs. J. S. Soper, and Mr. Simmons, Attorney for the Banner of Light Publishing Company.

Today is the last time for this season that Mr. Maxham will sing at Onset, having been called to Vermont for campaign work. Miss A. L. Holbrook has been engaged to fill the engagement for the rest of the season.

Next Saturday will be Massachusetts State Association Day and a good time is expected. Sunday next Dr. Geo. W. Carey and Mr. W. J. Colville will be the speakers. Mrs. Dr. Carey will be the medium. Miss Margaret Gaulle gave another successful scene in the Arcade Sunday evening before a large audience. Miss Gaulle continues to be popular and may be engaged for all next season.

LYCEUM MEMORIAL.

One of the sad events to record in regard to our Onset Lyceum is the transition of one of our little scholars, one who had attended the Lyceum last season and this—Cora Fanning. The little one's illness was short, and many of us were unaware of it.

A memorial service was prepared by Mrs. C. Fannie Allyn, and each child was provided with a flower, and in a most reverent manner placed their tribute upon the altar in memory of their little playmate. The lesson—or responses—were all specially prepared in regard to the manner of the little spirit being received into spirit life. A poem written by Mrs. Allyn in memory of little Cora was also read. The session was beautiful in every respect, and was an object lesson to many of the children of the manner in which Spiritualists receive the Angel Death.

Monday, Aug. 8, the commencing of our third week at this beautiful camp. Everything is bright and cheerful and gives promise of an interesting week.

The conference was opened with singing by Miss Alice Holbrook, of Brockton, a young lady with a sweet, melodious voice and a charming personal manner, and although we all regret exceedingly that Mr. A. J. Maxham was obliged to leave us, he has left in Miss Holbrook a very able assistant. Mrs. Burnham read a selection on Perfection, and was then controlled and gave a message to the people urging them to be faithful to the cause we love. Mr. Sampson spoke briefly, and Mr. Scott followed with very interesting remarks in regard to Spiritualists attending the Christian church, and he felt that this was a matter that should be decided by the individual interested. Mrs. Curtis read a poem, Mrs. Whittemore gave communications, Mrs. Mary Chatter gave brief remarks, and gave a remarkable test to a lady present. Mr. Wheeler, of Conn., spoke briefly of his ex-

periences, said he had been a materialist but was brought to the knowledge of Spiritualism through scientific investigation. Mrs. Jannelle, of New Bedford, spoke briefly and gave tests. The meeting closed with singing by Miss Holbrook.

Tuesday, Mr. W. J. Colville made his first appearance at the camp, and he is always greeted with a fine audience. His class work is also largely attended and the gentleman is a great favorite at this camp. The meeting opened with singing by Miss Alice Holbrook, and Mr. Colville followed with an invocation. After another selection, he took subjects from the audience: the ones presented were, "Life," "Is there a personal God?" "Liberating Spirits," "Our Future Homes."

Every conception of life hinges about the Deity. The soul has no future nor any past; you never live at any time except in the now. Our future homes, my friends, you are building your future homes now, the Here and Now is the abiding place of Deity. A personal God is only a limited expression of God; a personal God is only your own conception of God; the idea of a personal God is beyond your comprehension; a personal God is beneath the absolute God, because it is within your conception. Life is everywhere; you can never limit life. You ask what is life? It is, that is all we can say. Man is revealed by personal things, and there may be many conceptions of Deity to meet the requirements of all people. The secret of life, the science of life, is Work. Consecrate it, glorify it, and you will rise to the summit of life. After his lecture he closed with a poem, subjects taken from the audience.

Wednesday, Aug. 10, was conference day again, and notwithstanding the downpour of rain a large number was present to take part. Mrs. Annie Knowlton Hinman read one of her original poems which was a gem. Pres. Curtis then read a poem which was very fine. Mrs. Mears, in response to a remark that had been made that the weather did not give one much inspiration, said we should learn to depend upon ourselves for inspiration, not upon our surroundings, inspiration comes from within; she then told of her experiences. Mr. H. W. Hale, of Providence, spoke and asked why we were Spiritualists. He said it was because of the experiences that we had received ourselves; he spoke briefly upon this line. Mr. Jenny, of Fall River, gave a very interesting account of his experiences. Mrs. Putnam spoke of spirit control and its laws. Mrs. Scott spoke of the fact that we were still on earth, that our attention must be arrested to the affairs of this world. He then spoke on the economic situation of the country and was very earnest in his thought. W. J. Colville closed the conference with remarks on the Practical Necessities of Life.

Thursday, Aug. 12, Mr. Colville, after a beautiful selection by Miss Holbrook, gave his lecture. Several subjects had been handed to him, and as they all had the same trend of thought, he embraced them all under one head—"Signs of the times, and how they can be most wisely interpreted." Every human soul looks upward and seeks to give expression to the Divine. You cannot put away religious work, but you can interpret it according to your understanding, presenting it in many different garbs. Any religion that has not a work to perform will die a natural death. Many say our Spiritualism is waning; I say it is waxing. Never was there a time when so much demand is made for spiritual literature as the present, but you must be more constructive, less destructive. People used to think the way to overcome a vice was to strike it a blow. You never set a thing right by fighting it, no method that makes an assault will ever create harmony. In speaking of New Thought he said, many people did not want to hear the word of New Thought, but you can not live on old Thought. New Thought simply means a continual renewal of thought, many of the Spiritualists are crying that other people are taking their Spiritualism and calling it by another name. You are to blame if such is the case. I will affirm that Spiritualism was the first to present all advanced thought to the world, and if you do not continue to present them, why, people will go where they can find it; you have been the discoverer of these truths, but you are letting them slip through your fingers, and some one else has grasped them and then you find fault because they are called by other names. Spiritualism comes through mediumship, and when you are ready for it you will have it despite the fact that you are a Catholic, a Methodist, or any other class of people; it does not make any difference what you believe, you need spiritualizing in the church as well as anywhere, and many Church people are mediums. Mr. Colville closed his lecture with a poem.

Friday was conference day again, and the meeting opened as usual with singing by Miss Alice Holbrook, after which Mrs. Hinman, of Worcester, made remarks on our duty to our fellow men to draw upon our resources. She said, I know I embody all truth and if I draw deep enough I can say something to you. I know we have the best philosophy on earth, and I believe if we only try to do, to talk, and express our thoughts, it will help us to grow. Mrs. Curtis read a poem, "There Is No Death." Dr. Hunt spoke briefly. He felt we should overcome weaknesses and push forward for the right. Mrs. Burnham said that the conference meetings were a great school, and all could take advantage of these opportunities to speak. She read selections on good thoughts. Mr. Magdon said he was interested in Spiritualism and in the way the ship of Spiritualism is steering. Miss Margaret Gaulle spoke of the helpful interests of the conferences, and the benefit of the home circle. Mrs. C. Fannie Allyn spoke of the Lyceum work and how careful we ought to be as to what we teach the children. Mr. J. W. Colville closed the meeting with impromptu poem.

The Lyceum met at 4 p. m., and a goodly attendance was present. Mrs. Allyn is making the school very popular and the children all love her.

Miss Margaret Gaulle gave her last séance tonight in the Arcade. She has been a great success while she has been to the camp, and it gives us great pleasure to announce that Miss Gaulle has been engaged for another year and the announcement was received with great applause. The opera under the management of Mr. Leavitt has given great success and the local talent has been very professional and the "opera" is the talk of the place. Mr. and Mrs. J. Q. A. Whittemore have arrived at camp and everyone was glad to greet them.—J. B. Hatch, special correspondent of the "Banner of Light" and agent for the Banner of Light Publishing Company.

Lake Pleasant, Mass.

One more week has rolled by and the camp is in full swing.

As I stood and looked up Montague street, it appeared like a scene that one reads about in fairy tales. People everywhere, on the piazzas, swinging in hammocks, promenading the streets, the said streets appearing picturesque indeed in their setting of green foliage and crossed and re-crossed with flags, streamers and bunting. This is indeed a camp of extremes, a spot where leaders of the "extreme life" can indulge in social life and its pleasures to the utmost, while those who love the quietude of shady lanes and forest glades can have their desire gratified by a

The Banner of Light Publishing Company

204 DARTMOUTH STREET, BOSTON, MASS.,

PUBLISHERS OF, AND DEALERS IN, ALL WORKS RELATING TO

SPIRITUALISM

RELIGIOUS REFORM

MENTAL SCIENCE

NEW THOUGHT

MEDICAL REFORM

OCULTISM

POETRY, Etc., Etc., Etc.

HEALTH AND FOOD REFORM

PHYSIOLOGY

PHRENOLOGY

HYPNOTISM

MESMERISM

THEOSOPHY

All works advertised in this paper kept in stock, or supplied to order; and any work published in any part of the world procured on request, if not in stock.

TERMS.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books to be sent by Mail, must invariably be accompanied by cash to the amount of each order. FRACTIONAL parts of a dollar can be remitted in postage stamps. Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

Address all communications to IRVING F. SYMONDS, Treasurer and Business Manager.

CULTIVATION OF PERSONAL MAGNETISM. A Treatise on Human Culture.

By LEROY BERRIER.

SUBJECTS TREATED.

Personal Magnetism; Pleasure and Pain; Magnetic Control; Cultivation; Life-Sustaining Systems; Temperaments; Anatomical Temperaments; Chemical Temperaments; Waste of Personal Magnetism; Exercise; Etiquette and Ethics; Man, a Magnet, desires the attractive power; Magnetic Influence through Suggestion and Hypnotism. Cloth, \$1.00. Postage six cents. Pamphlet, 100 pages, price 50 cents. Postage four cents. For sale by THE BANNER OF LIGHT PUBLISHING CO.

THE NEW LIFE.

By LEROY BERRIER.

This book deals with the Principles and Laws which open unto man the floodgates of infinite and creative power, and put him into conscious possession of his birthright—mastery over all things. Cloth, \$1.00. Postage six cents. Paper, 50 cents. Postage four cents. For sale by THE BANNER OF LIGHT PUBLISHING COMPANY.

five minutes' walk. The attendance at the meetings is excellent and the receipts correspondingly large. Rev. F. A. Wiggin served us on August 11, 12 and 14, and was deservedly popular. His lectures were well received and his evening séances attracted good-sized audiences.

On Sunday forenoon, Mr. J. J. Morse, of London, England, whose able work as editor of the "Banner" has made his name a household word among its readers, gave a masterly discourse to a thoroughly appreciative audience. Mr. Morse has lectured on these grounds in the old days to audiences numbering thousands of people, but he never spoke more eloquently than he did on Sunday last. His subject was "The Coming Kingdom."

The Ladies' Schubert Quartet continues to hold the favor of the people and a large advance sale of tickets has been made for its annual concert, which is to be held on the evening of August 18.

On Wednesday evening, Aug. 10, the Children's Lyceum held a concert which filled the Temple to the doors, with many people standing, who were unable to get seats. It opened with a chorus of forty, old and young, all dressed in old folks' costumes with George Cleveland as conductor. Several of the old-time songs were sung in a manner that earned repeated encores. Solos were exceedingly well rendered by Miss Mabel Kelsey, Miss Lillian Rich, Mrs. Platt and Miss Gertrude Stockwell, and "Jedediah" was given with Mrs. Hattie C. Mason and R. F. Churchill as the leading characters. Mr. John Slater captured the audience with imitations of "amateur" singing, and Miss Blanche Harriman and Miss Pfennig were especially good in recital work, but Mrs. Carrie E. E. Tving, with "Her tale of a fat woman by a fat woman," made the hit of the evening.

On Friday evening, Aug. 12, the young ladies of the camp, under the leadership of Miss Campbell and Mrs. Esther H. Blinn, gave a concert as a benefit to the association by which a goodly sum was realized. The numbers consisted of solos by Miss Campbell with a chorus of ten young ladies, recitations by Miss Pfennig and Miss Mildred Harriman, solos by Mrs. J. E. Ripley and Miss Stockwell, character songs by William Jones, of the Darky's Minstrels of Norfolk, Va., and J. J. Fremont, mandolin solos by Miss Faith Spaulding, cake-walks by the Washburn children, and song and dance by the little Morton sisters. The affair was a grand success in every way. One of the reasons for the prosperity that is attending this camp is, that our young people are all interested in it and are ready to co-operate with us at any time. Lake Pleasant appreciates its boys and girls.

At a meeting of the directors, Henry C. Douglas of Windsor Locks, Conn., was elected to the office made vacant by the transition of Director David P. Barber.

The speakers for Sunday, August 21st, will be in the forenoon, at 10:30 Albert P. Blinn of Boston, and at 2:30, Mrs. May S. Pepper of Providence. Mrs. Pepper will also hold a séance in the Temple in the evening.

Mrs. B. W. Belcher of Marlboro, has done excellent work at our conferences and we hear good reports of her work as a medium in her private circles. John Slater followed Mrs. Haslam's lecture with messages, and his remarkable mediumship aroused the people to a pitch of enthusiasm never before reached on these grounds. It is a good thing that "Brother John" did not live two hundred years ago for he would never have survived the witchcraft excitement.

We are looking forward to hearing Rev. B. F. Austin, who will lecture here Aug. 23d and 25th. Mr. Austin has never been here, but he has a host of admirers among us waiting his coming. But the event of the season in our lecture program, outside of the philosophy, will be the lecture of George Elmer Littlefield on "Socialism" to be given August 28th. Mr. Littlefield is the editor of "The Ariel" and "The Commonwealth," and his utterances as the national orator for the Socialists have made him known throughout the world.

Mrs. Dr. F. J. Miller is on the grounds at the Shirley cottage, giving daily demonstrations of Wonder Wheel Science. She has the "wheels" on sale.

The arrivals of the week were numerous, among them being Mrs. Sarah F. Davis, Richard Oeters, Mrs. Carrie S. Thomas, Mr. and Mrs. G. W. Herrick, Mr. and Mrs. Ross and Mrs. Ross, F. L. Lord and wife, Miss Alice Wilkins, Mr. M. F. Lovering, Mrs. J. Milton Young, Mrs. F. A. Thurl, Mr. and Mrs. E. L. Morry, Mrs. J. M. Grant, Mr. and Mrs. E. Vart, Mr. Hungerford, Albert P. Blinn, clerk, and agent for the "Banner of Light."

(Continued on page 8.)

The Great Poughkeepsie Seer Still Lives!

COMPLETE WORKS

ANDREW JACKSON DAVIS,

Comprising Twenty-Nine Volumes, all neatly bound in cloth.

Answers to Ever-Recurring Questions from the People.

(A Sequel to "Penetrations"). Cloth, \$1.00, postage 10 cts.

Approaching Crisis;

or, Truth vs. Theology. Cloth, 75 cts., postage 10 cts.

Arabula;

or, The Divine Guest. Cloth, \$1.00, postage 10 cts.

Beyond the Valley;

A Sequel to the Magic Staff, an Autobiography of Andrew Jackson Davis. Cloth, 400 pages, containing six attractive and original illustrations, \$1.00, full gilt, \$1.50.

Children's Progressive Lyceum

A Manual, with Directions for the Organization and Management of Sunday Schools and Lyceums. New unabridged edition. Single copy, 25 cts.; twelve copies, \$2.50; fifty copies, \$10.00; one hundred copies, \$15.00.

Death and the After-Life.

The "Stellar Key" is the philosophical introduction to the revelations contained in this book. Paper, 25 cts.; cloth, 50 cts.; postage 5 cts.

Diakka and Their Earthly Victims.

Being an explanation of much that is false and repulsive in Spiritualism. Cloth, 25 cts.; paper, 10 cts.

Fountain: With Jets of New Meanings.

Illustrated with 16 Engravings. Cloth, 75 cts., postage 5 cts.

Free Thoughts Concerning Religion.

Cloth, 50 cts., postage 5 cts.; paper, 25 cts.

Genesis and Ethics of Conjugal Love.

This book is of peculiar interest to all men and women. Paper, 25 cts.; cloth, 50 cts.; full gilt, morocco, \$1.50; do. half morocco, \$1.25.

Great Harmonia;

Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe, in five volumes, in which the principles of the Harmonia Philosophy are more fully elaborated and illustrated. Vol. I, The Physician. Vol. II, The Teacher. Vol. III, The Seer. This volume is composed of twenty-seven lectures on Magnetism and Clairvoyance in the past and present. Vol. IV, The Reformer. Vol. V, The Thinker. Price \$1.00 each, postage 10 cts.

Harbinger of Health.

Containing Medical Prescriptions for the Human Body and Mind. Cloth, \$1.00, postage 10 cts.

Harmonial Man;

or, Thoughts for the Age. Paper, 25 cts.; cloth, 50 cts., postage 5 cts.

History and Philosophy of Evil.

With Suggestions for More Ennobling Institutions, an Epitaphical System of Education. Paper, 25 cts.; cloth, 50 cts., postage 5 cts.

Inner Life;

or, Spirit Mysteries Explained. This is a Sequel to "Philosophy of Spiritual Intercourse" revised and enlarged. Cloth, \$1.00, postage 10 cts.

Magic Staff.

An Autobiography of Andrew Jackson Davis. 1022 pages, \$1.25, postage 10 cts.

Memoranda of Persons, Places and Events.

Embracing Authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance and Spiritualism. \$1.00 postage 10 cts.

Penetrations, containing Harmonical Answers.

The topics treated in this work are mainly theological and questions of practical interest and value answered. Cloth, \$1.25, postage 10 cts.

Philosophy of Spiritual Intercourse.

Cloth, 50 cts., postage 10 cts.

Philosophy of Special Providence.

The authors' vision of the harmonious works of the Creator is given. Cloth, 25 cts., postage 5 cts.; paper, 10 cts.

Principles of Nature;

Her Divine Revelations, and a Voice to Mankind. (In Three Parts.) Thirty-fourth edition, with a list of names of authors, and containing a family record for marriages, births and deaths. This is the first and most comprehensive volume of Mr. Davis's writings. 224 pages, 25 cts.; red leather edition, full morocco, Levant, gilt, \$1.00.

Stellar Key to the Summer-Land.

Illustrated with Diagrams and Engravings of Celestial Society. Cloth, 50 cts., postage 5 cts.; paper, 25 cts.

Tale of A Physician;

or, The Seeds and Fruits of Crime. Cloth, 75 cts., postage 10 cts.

Temple;

On Diseases of the Brain and Nerves, Deriving the Origin and Philosophy of Man's Immunity and Crime, with Directions and Prescriptions for their Treatment and Cure. Cloth, \$1.25, postage 10 cts.

Views of Our Heavenly Home.

A Sequel to "The Stellar Key." Illustrated. Cloth, postage 10 cts.; paper, 5 cts.

Price of complete works by A. J. Davis \$25.00.

For sale by BANNER OF LIGHT PUBLISHING CO. BOSTON, MASS.

From Our Exchanges.

In Fall River Religious Circles.

A chance visitor who dropped into a back seat at the prayer meeting in one of the most influential churches of Fall River during the first week of the strike, was much impressed by what he witnessed. A layman led the meeting. The fifteenth psalm was studied in Bible class fashion. Laymen joined in taking the psalm line by line and discussing what it meant to them in the life of today. Every man but one took part, briefly and earnestly. In commenting on the third and fifth verses:

He that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbor.

He that putteth not out his money to interest, nor taketh reward against the innocent. He that doeth these things shall never be moved. The treasurer of the wealthy society said, "If we had all done this, I think everybody in Fall River would have been at work to-day. Earnest prayers were offered that they might learn how to do these things in daily life. On the Sunday before the strike began one of the Congregational pastors, Rev. P. W. Lyman, preached a strong and sane sermon on bearing one another's burdens. The gospel is at work in the stricken city.—The Congregationalist, Boston, Mass.

Concerning Sensitives.

What is a sensitive? The one whose interior self is constantly coming to the surface; reaching out for some ideal, something in sympathy with its desires or cravings, but meeting as a rule with cold and unsympathetic response, retreats quivering into its abode, conveying its trouble to its citadel, the brain. When this defeat is oft repeated the higher intellectual faculties become weakened and the basilar ones dominate, creating an inversion; then sensitiveness instead of being a blessing becomes a curse, but where the out-reaching spirit finds some field for the expression of its aspiration in painting, sculpture, astronomy, horticulture, music, religion, or anything of a truly moral or ideal nature it has something to hold on which gives it courage to hold its ground in the particular field it has occupied, and partake of compensatory joys for the trials and pains it may experience in other directions. Did parents understand this and apply themselves to seeking a natural outlet for the sensitive's aspirations, there would be much fewer failures in the lives of such. Like delicate plants that under favorable circumstances produce the most beautiful flowers and foliage, but lose all their beauty by exposure to strong winds or burning sun, the sensitive requires protection from the buffeting of the world and the burning sarcasms of the worldly minded. Unfortunately, too many parents instead of strengthening the moral nature of their sensitive offspring to bear with fortitude or equanimity these unavoidable trials incidental to their constitution, encourage instead a feeling of resentment by blaming the persons or circumstances which pain them, and thus unwittingly bring about the inversion we have referred to.—The Harbinger of Light, Melbourne, Australia.

The Necessity for Unity.

All systems of thought rest upon some form of philosophy, and the individualistic theory is based upon the sensational philosophy of John Locke, while the unity theory has rested upon the idealism of Hegel and others. Fifty years ago I discovered that both these schools were right, though bitterly opposing each other. They were the two segments of a perfect circle. The nexus binding them in unity is the fact (allowed by neither) that there are more than five forms of sensation. Psychometry and telepathy are means by which sensations enter the consciousness distinct from and independent of the five senses. The claim of the sensationalist that there could be no ideas without prior sensation is justified; and the contention of the Idealist that some of our ideas could not be traced back to the five ordinary senses was demonstrated. I term this philosophy which I developed, the unific philosophy. It rests upon the eternal fact that all Nature's units are dual or plural. Even the atoms are positive and negative, or chemical combination would be impossible. I admit freely the monistic affirmation that the cosmos is one eternal, infinite substance, but at the same time positively affirm that homogeneity and heterogeneity are absolute polar phases of that substance. And what is true of the unific wholeness is equally true of all the parts thereof. Hence of man. He is of body and mind, sometimes termed matter and spirit. But at basis they are no more two distinct substances than is electricity. Homogeneity and heterogeneity—involvement and evolution are as absolutely and constantly operating in the human organism as in the formation of worlds. One is impossible without the other. And the individualistic, or disorganizing, is as necessary as the combining. In his embryonic life, man grows part by part, and in his mental life he evolves truth by piecemeal. He tears down and builds up; all the while approximating the perfect truth.—The Searchlight, Waco, Tex.

"Brace Up!"

Going home from the theatre one night two tipsy men were just ahead of me. As I came near, one clutched a lamp-post while the other tried to still lead him on. Finding he would not go, but was inclined to slide to the ground, he cried out to his companion, "Brace up, here! Brace up! Be a man! Brace up!" As he repeated these admonitions, his "Brace up!" grew more coherent. Soon the other straightened up beside the lamp-post, let go and they started on again, the more sober one still saying "Brace up," and the other echoing like a parrot "Brace up!" I followed them and learned they were bracing up. Their walk was steadier. When I left them their speech was natural and their walk steady. The affirmation "Brace up!" had braced them up.—Now, San Francisco.

Romanism v. Republicanism.

The crisis that shall determine whether Protestant patriots shall rule and protect this country, or whether the vandal minions of Rome shall govern and subvert it—is much nearer at hand than unwary Rip Van Winkles now dream!

Our sainted and immortal political savior, Abraham Lincoln, spoke with a prophet's ken when he declared that this country could "never exist half slave and half free."

The truth of that warning was sealed with rivers of the best blood of this nation! How much less then, can our mighty nation survive and prosper, half Catholic and half Protestant, when Catholicism is the synonym of both civil and religious bondage.

Fellow citizens, let us not be lulled to repose by the soft-toned purring of the pope's cajoling sycophants. They all have claws, and they live on the prey which they "catch by guile."

A faithful servant of the pope can never be a true American citizen, and every one of his perjured emissaries, and arch-traitor arch-bishops knows it while he chants his "Te Deum" of "Good Lord" and "Good Devil," and vainly pretends to love and serve two masters!

Romanism, root and branch, is an exotic Upas, cumbering ground made holy by the blood of Protestant patriots. It is an anachronism of barbaric ages which is anti-American, hostile to freedom and progress, and is wholly out of place, and it has no business to be fostered and built up in a country consecrated to Liberty, Justice, and Universal Progress!

Beware of it, patriots!

When the great magnate of absolute despotism, the pope of Rome, shall come to our shores to establish his autocratic dynasty in the land of Washington and Lincoln, let us welcome him and his cohorts to the hospitality of a grave, and dig for Romanism its "last ditch," so deep that it shall never know a resurrection!—Dean Clarke, in The Progressive Thinker, Chicago.

Leadership.

Independent souls crave leadership; but it is the leadership of their own choice, the leadership which lifts them and gives to their inner life outward ends and the drawing of the power of the bishopric in the affairs of the soul. If Congregationalism is wise, it will take warning from the facts of experience, and, while it accepts all practical methods of operation of proved value, will openly disavow all overlordship in matters of faith, else there will be division where there ought to be brotherly love and cordial fellowship. If the Catholic Church or the Protestant Episcopal Church would frankly surrender, as some day they will, all power of control in matters of faith, keeping to the methods of administration which make light work without laying burdens upon the soul, the one hundred and fifty sects in the United States would begin to vanish. They would melt into the larger fellowship with gladness of heart. So long as this does not happen, the leaders of the many branches of the religious family to which we all belong will do well to take from the methods of the bishops only that which tends to edification, without insisting upon that control which will end in some new declaration of independence.—The Christian Register, Boston, Mass.

Reason and Feeling.

Intellectual processes are of the head, we say. It is our reasoning nature that impels them; it is our reasoning nature that receives a satisfaction by means of them, and the reasoning nature may have much satisfaction while the higher still starves. We may be able to reason clearly that this is so and that is thus, and there is a feeling in us that longs and craves and reaches out for something to feed it and satisfy it, that reason alone never yields us. If we know God and feel God and bear witness upon the truth that is God only through the reason, it is a witness that will be limited to time. It is a witness that will have its day and be done. People cannot always hold a strong land upon the heart and forbid it to cry out because the reason is satisfied. Some day it will assert itself, it will clamor for its own; it must have food, and it will seek it outside the domains covered by the human reason.—Exodus, Chicago.

Where love is, there comes sorrow
Today or else tomorrow;
Endure the mood,
Love only means our good.
—Christina Rossetti.

TRUMPETS.

The infallible **FIBRE TRUMPET** is guaranteed better than metal. No. 1—3½ in.—insulated top and bottom, cardinal colored enamel \$1.50. No. 2—3¼ in.—plain, with no insulation, brown color. Pamphlet with instructions for all kinds of development will be mailed on receipt of 10 cents in stamps. Trumpets will be sent on receipt of price. Manufactured by **JAS. NEWTON, 423 Dorr St., Toledo, Ohio.** \$B221f

THE COLLEGE OF DIVINE SCIENCES AND REALIZATION.

Founded 1894.

J. C. F. GRUMBINE founded this college through which "The System of Philosophy Concerning Divinity" might be brought to the numerous students of Occultism, Spiritualism, Theosophy, and Mysticism, so that they could become adepts and realize their Divinity. Mr. Grumbine has long since been known as an advocate of Universal Religion, as the Spiritual Movement.

ARE YOU A SPIRITUALIST?

If so, you owe it to yourself and the Cause to study and understand yourself by Mr. Grumbine's system. Are you a seer and earnest? If so, join "The Order of the White Rose," and usher in the day of greater light. You can become psychometric, clairvoyant, inspired. Are you a medium or do you wish to be one? If so, do not fail to take the college course. It will be of priceless value to you because you will be a greater power and magnet. Are you seeking for health, success, and prosperity at the bargain counter and at somebody else's expense? If so, stop and learn the better way from this new system inspired by the angels. Then you will say with Sydney Carton, "It is a far, far better thing that I do than I have ever done; it is a far, far better rest that I go to than I have ever known."

For prospectus and reduced terms free, send addressed and stamped envelope. Large imported crystal for concentration and crystal reading, \$2.25.

J. C. F. GRUMBINE, 1285 Commonwealth Avenue, BOSTON, MASS.

Any of Mr. Grumbine's books may be bought of the **BANNER OF LIGHT PUBLISHING CO.** \$B217-f

LONGLEY'S BEAUTIFUL SONGS

For Public Meetings and the Home.

Boards, 40 cents per copy. 60 cents in cloth covers.

In cloth covers per dozen, \$5.00, and in board covers, \$3.50. Special prices made to societies or agents for large orders.

For sale by **BANNER OF LIGHT PUBLISHING COMPANY.**

Wisdom of the Ages.

Automatically transcribed by

GEO. A. FULLER, M. D.

PRESS NOTICES.

This volume will be read by students of the occult and Spiritualists generally with great interest. *Philosophical Journal.*

It is a mine of valuable reflections and suggestions. *The Progressive Thinker.*

Cloth, 211 pp. Gilt top.

PRICE \$1.00.

FOR SALE BY

BANNER OF LIGHT PUB. CO.,

264 Dartmouth St., BOSTON, MASS.



PARKER'S HAIR BALM
Cures itching scalp, dandruff, and promotes growth of hair. It is the only hair dressing that cures scalp diseases and hair falling. 50c and \$1.00 at Druggists.

CERTAIN CURE FOR CANCER
SEND ME NO MONEY. But a statement from the publisher of "The Banner of Light" that you have deposited with them the sum of \$25.00 to be forwarded to me when the Cancer is removed or repaid, my B-e-n-e-d-i-c-t-i-o-n will send you post-paid. **EDW. E. GORE, Lawrence, Kan.** \$B24

THE CHILDREN'S PROGRESSIVE LYCEUM EDUCATOR.

Contains easy and progressive lessons on the Spiritual Philosophy and the Spiritual and Moral Culture of Children.

By **ALONZO DANFORTH.**

For sale by **BANNER OF LIGHT PUBLISHING CO.**

Send 10c. for Samples. \$B13

First Lessons in the New Thought:

—OR—

The Way to the Ideal Life.

—BY—

J. W. WINKLEY, M.D.,

Editor of *Practical Ideals* and Author of "John Brown the Hero; Personal Reminiscences," etc.

Contents.

1. Introductory. 2. The Power of the Mind. 3. Health Natural—Disease Unnatural. 4. Health Pleasurable—Disease Painful. 5. Health Harmonious—Disease Inharmonious. 6. Man's Many-Sidedness. 7. The New Thought and God. 8. The New Thought and Man. 9. The Fact of the Healing.

Cloth, 60 cents; paper, 30 cents.

For sale by **BANNER OF LIGHT PUBLISHING CO.**

The Strongest Argument for the Immortality of the Soul.

—OR—

Mrs. Piper and the Society for Psychical Research.

Translated from the French of M. SAGA. Price \$1.00 Net.

Boston Transcript: "This volume, published under the auspices of the Society for Psychical Research, will have unusual interest for a very large class of readers."

The New York Times: "Fifteen years' study of her (Mrs. Piper) under all precautions, has produced a body of phenomena which the most orthodox psychologists will be unable to ignore."

N. Y. Evening Sun: "The testimony collected here is interesting and curious."

For sale by **BANNER OF LIGHT PUBLISHING COMPANY.**

DIVINE SCIENCE AND HEALING.

A Text-Book for the Study of Divine Science, Its Application in Healing, and for the Well-Being of Each Individual.

BY

MALINDA E. CRAMER,

AUTHOR OF

Lessons in Science and Healing, Basic Statements and Health Treatment of Truth, etc.

TWENTY-THREE LESSONS.

1. B. Ins. 2. Thought. 3. The Effect of Thought. 4. and 5. Law of Expression. 6. Denial and Affirmation. 7. Prayer. 8. Faith. 9. Intuition. 10. Truths Practice. 11. The Spiritual World. 12. The Purpose of God. 13. Mental Block. 14. Facts about Healing. 15. Special Instructions to Patients. 16. Faith and Belief a Unit. 17. and 18. Marriage. 19. Overcoming Poverty. 20. Immortality. 21. Questions for Beginners. 22. Theological Questions. 23. About Healing. 24. Conclusion. Index.

Portrait of the Authors.

W. J. Colville, the well known Inspirational Speaker and writer, says of this book: "This beautiful volume consists of a Preface and Introduction in which the author's thought is stated in twenty-three distinct Lessons covering practically the entire ground occupied by all who wish to practice Divine Science as well as to understand its basis. The appearance of the book leaves nothing to be desired; it is beautifully printed and bound, and in the value of its contents for the studious reader is considerably enhanced by an ample index from which alone the busy skimmer might easily gather many very important and useful suggestions."

Handsome Cloth. Marbled Edges. Price \$3.00.

Postage 11 Cents.

For sale by **BANNER OF LIGHT PUBLISHING COMPANY.** \$B21f

A SPIRIT INTERVIEWED.

Being a full account of the life and work of the well-known medium, lecturer and author, and present editor of "The Banner of Light."

J. J. MORSE.

CONTENTS.—Birth and Early Life. Introduction to Spiritualism. Becomes a Medium. His Future Foretold by Wella Anderson. Portrait of, and interview with, Ellen Blen Tie, the Chief Control. Interview with the Struggling Player, etc., etc. Appendix. Trance Lecture. "Some Experiences in Earth and Spirit Life," of Mr. Morse's Speaking Control.

Hard-cover cloth, sixty-one pages, with portrait of Mr. Morse.

Price 35 cents. Postage 4 cents.

For sale by **BANNER OF LIGHT PUBLISHING COMPANY.**

SECOND EDITION.

Human Personality

AND ITS SURVIVAL OF BODILY DEATH.

BY

THE LATE FREDERIC W. H. MYERS.

EDITED BY

RICHARD HODGSON and ALICE JOHNSON.

TWO LARGE VOLS. 8vo.

Price, \$10.00 Net. Postage 40 cents extra.

For sale by **BANNER OF LIGHT PUBLISHING CO.** \$B21f

Boston Advertisements.

OLIVER AMES GOULD
ASTROLOGIAN
Is still at work the same, and with prices the same as 20 years ago as No. 1. Address, 77 O. Street, Boston, Mass. A fee of \$5.00 for all ordinary work such as coming in law and all affairs in life, answering all manner of questions—writing biographical and predictive letters. Higher fees for more detailed work. A 20f

MRS. THAXTER,
Banner of Light Building, Boston, Mass. D1

Marshall O. Wilcox.
PSYCHIC and Mental Healer, 24 Dartmouth Street, 11A Room 2, (two doors from Copley sq.), Boston. Hours: P. M. to 8 P. M. Telephone 1111 Back Bay. D-19

Osgood F. Stiles,
DEVELOPMENT of Mediumship and Treatment of Obsession a Specialty. Hoffman House, 215 Columbia Avenue. \$B24f

Mrs. J. Conant Henderson,
Formerly "Banner of Light" Medium. Trance, Business, Psychometrist. Readings by letter, \$1.00. Address Box 215, Kingston, Mass. \$B24f

Mrs. F. J. Miller.
ESOTERIC and Genetical Astrologer, Palmist and Biologist. Readings in office, \$1.00 and upward. Readings by mail \$2.00. Send date and year of birth, sex, and hor. if possible. Room 27, Hotel Felham, Boston. \$B24f

LEMUEL ALBERT EDMISTER, Medium.
Teacher of Spiritual Science. Phenomena and Philosophy Classes Tuesday and Friday evenings, 8 p.m. Readings daily. Hours 10 a.m. to 5 p.m. Mrs. Edmister will give evidence of spirit return. Room 27, No. 20 Huntington Avenue. \$B24f

MRS. A. FORESTER GRAVES, Trance and Business Medium.
27 Union Park, Boston. 10 to 5. \$B17f

MRS. M. E. KEELER Medical and Business Medium.
Medium. Keeler, 734 Tremont Street, Suite 1. \$B19 f

MRS. STACKPOLE, B's new Medium.
Sittings daily. 571 Tremont St., Boston. \$B22-23-24-25

PROFESSIONAL MEN

Offered opportunity free of charge for scientific Psychic investigation, development, etc. Call or write. WM. A. BARNES, Doctor of Psychology, 115 Huntington Ave. \$B24f

BOOKS by Carlyle Petersilea.

Given by automatic writing through the author's mediumship.

MARK CHESTER; or

A Million and a Million.

This is a Psychological Romance which appeared as a serial some months since in the columns of the *Banner of Light*. It is now reproduced in book form to meet the urgent demands for it in convenient shape for circulation.

In paper covers 40 cts. In cloth covers 60 cts.

THE DISCOVERED COUNTRY.

A narrative of the personal experiences in spirit-life of the author's father, who had been a natural philosopher and a materialist. Cloth \$1.00.

PHILIP CARLISLE.

A deep philosophical romance by the hand of guides, the subject of the title being a scientific young philosopher, who is a medium; his chief opponents being a clergyman and a materialist. Cloth \$1.25.

OCEANIDES.

A scientific novel based on the philosophy of life, as seen from the spirit side. Paper 50 cts.

For sale by **BANNER OF LIGHT PUBLISHING CO.**

Spiritualism in the Bible

By E. W. and (Mrs.) M. H. WALLIS.

Authors of "A Guide to Mediumship."

This work has been prepared to show "that the connection between Biblical and Modern Spiritualism is far closer than many people imagine—that, in fact, the resemblance is so great that it suggests identity rather than similarity."

It deals with: Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels: who and what are they? The Endor Seance; Spiritualism, Past and Present; The Psychic Powers of Jesus; Good Conditions Indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip and Paul; Biblical and Modern Psychic Phenomena; God in Man, or "the Christ of God."

Price Thirty-five cents.

For sale by **THE BANNER OF LIGHT PUBLISHING CO.**

Five Epoch-Making Books

By **HENRY HARRISON BROWN**

Editor of "NOW"; Author, Lecturer and Teacher of wide repute.

These "Big Little" books are having a phenomenal sale, and give universal satisfaction. They should be in every home. Mr. Brown's writings have received high recommendation in all English speaking countries. Among others Ella Wheeler Wilcox, Lillian Whiting, Andrew Jackson Davis, and Mayor Samuel Jones have all paid tribute to "Now" literature.

HOW TO CONTROL FATE THROUGH SUGGESTION.

A Soul Culture Lesson. Fourth edition, 60 pp. Beautifully printed. Paper 25c. This book evolves the Science and Philosophy of Life; shows the Power and Power of Suggestion.

NEW THOUGHT PRIMER.

Original History and Principles of the Movement. 64 pp. printed on fine book paper and well bound in red covers. Price 25c.

DOLLARS WANT ME.

Fourth edition. 24 pp., pocket size. Price 10 cents. SIX "Dollars" will be sent to one address for 50 cents.

NOT HYPNOTISM, BUT SUGGESTION.

A Remarkable Text-Book on Suggestion. Third edition. Typographically beautiful. Printed on excellent book paper. Price 25c.

MAN'S GREATEST DISCOVERY.

Deals with Thought-force and Telepathy. It explains how a thought can go from one mind to another. This having been demonstrated, the author terms it "Man's Greatest Discovery." Third edition. 60 pp. Popular price, 25 cents.

For sale at the **BANNER OF LIGHT Bookstore.**

DR. C. E. WATKINS,

The Physician and Spiritual Seer, again established in Boston, at his home in "The Westland," corner of Westland and Massachusetts avenues (next Symphony Hall) the Doctor will daily devote his mornings to free diagnosis of disease, and his afternoons to experiments in Independent State Writing.

Office hours, 10 a. m. to 5 p. m.

MAXHAM'S MELODIES.

Arranged for Solo, Duets, and Quartets Also Six Poems.

By the beautiful gate
There are angels
Don't shut the door between
us, mother
Surely the curtain is lifting
The green mountains of
life
The land beyond
Such beautiful hands
The real life
The living
Beyond
The weary man's tale
Don't look for the stars
Be careful what you say
The old man's dream
And so goes the world
Oases in the air
In homes and
An angel hand doth watch
o'er me

In cloth covers. Single copies 15 cents.

For sale by **BANNER OF LIGHT PUBLISHING CO.** \$B24f

New York Advertisements.

MRS. STODDARD GRAY and Son, Dr. WITZ & SONS. Materialists and two mediums. Sold business Sunday, Wednesday & Friday evenings, 8 p.m. Saturday, 10 o'clock at their residence, 681 W. 97th St., New York. Settings for communications daily, 14 to 16 N. 34

MRS. C. SCOTT, Trance and Business Medium.
Sittings 9 to 11 A. M. 214 W. 22d St., New York. \$B12-13a

Ladies Mendelssohn Quartet.
Julia E. Whitney, Manager, 308 Gates Avenue, Brooklyn, N. Y. \$B19 2a

THE SUNFLOWER

Is an 8-page paper, printed on the Cassadaga Camp Ground, and is devoted to Progressive, Religious and Scientific Thought, Spiritualism, Hypnotism, Astrology, Palmistry, Theosophy, Psychic Science, Higher Criticism. Has a Spirit Message Department. Published weekly at \$1.00 per year.

SUNFLOWER PUB. CO., LILY DALE, N. Y.

"REASON" Formerly "The Servant"

</

(Continued from page 5.)

The Wigwam, Onset, Mass.

The Onset Wigwam Co-Workers, as has been their custom for several years, held an out-door meeting on the grounds of the Wigwam on Saturday afternoon, Aug. 13, as a memorial service in honor of the veteran soldiers and sailors of the G. A. R. and the Woman's Relief Corps. A large number of people were present, including representatives of fifteen G. A. R. posts and fifteen organized societies of the W. R. C.

The services opened with the song "Battle-cry of Freedom" by the choir, led by Mrs. Carrie F. Taber. An address of welcome was given by the president, Mrs. M. C. Weston, Mrs. S. A. Bryant read a poem entitled "On Arlington Heights," followed by the songs "The Little Octoroon" and "Marching Through Georgia." Veteran C. E. Trivette sang a patriotic song and gave remarks of a stirring and patriotic nature which received the applause of all. Remarks followed by Veterans Merrill, C. D. Fuller and Miss Nellie M. Putney, each being well received. Song "Tramp, Tramp," by Lyceum scholars, who also recited the "Star Spangled Banner" under the direction of Mrs. C. Fannie Allyn. Mr. Scott read with fine effect a poem "The Blue and the Gray," and followed with remarks complimentary to the boys in blue. Mrs. C. Fannie Allyn made an address full of soul stirring patriotism, closing with an impromptu poem which was grand and beautiful in the extreme, as she is well known to be capable of doing. Mrs. Chapman of W. R. C. Assembly 79 of Brighton, spoke in behalf of the Woman's Relief Corps. Mrs. Weston gave an appropriate poem, Comrade J. H. Young read a poem entitled "Our Flag in Heaven." The exercises closed with singing "The Star Spangled Banner." Veteran Young and Mrs. Young leading in the singing, the audience joining heartily in the chorus.—E. A. Blackden, secretary.

Lake Sunapee, N. H.

Blodgett's Landing, N. H., Sunday, Aug. 14.—Aug. 7 at 2.15 p. m. meeting called to order by the president, John Gage. A lecture by Edgar W. Emerson, who is known the world over as a lecturer and test medium. Aug. 10 at 10.30 a. m., conference. 7.45 p. m., a seance by Edgar W. Emerson, which was one of his best and was well received. Aug. 11, at 2.15 p. m., a lecture and tests by Mr. Edgar W. Emerson. Aug. 12, at 10.30 a. m., conference. At 7.45 p. m., a seance by Edgar W. Emerson. It was one of the largest seances that has been held on the grounds this year. Aug. 13, at 2.15 p. m., a lecture by Dr. C. E. Watkins, the great state writer, to a good audience. Mr. Irving F. Symonds, the business manager of "Banner of Light," and Mrs. Minnie M. Soule, of the Spirit Message Department of the "Banner of Light," and a lady friend were at our camp over Sunday. We were glad to receive them at our camp and hope they will come again. Sunday, Aug. 14, at 10.30 a. m., a lecture by Dr. C. E. Watkins, who took his subject from the audience and he spoke well. At 1 p. m. a seance by Mrs. Sadie L. Hand, who was assisted by Mrs. Minnie M. Soule. At 2.45 p. m. a lecture by Dr. C. E. Watkins on Psychical Research, which was well received, this ending the day's work.—Lorenzo Worthen, secretary.

Lily Dale, N. Y.

City of Light Assembly.—On Friday afternoon, the 5th instant, Dr. E. D. Babbitt called together a large and intelligent audience in the interest of "Chromopathy," a subject which is attracting increasing attention the world over. The Doctor is a veteran Spiritualist, and with the aid of the higher powers has discovered wonderful curative properties in the combination of "Light and Color." His elucidation of the subject was followed by Dr. Huestead, who explained in glowing terms the value of his knowledge of the "finer forces," as taught by Dr. B., and made manifest in practical application at his sanitarium in Rochester.

On Friday afternoon Mr. Colville discoursed on the "Necessity of Individuality." He said in part there is nothing of greater importance than the need of developing an intense consciousness. But however necessary it is to unfold an individual life it is still more so to know and understand the relationship of individuals. No one lives alone. Nature has made this universal provision that when we come into life we are supplied with shelter, protection and guardianship. Heaven itself would have no attraction if one were to be the solitary occupant. You cannot be happy without sharing your possessions with someone, and as we grow toward manhood we learn that friends are more than gold and silver and precious jewels. You may be rich in friends, however simply you live. The higher needs of humanity are all social, and it is only in association that the real joys of existence are found. Everyone has a value as an individual, but the greatest good is accomplished when harmoniously related with numberless companions. God works through all instrumentalities, through every conceivable agency for the fulfillment of divine order and divine relationships. However beautiful the work any single person can do it is not to be compared with what can be accomplished by co-operation. People have been hypnotized by the absurd statements of the great "psychological crime," they are not following any known guidance, but are influenced by a nameless authority which shows a weak individuality. We should stand by our own knowledge of things till reasonably convinced. Every individual has a ditch to occupy in the great temple of time, and may be compared to a polished stone put into the stately pile which typifies perfect organization without rivalry or competition. Develop individuality, but do not renounce co-operation. An improvised poem from subject selected from the audience followed.

Following the lecture, Mr. and Mrs. Lillie were tendered a formal reception, at which our chairman spoke eloquently and feelingly of Mrs. Lillie's long years of faithful service to the cause of truth, of Mr. Lillie's unwavering loyalty and musical contributions to the work. He assured them of the deep and sincere affection they had inspired in the hearts of young and old, and uttered a repeated and cordial welcome back to Lily Dale. Mrs. Lillie responded with an appreciative spirit in her usual happy vein. A general hand-shaking with words of welcome, congratulations and good wishes ensued. New friends were introduced and old ones made happy in the glad reunion.

Friday evening the psychometrists and mediums congregated at the auditorium under the auspices of the Willing Workers, and gave brief readings to a crowd of eager applicants, who seemed more than willing to pay 25 cents for 15 minutes of revelation. Refreshments were served and some \$20 realized for what is known as the "Class Fund." Madam Mandos, Madam Lord Drake, Carrie Seymour, Mrs. Guzman, Mrs. Drake, Mrs. Fenner, and Mr. Armbrour constituted the volunteer corps, and last though far from least Mr. Colville gave poetic delineations for an hour.

The Saturday morning audience was favored with an exquisite solo by Miss Adams of Toronto, who has a voice of marvelous powers and sweetness, and delighted listeners predict a brilliant future for its possessor. Mr. Wright spoke on the evolution of the human mind, and said there is tendency in the human mind to fight. We can never be all alike. There will be narrow heads and broad heads and thick heads, but this is nature's way, and nature takes as much pains in making a fool as a philosopher. Beware of philosophers who live in the clouds with the angels. Come down to the sphere of scientific demonstrations. Lily Dale is a place to air phantasies, mud puddles of intellectual effort. But it all stands for mental action. The evolution of the human mind is functional. It has no capacity to express force. Force is the cause of motion in the living forms of nature. We do not know what electricity is, we can only know its phenomena. There is no road to consciousness except through sensation. Clairvoyance is oracular and not logical, I believe. I do not know, that when I'm dead I shall live in another stage of consciousness and shall have done in a little while with reason. I have no means of verifying the truth of this conception. Psychology is not a study of logic or religion, but it can deal with religious emotions. You cannot tell how you perceive, it takes you into the domain of causation, which is hidden. Back of the totality of all nature is a power, a unity, that is working out a condition. We say man lives after death and prove the hypothesis with phenomena, for reason will not enter the realm of the transcendental. After Sartor Resartus had been rejected in England, Emerson saw meaning in the strange jargon and took it to the United States and America first discovered the genius of Carlyle. Carlyle said "I cannot touch the question of the immortality of the soul." When I hear a rap I am confronted with a power apart from brain, a power that is wholly independent of molecular structure of brain and of nerve, and this fact force the conviction that there is a thinking force in nature with purposeful intelligent action. That force is beating down on human nature and producing mental states in advance of what has been.

On Saturday afternoon Miss Susie C. Clark of Cambridge, Mass., made her first appearance, her text being the "Altitudes of the Soul." "I will lift up mine eyes to the hills" said one of the revered poets of the past. Nothing is worthier than the spirit of aspiration. The hills of our text represent the divine altitudes of the soul. Moses went up into the mountain and came down with a countenance beaming with the glory of his experience. Jesus returned from the external surroundings to readjust himself and gain poise, and we often do this to secure the inspiration we seek, and bring the soul into an unconsciousness of its divine birthright. Excelsior is a heaven-born impulse, even the kitten seeks to climb, and the editorial wastebaskets are never empty because of a lack of aspiration. Onward and upward is ever the watchword.

(To be continued.)

The Pilgrim for August.

The leading article, generously illustrated, is "The Conduct of a Great Circus," and in the course of it Mr. Harriman tells many things that cannot fail to interest us all as "circus goers." Another diverting article, illustrated by as striking a series of photographs as we remember ever to have seen is entitled "A Swiss Summer," the author is Hugo Erichsen, a name well known to magazine readers. Another timely article of interest to all the family is "Their Summer Outing," by Betty Stacey, while "The Detective Drama," just now so popular is brightly considered in still another illustrated article. Miss Edna Bean writes brightly of Emperor William as a tourist with special reference to his recent visit to Capri. Emma Paddock Telford's travel article concerns itself with old Morocco and is interestingly illustrated. In fiction The Pilgrim for August reaches a high-water mark. A very sympathetic little story of childhood "The Cow" is by Kenneth Herford while "Pebbles in the Tide" by Wilbur H. Williams will entertain not only the young women who read it but their mothers as well. The Pilgrim is published in Battle Creek, Michigan. Ten cents a copy; one dollar a year.

O beloved, only the strong and positive spiritualized men and women in the world get all the great and lasting blessings of real success, here, there, or anywhere.—Ananda.

Success cometh to him who patiently, willingly, cheerfully and persistently serveth the world with his best wares; it is not in receiving but in giving and serving with pure, wholesome love.—The Blissful Prophet.

Societary News.

Correspondence for this department must reach the Editor by the first mail delivery on Monday morning to ensure insertion the same week. We wish to cauterize all, but our space is limited. Use ink and write plainly.

Boston and Vicinity.

First Spiritual Church of Boston, Inc.—Rev. Clara E. Strong, pastor, America Hall, 724 Washington street, Sunday, Aug. 14.—Matt. x:35 formed the subject of the morning. Mr. Mason, Miss Strong and Mr. Brewer spoke upon this subject. The mediums present gave many communications. The little child who strayed in sang both morning and evening, and was very much enjoyed. The subject of the afternoon was James 1:8. Mr. Mason spoke upon this theme. As many veterans were present some war songs were introduced in the song service. "General Lawton" controlling Mr. Mason, spoke to his comrades, Mrs. Reed gave many spirit communications. Mrs. Lewis spoke of the Power of the Spirit, Mrs. Eveleth spoke and gave communications. Solo by Miss Bessie Roberts. Carrie Chapman spoke and gave a few delineations. Mrs. Raup sang "The Homeland." The subject of the evening "Wherefore seeing ye are compassed about by such a cloud of witnesses." After the address given by Mr. Mason, Geo. Catter sang two appropriate selections. Mrs. Davis spoke very nicely, giving communications; her spirit control, "White Fawn," being gladly welcomed. Solo, Mrs. Lewis. Mrs. Catter, controlled by "Pat," gave many excellent thoughts.—A. M. S., clerk.

Malden Progressive Spiritual Society, Louise Hall, Sunday, Aug. 7.—Meetings for the day, Lyceum, 1.30 p. m.; circle, 2.30 p. m., for healing, developing and readings. We had with us Miss Maggie Vaughn, who gave a brief address on "Re-embodiment," which was well received. Little "Golden Hair," just as sweet as ever, was very accurate in her work. Mrs. Morton was controlled by a new guide, giving the name of "Blue Wing," who gave very fine messages, as also did "Morning Dew." Evening session opened with song service, scripture reading and brief address by our Pres. Harvey Redding, invocation and poem by "Cyrus," well rendered. Mr. and Mrs. Osgood Stiles were with us and gave many accurate messages, which were very convincing proofs of spirit return. Mr. Kingston gave a brief address. "Big Dog" was

good in his work, as he always is. Regular monthly supper, Friday, Aug. 28. The "Banner of Light" on sale at all our meetings.—C. L. Redding, cor. sec.

Portland, Me., First Spiritualist Society, Congress Hall, 420 Congress street, Sunday, Aug. 7.—We are having very successful social meetings this summer and those who predicted no success are pleasantly surprised at the way our hall fills up. Each Sunday we have been fortunate in having with us a visiting medium and they have cheerfully responded to our call with messages. Bro. John M. Todd is always on hand and his 80 odd years have not dulled his intellectual vigor a bit. He is just the same wholehearted supporter of Spiritualism. Our subjects for the day have been variously treated and have included the following: "What is Spiritualism?" "Practical Spiritualism." "Modern spiritism." "When the mist has cleared away." The day's subject "The kingdom at hand," brought forth an unusual effort from all who spoke. Dr. Eldridge gave a number of messages which were recognized. On the whole there has been a steady gain for the Cause, but "though the harvest is boundless the reapers are few."—S. H. R.

Waltham, Mass., Aug. 5.—The members and friends of the Waltham S. P. Union Church, about fifty in number, attended a lawn party at the Waverley Home, on Wednesday, Aug. 3. The afternoon was devoted to outdoor games. At six o'clock a basket lunch was served, after which a short musical program and dancing were enjoyed. Light refreshments were served during the evening and at ten o'clock the party left for home, pronouncing the outing a complete success, and anticipating with much pleasure the second of these social parties which will be held Aug. 24, at Waverley. The affair was in charge of Mr. John Podmore and Mr. Martin Brown.—Elizabeth A. Brown, cor. sec.

Waverley Home, Aug. 7.—One of the most important essentials for the development of the human soul into spiritual progression and unfoldment, is a well grounded conviction in the mind of the verities of spiritual life. After we have passed out of the mortal body, after this conviction of the mind of the verities of spiritual life after death, and also of the communing of the spirits with mortals, between the two worlds; it is not only incumbent upon us, but also our duty, to understand in some degree the science and philosophy of Spiritualism and the laws governing spiritual intercourse with man. We should never be content to remain on the plane of being only a spiritualist, there is nothing ennobling or progressive in being that, for spiritualists, in the main, subvert the holy mission of spirit intercourse, to advance their own personal interests. Ask him where you can find a good business and test me, and he can readily tell you; ask him to explain to you something of the science or philosophy of Spiritualism, and he is as dumb as an oyster, and here he is affiliating with Spiritualists, five, ten, fifteen or even twenty years. A man without convictions and without spiritual unfoldment. He lives in himself, and for himself. He dies, and then finds his store of riches in Heaven most meagre indeed. Be true, be earnest, be steadfast in what your highest spiritual nature prompts you to be—your duty; and to acquire the brightest gift that the angels have to bestow on mortals, forget thyself in doing good, in justice, truth and love. The above were some of the thoughts expressed by Mrs. Stewart, one of the principals of the Morris Pratt Institute, of Whitewater, Wisconsin, in an address delivered before a large audience assembled here today. Invocation and address, remarks and delineations, Mrs. Ida M. Pye, of Melrose; also Mrs. George, Mrs. McKenny, Mr. Marston and Rev. Dr. Brewer, Director of music, Mrs. Hall of Boston.—J. H. Lewis.

Announcements.

Commercial Hall, 694 Washington Street.—Spiritualist meetings conducted by Mrs. M. Adeline Wilkinson, pastor, every Sunday.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, America Hall, 724 Washington Street, up two flights. Morning circle, 11 a. m. Afternoon service at 3 p. m. Evening service at 7.30 p. m. All mediums invited. Special music every Sunday.—A. M. Strong, clerk.

Malden Progressive Spiritual Society.—We hold meetings in our hall every Sunday at 1.30. Children's Lyceum. Come and bring the children. 3.30 p. m., circle for healing, developing and readings. At 7.30 p. m., inspirational speaking and messages. The best of talent always present. Sunday, Aug. 14th, we shall have with us "Cyrus the Persian," "Golden Hair," "Morning Dew," "Prairie Flower," "Dinah," Indian control, "Big Dog," and others to demonstrate that life is continuous. Song service precedes each session. Monthly supper Friday, Aug. 26th, from 6 to 7.30 p. m.—C. L. Redding, cor. sec.

Unity Camp, Saugus Centre, Alex. Caird, M. D. pres.—Conference, open to all, at 11. Short addresses and messages at 2. Miss Annie Foley, of Haverhill, test medium, at 4 and 7. Good music. Lunch served. Admission free.

PASSED TO SPIRIT LIFE.

[Notices under this head will be inserted free when not exceeding twenty lines in length, beyond that a charge of fifteen cents per line will be made. About seven words make a line.]

MRS. AUGUSTA ADAMS, ROCKLAND, ME.
Mrs. Augusta Adams, whose beautiful, unique and deeply spiritual poems have appeared from time to time in this paper, passed to the higher life from her home in Rockland, Maine, the 2nd inst., after a very painful illness, at the age of 53 years. She was a modest and unassuming woman of integrity and blameless character. The poems that she wrote were spoken in the air to her from the spirit world. She anxiously and eagerly awaited the blessed change that would free her forever from all mortal suffering. Among her effects were found two letters, one complimenting her writings very highly, from J. Marion Gale. We know our dear sister has found the happiness, peace and freedom she so richly deserves and may she realize the love and good wishes of her earthly friends that accompany her.—Gena Fairfield Grant.

"The Effervescent"

Relief for
Indigestion,
Sour Stomach, Heartburn,
Fermentation, Water Brash.
Contains no irritant or dangerous drugs.
"Cannot harm—can't help but help."
Sold on its merits for 60 years.
Druggists everywhere, 50c. & 25c., or by mail from
THE TARRANT CO., 44 Hudson St., New York.

WONDER WHEEL SCIENCE.

Copyright Applied for by C. H. WEBBER.

Table by which Every Individual may know his True Standing.
From August 12 to 31st, 1904, inclusive.

AUGUST	1	2	3	4	5	6	7	8	9	10	11	12
12-13	?	E	D	K	O	B	P	F	A	G	?	M
14-15	M	?	E	D	K	O	B	P	F	A	G	?
16-17	?	M	?	E	D	K	O	B	P	F	A	G
18-19-20	G	?	M	?	E	D	K	O	B	P	F	A
21-22	A	G	?	M	?	E	D	K	O	B	P	F
23-24-25	F	A	G	?	M	?	E	D	K	O	B	P
25-26-27	P	F	A	G	?	M	?	E	D	K	O	B
28-29-30	B	P	F	A	G	?	M	?	E	D	K	O
30-31	O	B	P	F	A	G	?	M	?	?	D	K

PRIMARY TABLE OF INFLUENCES.**Birth Numbers.**

(Continued from last week.)

The universe is always symbolically represented by a circle. Therefore our own universe is represented by a circle, called the "almibus," about our own head. The head of the Nazarene is so presented in art. A dot in the centre of a circle represents our place in nature, as the hub of our own universe.

Now we divide that circle equally into 12 parts and that gives us all of the Houses of our physical universe. Our universe contains the Houses of all our physical relationships. They are never under the earth but always above the earth, in the divisions of the earth-wheel, and under the several divisions of the heaven-wheel.

We have no physical relationship with bodies under the earth, for wherever our body is, it is above the earth.

These circles, or wheels, above the earth are called the circle of a horoscope, and are governed by 12 hours, the opposites of which are the 12 hours under the earth, and would constitute another circle, independent of our own, and with which our physical relationships have nothing to do any more than darkness has to do with light.

The forces under the earth have something to do with the spirit and the matter that are playing the tunes of our life upon our brain, and, if we will dance to the tunes of our own instrument instead of trying to dance to the tunes played on other instruments no better than our own, and rest at times when the spirit and material forces say rest, we will enjoy life a good deal better, even though we do not make a cent.

The table presented above tells us the tunes to which we should dance each day, as per the birth number. B is the blending of the spirit and material forces, in the same key. Then our concert, for a month, begins with O, the substance of the performance, the opening piece. Next comes the kindness with which it is received, K; then a desirable nest, D; then an easy, entertaining period, E; followed by queries and questionings, ?; then the period of mutual confidences, M; followed by questionings, ?; then the good wishes and generous impulses, G; then the ambitious aspirations, A; then the friendly favors, F; and last of the cycle, the possibilities of the new blending, P.

Around and around our life goes, in cycles upon cycles, for "order is Heaven's first law," and Astrology is the essence of science.

Astrology at the present day is very much mixed. As everything on earth is under the stars, everything may be classified as astrology, if we choose to accept it as such. When we mix things, indiscriminately without order or reason, it can hardly be termed "science." The world has other words for such mixtures.

Childish minds do not object to indiscriminate mixtures, and people who work up a crazy-patch quilt take great delight in going through a rag bag. Many of the works on astrology now extant will live for ages as rag bags. In them will be found tit-bits from the garments of ancient wise-acres, of most exquisite pattern, and rich in quality, but when we attempt to put them to personal uses, to make a garment for ourselves, we succeed in creating a "coat of many colors," such as worn by Joseph of old, before he became the scientific adviser of the king.

Students, therefore, will observe that the author holds the "coat of many colors" in reverence, although the world at large has often "cast it in a pit," until it could be sold for "filthy lucre," into Egypt, which means "darkness."

"The light shineth in darkness," so astrology shines, in spite of its bondage, as did Joseph above his brethren. Astrology, by its Divine right, is now advanced to the royal realm, and therein, as in the case of Joseph, it receives a new name. The old appellation will cling to it, as did the name "Joseph," which means "addition."

Wonder Wheel Science is but an effort to add royal dignity, order and reason to that which its brethren has despised. In reverence to that dignity its brethren will soon be compelled to bow, because of the world's famished condition for the light of truth.

Know Thyself is the first law of the Decalogue, viz: "Thou shalt have no other God before Me." "Me" is the objective case of "I." "I" is the word that expresses one's self. Whatever I see, hear, feel, taste, or smell, that is "Me." "Blessed are the clean (or pure) of heart, for they shall see God." Why? Because whatever they sense is with a purity of purpose, no matter how impure, or unclear the rest of the world may judge it to be. They see themselves reflected in the mirror of their surroundings, and they are not ashamed of themselves, whether clothed in rags or ermine. Their own rags, or other people's silks are their "Me." Their surroundings are their God. It is the image of their mind. It is the image of their first person "I" as seen in the world. The substance is the father of its shadow. "I and my (me) father are One." The objective world is Two. Three, Four, etc., indefinitely, and yet, all Numbers are but divisions of One.

Before One, is a Circle; Naught, or Cypher; a symbol of the Universe. We can see but One Universe, at a time. It is what we see on the instant. We live only a second at a time. Our universe changes every second. We see it in a Circle. We cannot see it in any other form, because the eye is round. The eye is the window of the other "I," through which it looks out upon "Me." One eye is spiritual, the other is material. We may use one or both. We may see the objective world with a singleness to spiritual or to material purposes, but, when we focus both eyes, concentrated upon one fixed point then we behold spirit and matter

blended into form, according to the blending as it is in the subjective Mind's "I."

It is old, and that One is our One, because we behold it. By the teaching which we accept from other minds, that which we behold is not ours, unless sanctioned by the civil law; by the Divine law, whatever I see, hear, feel, taste or smell is mine, because I possess it. It belongs to my-One; my-world; my-universe; my-senses, my-mind. It is "I," subjectively; and "Me," objectively. It is all I possess, for the moment. It includes all that I think I possess, for the enjoyment or the sorrows of some other moment. "As a man thinketh so is he," for the moment, but individual man can not at all times will himself to be whatsoever he will be, because he is in bondage to the law of other minds, which he has not as yet mustered up courage to ignore.

These other minds are Inherited Relationships. Individual man has inherited a hypnotic condition, which connects his one, with worldly riches (2), kindred ties (3), home (4), children (5), servants (6), partner (7), property of the dead (8), worldly opinions (9), honors (10), friends (11), enemies (12). These have become his inherited "me"; his objective self; his God while in the flesh. When these shall pass from his mind, as "Thyrs" and "Yous," and "Wes," then they will all be "Me," as one with "I," and the "Great I" will be the bridegroom and the bride will be "me," and all will be mine, no matter how many "I's," or "We's" or mine there may be in the universe.

When all is one, not "are" one, it will make no difference how many parts of one, the whole contains. When all is one, as all parts of the body are one body, then the feet will not be foolish enough to corner hats, which it cannot use, and the head to corner shoes which it cannot wear, and then disembowel the earth to procure something by which to effect an exchange.

Only astrology is able to lead the hypnotized mind of man into the light, where he may see, that each part of the great one is appointed, as beaver of wood, drawer of water, or for enthroned comfort. Each would be happy and contented in his own sphere were it not for the jibes and the jeers of those in other spheres, who echo the pharisaical delusion of "I am more wholly (or Holy) than thou."

To open our eyes to these truths, so long shrouded in mystery, we must learn our part in the Great One, and note where we individually stand as related to the whole and to each other.

To do this we draw The Form of a Wheel. We divide it into 12 parts, and number the parts from 1 to 12. This represents the Great One; the Great "I am." The circle of our eye. The universe. We see it; therefore it is objective. It is "Me," because my subjective mind permits my objective mind to reveal it in form. In this "Me" is all knowledge that the "I am" is able to grasp. That which I cannot grasp is not "Me," because it is not in "me,"—my objective self.

What I know, whether as a material, or as an idealistic form, is me, created by the "I Am," for whatever enjoyment I am able to conceive. Whatever I conceive is the Child of My Mind. It may be a child of sorrow or a child of joy. There is a time for sorrow and a time for joy. Both are blessings like sleeping and waking, or activity and rest. If we do not observe these times then Nature calls for a balancing of accounts and she makes sorrow at what otherwise would be our joyful times.

This is the whole law of what is termed "Fortune and Misfortune." Nothing but Nature settling up accounts.

As we inherit from our parents, our life (called "estate") we have to settle the accounts of that estate in Nature just the same as in civil law, or we have to settle the accounts of parents out of that which we received from them.

The law is plain and simple if we try to understand spiritual property, the same as we understand temporal property.

This law has been impressed upon us by cults of every sort, and we have long been told that there is a "time for everything under the sun," but none of the teachers of these cults have ever attempted to tell us when these times are, except on temporal lines, such as a time for the body to be born, and the body to die, or for the body to dance or to sing. The world now wants to know something about the time for the spirit to sing and dance to the tune of its own soul, and not to the tune of other soul's fiddling, for which the world has had to pay contributed-coin of the realm, to the temporal enjoyment of the fiddlers.

Each individual spirit is fast awakening to the fact that its own soul can do the fiddling, in its own appointed times, when the tunes are more appropriate to the spirit's requirements. The world has become tired of ready-made spiritual clothing and adulterated spirit food. It wants custom-made garments to fit; and pure, nourishing food. These Wonder Wheel Science tables give the first attempt at such spiritual tailoring.

The present table supplies the Primary garments. As soon as "Banner" readers get used to putting these on then we will make all needed improvements and finally get in all the finest of trimmings, and all the jewelry to match.

As it is now, people use spiritual garments and spiritual food about the same as a savage uses a red vest. He puts it on as a pair of pants, and often "hind-afore." Or, as a savage uses jewelry. A string of beads, minus all other garments, and thinks himself ready to appear before the President of the United States.

(To be continued.)