



THE JUDGMENT DAY.

Lillian F. Minter.

(Written for the Banner of Light.)

Ye who sit in judgment on thy fellow-men
Take heed lest thou should bring again
Swift judgment on thyself, for it is meet
That one law binds the Judge and people at
his feet.

Who art thou that dares to say to all man-
kind
This is God's limit, thou shalt then no
mercy find.
Thou art forever lost, no mercy shalt thou
know,
But sink to endless centuries of pain and
woe?

Who art thou to stand before God's face
And place a limit on His power and grace,
To say which sins of men God will forgive,
Who of His children die or who shall live?

Oh ye who sit in judgment on mankind,
Hast thou not read, "When blind shall lead
the blind
They both together in the ditch shall fall?"
Beware ye judges! God will judge us all.

And with what judgment ye have measured
out,
So shall the measure be returned, no doubt.
God does not wait some far-off Judgment
Day,
But as ye sow, so shall ye reap along life's
way.

Sow love and joy, thy harvest shall be
great,
Who loveth God, His children cannot hate,
Judge not thy fellow-mortals, lest thou find
What ere thy judgment, thou art judged
in kind.

The Study of Reincarnation.

Paul de Guerry,
(Continued.)
THE DOCTRINE.

Reincarnation as we conceive it, divested
of exotic excesses, is a simple law, not
of nature, but of immortal life. The doc-
trine based on that law may be formulated
briefly:

The immortal soul is the true ego. En-
dowed with intelligence from the beginning,
it must attain (relative) perfection through
endeavor.

The earth-world is its first field of expe-
rience; why? we cannot say.

If it fails or partially succeeds, the soul
tries again in a new embodiment.

There is no fixed number of periods of
reincarnation; the task done, the necessity
ceases.

There is no retrogression; the knowledge
we have gained, the good we have accom-
plished, in thought or deed, remain our in-
alienable property, we have not to earn it
again.

After each incarnation we remain in the
spirit world long enough to assimilate the
spiritual gains we have made, to learn from
more advanced spirits all that will help us
to finish our task.

Our faults are so much dead weight
which impedes the ascent of the spirit and
therefore determines what sphere or condition
it will reach. Could we conquer self
and live a pure soul life, there would be no
need for re-embodiment.

Unless the spirit aspires to a higher
plane, it may remain a long time in the
sphere it has attained. Many good spirits
are content to stay in a relatively low, yet
happy sphere, whence they communicate
with and watch over their loved ones on
earth. But ministering angels continue to
teach them, and their own efforts to help
their mortal friends is a progress; it helps
their own unfoldment.

When a spirit is too long dead to the
voice of noble ambition, stagnation might
ensue were not the compulsory law of re-
incarnation applied. It forces the spirit to
re-enter the path of progress.

The spirit, faint its soul-possibilities are
fully developed, remembers only its last
earth life; all the good it has done before
has become part of itself. It is in this last
(improved) personality, the spirit com-
municates.

As spirit life is all activity, and even
while we are learning we must help others
to prove our progress and develop
our soul-power, all spirits are permitted to
communicate, thus benefiting the race
by the emanation of the light they have ac-

The accuracy of a spirit's communica-
tions depends on its own intellectual de-
velopment and knowledge of spirit law.
Until it has reached the higher spheres of
wisdom it is, like mortals, fallible.

An ancient spirit who, having had many
successful incarnations, knows the past,
may assume the personality it filled in that
one of its incarnations best suited to the
purpose it has in view when communicat-
ing.

Spirits of a high order, who have long
since finished their earth-task, often come
to help us with the fruits of their expe-
rience. They are benefactors of humanity.
The medium who is blessed with their pro-
tection can continue to deserve it only by
devotion to truth. Should he prove re-
fractory to this duty, he is forsaken and may
eventually fall a victim to the evil designs
of undeveloped spirits. Hence the frauds
perpetrated by mediums formerly of good
repute.

I have endeavored, in these pages, to
meet the objections commonly made
against Reincarnation, and to present, as
clearly as my own intellect and my under-
standing of the revelations vouchsafed me
by trusted spirit-guides will permit the ar-
guments in its favor. My honest convictions
may not gain many converts to a doc-
trine which has been made the subject of
much ridicule and sarcasm by popular
American speakers and writers; but I know
they will find an echo in some noble hearts
and remove the doubts of some minds
which feel that one little troubled life is in-
sufficient to prepare for an eternity.

I do not pose as the apostle of a new re-
ligion; I publish this study of reincarnation
to satisfy the inquiries of other earnest
seekers after the truth, as I have on differ-
ent occasions borne testimony to the phe-
nomena and uplifting teachings of Spiritu-
alism. If I be asked why it is that the
hosts of spirits with whom we are daily in
communication do not teach reincarnation
if it be true, I find several reasons. In the
first place, until they have reached a cer-
tain altitude or sphere, the spirits on re-
turning to the spirit world are conscious
only of their last earth experience; a wise
provision, for the memory of their previous
failures might have a discouraging effect;
they are climbing, as it were, and only look
ahead; when they reach the summit they
can look down on the panorama of the past,
and rejoice. If, on the eve of a battle,
a general was told of the many battles he
had won, he would run a fair
chance of being whipped the next day. His
whole mind must be set on the work before
him.

Another reason is to be found in a well-
known law of spirit communication: the
sitter's pre-disposition—hostile, incredulous
or anxious will, nine times out of ten, in-
fluence the nature of the communication.
So in a public hall, the magnetism evolved
from the audience has an undeniable in-
fluence on the lecturer's control, especially
if that lecturer is in sympathy of thought
with his audience.

Lastly, the designs of the supreme in-
telligence are unathomable, and spirits obey
laws, as well, or better, than mortals; how
much of the truth, when and where to
reveal it are questions beyond our ken. But
if we study the nature of the phenomena
and revelations to different men and in
different localities, we shall perceive that
those seem selected which will be most
readily accepted. They are the foundation
for greater ones to come. We cannot
boast that we possess the whole truth. The
thought of today is but the thought of
yesterday, with a new light thrown in; the
light of tomorrow may eclipse the light
of today.

In the course of this study, I have stated,
as being the ground work of my belief and
indispensable to the acceptance of the re-
incarnation philosophy, that the soul is an
emanation from the great centre of life and
light, God. I cannot, therefore, pass in
silence the following utterance of a popular
speaker: "If the soul be from God it can
never rise above its origin; there must
come a time when its progress must end;
and what after progress has ended? The
moment a soul attains perfection, ambition
and aspiration are eliminated from the soul.
Ambition is dead, and the fires of heaven
are extinct. The soul itself is gone into

the common stuff of divinity life a raindrop
runs back to the ocean. Such a presenta-
tion of the Soul's career is disappointing.
After ages of struggle and pain it ends its
personal career at the place where it began.
It is no better and no worse. It begins in
God and ends in Him, alike unconscious of
its birth and death."

This, to say the least, singular reason-
ing. Since the finite human mind cannot
define God, cannot comprehend eternity,
it cannot follow the destiny of the Soul in
its return to God and infinity. Nor can
endless progress be satisfactorily explained.
But when we reflect that God is eternal
activity as well as eternal wisdom and love,
and we think of the countless worlds—stars
and planets—moving with precise regu-
larity in boundless space, we may well be-
lieve that the Soul, having acquired the
knowledge and power it was sent to seek,
will find employment in that busy labora-
tory of God, the Universe. The more
readily will a reincarnationist believe this
than he knows advanced spirits have lived
one or more incarnations in some of those
worlds.

Many of our most esteemed seers have
described the work of advanced spirits in
the formation or government of other
worlds. Shall we deny their inspiration
and treat their marvelous descriptions "as
the visions" of hallucinated mystics? By
what right?

"We want no facts, proven facts!" cries
the narrow-minded scientist, as he revolves
helplessly in the domain of material facts.
Spiritualism has one proven fact, viz: the
continuity of life. If we had been content
to rest upon that fact alone, where would
we be today? But we build upon that
solid basis with spiritual material supplied
by invisible, etheric hands—material
which the scientist cannot see until he
adapts a spiritual lens to his telescope—
and the structure is continually rising
higher. Many and zealous are the work-
men engaged in erecting this Temple of
Truth. The ideal conceptions of some give
it grace and beauty and it is not less du-
rable for the often fanciful ornamentation.
It is your cold matter-of-fact workman,
always ready with rule and plumb-line to
apply the methods of primitive architecture,
who would make the structure unimpaired.

There are two ways of seeking for the
truth; one is to bring all things spiritual to
our earth-life level and examine them there
by the light of world-trained reason.
The other way is to succeed, by earnest soul-
aspiration, in being lifted up to a plane
where we can look down and study the
mystery of life by the light from above.

I believe the key to that mystery will be
found in the doctrine of Reincarnation.

A Friendly Criticism.

Ida L. Spaulding.

We often hear the statement made that
Spiritualism is unpopular. Sometimes the
expression is voiced in accents that bespeak
pique or contempt for the intolerance, bigot-
ry, superstition, or servility to old-time doc-
trines and long-established customs of
thought on the part of the outside world;
and sometimes the sneering tone suggests
the speaker's disdain of a movement that
has not succeeded in commanding a popular
following.

If it is true (and I do not deny the asser-
tion) that Spiritualism is not a popular re-
ligion, that it is not held in equal esteem
with other sects, that its acknowledged ad-
herents have not the standing in the com-
munity as men and women of sound judg-
ment in matters of a religious nature that
their neighbors have who are members of
some so-called Christian church, why is
this so? Or rather, why do Spiritualists al-
ways try to remain a fact? For the un-
doubted lack of appreciation of the true
character and dignity of the New Dispensa-
tion, as well as a realization of the blessings
it bestows upon the human race, is due in
the main, I am truly sorry to be compelled
to say, to the neglect of Spiritualists them-
selves to recognize and perform their duty
as those who have seen the light of the
new day as they walked the ways of the
prayer upon the hill-tops of earnest and
righteous aspiration and who have heard the

glad tidings of great joy proclaimed by an-
gel hosts unnumbered to those who stood
on the dark plains of materiality.

You hear a man spoken of as popular in
the community. What is the meaning of
the term? Simply that in its intercourse
with his fellowmen he has taken the pains
to please, not necessarily in a servile spirit,
however, or with any ulterior or improper
motive whatsoever. He has succeeded in
making himself agreeable to those with
whom he has come in contact, whether in
the business world or in society, whether
among strangers, casual acquaintances or
friends. If he is an honest and sincere
man, (and we have no right to doubt his
motives), he is simply acting out the
promptings of his kind, sympathetic nature;
he feels that he is akin to all mankind—that
all men are his brothers. His face
wears a sunny smile; a cordial manner
marks his greetings; a hearty handclasp
accentuates his friendliness; a question
implying an interest in another's welfare
causes the heart of his neighbor to warm
towards him. In his daily conduct he is
applying the golden rule, for by an obser-
vance of those little amenities that have
their origin in a kind, tender, compassion-
ate spirit, he has brightened immeasurably,
if only for a moment, the life of nearly
every one whom he has chanced to meet
in the course of the day.

Surely such a man is deservedly popular
with all classes of people, and in conse-
quence of the consideration and courtesy
he has shown others, a large measure of
consideration and courtesy is accorded him.
He may not be brilliant intellectually, but
his opinions are respected because he him-
self respects the opinions of every other;
the man of harsh or heavy speech restrains
himself in the presence of one who is only
gently assertive of his views, and in their
expression endeavors to avoid wounding
the sensibilities of his opponents by unkind
allusions, or to arouse their animosity by
bitter invectives that never convince and do
more harm than good; while even the de-
cidedly selfish will grant a favor out of very
shame to one who himself is always ready
to go out of his way to do a deed of kind-
ness for another. People admire, they
may not wholly emulate, one who is
not so wholly self-absorbed as to be in-
different to the woe or joy of his neigh-
bor. How often we hear the expression,
"Such-and-such is exceedingly popular, but
really I do not know why, he is inferior in
point of ability to his friend So-and-so
across the way, he is no better in any re-
spect, and yet people admire his every pro-
ject, and he has the hearty co-operation and
loyal support of every man in the com-
munity, while his neighbor, with far greater
guilt of mind and with just as warm and
sympathetic a heart, has no such follow-
ing."

To be popular, according to Webster, is
to be "beloved by the people; enjoying the
favor of the people; pleasing to the people
in general." In this sense it is not only
proper to desire popularity, but it is
one's duty to seek to gain it, and in
this sense we would that Spiritu-
alism as a movement were as popular
as it deserves to be by virtue of the
vast and lasting benefits it bestows upon
mankind. That it is not so is no fault of
its own, but it is the fault of those Spiritu-
alists who do not, evidently, think it
worth their while to make any concerted
effort to set forth its claim to considera-
tion, or who "scoff" as they express it,
"to cast pearls before swine," and therefore
neglect to present it to the world in its
most attractive guise, which is only in its
own true light.

This, it seems to me, is a point that has
long been overlooked by (I will not say all)
a large number among us. The duty of
Spiritualists to make their religion, belief
or knowledge (using whichever term is
most acceptable to the individual) not
alone respected and esteemed but popular
among all classes of people, not willing for
the world to find out for itself what this
New Dispensation has to offer, not waiting
for the unbigoted, the tolerant and broad-
minded even to come to them for infor-
mation, but setting forth its manifold bless-
ings and benefits, its greatness, grandeur,

dignity and holiness as it appeals to the in-
dividual that all may share its divine min-
istrations and be uplifted thereby. This
need not be done aggressively or in an of-
fensive manner, for popularity is never
gained in that way, and it ought to be our
noblest ambition to make the New Dispen-
sation the most popular movement of the
day.

To accomplish this much desired result,
we should bring to Spiritualism not only a
sincere desire and earnest purpose to live
strictly in accordance with its teachings that
thereby we may manifest its true worth,
but we ought also to show our devotion to
the Cause by working for it in the com-
munity in which we dwell. First of all, we
should establish home-circles for our in-
dividual upliftment and advancement spiritu-
ally, co-operating with the spirit-world in
an intelligent manner to secure that all-im-
portant result. We should then call to-
gether those of our belief and organize a
local society, and in order to assure success
we should endeavor to secure, even though
it be at a sacrifice of not only money but
time, thought and effort, the best available
talent to expound the philosophy and the
most unquestionable evidence to demon-
strate the genuineness of the phenomena.
It is superfluous to add that strict decorum,
dignity and a reverential attitude are neces-
sary to render such meetings not only of
benefit to ourselves, but to command the
respect of our neighbors. In order to gain
popularity, nothing should be omitted from
the conduct of our Sunday and auxiliary
meetings to make them attractive to those
who differ from us in belief as well as edifying
and inspiring to those who come among
us unprepared. The singing, whether
professional or volunteer, should be the
best obtainable, and poor music should
never be tolerated in a gathering of Spiritu-
alists, for the well-known reason that
good music is most essential as a means of
securing harmony, that all-important con-
dition when we desire to come in rapport
with the denizens of the unseen world.

Each season a course of literary and
musical entertainments of a high order will
not only serve the purpose of adding to the
revenues of the society, but will also assist
materially in rendering the association popu-
lar among not only those with no church
affiliations, but with even the members of
the more liberal churches. These entertain-
ments will also serve indirectly another
purpose: Having entered our place of
worship and found us much like other peo-
ple who are working earnestly, conscienti-
ously and zealously for the welfare of hu-
manity at large, outsiders will be led to at-
tend our strictly religious services; and,
dear friends, the influence of that sanc-
tuary wherein labor the dear ascended an-
gels and ministers of good must be a potent
and beneficent one, bearing happy results
in time to come, for no one entering its
precincts can remain one hour and not be
uplifted in spirit and made better by the
peace and holiness of the place, and the
truth of the teachings there expounded
must be borne in with more or less effect
upon the consciousness of each and every
human soul there assembled!

We should bring to Spiritualism our very
best in every department of life. If we pos-
sess any special talent that makes us much
sought after for the instruction or amuse-
ment of others, let us contribute liberally
that gift towards rendering the entertain-
ments held for the benefit of our local
society popular among the people who
make up our little world. Let us not use
our best gifts altogether outside of the
society with which we are affiliated. If we
are so endowed that we are able to please
a large number, that we have become pro-
fessionals in the exercise of our special tal-
ents, let us be prodigal of them in the in-
terest of our local organization at least, and
not be generous of them alone in church
gatherings or those charitable entertain-
ments that may be the fashion in conse-
quence of being sponsored by society
leaders, because in our selfishness we think
by so doing we shall the better be enabled
to bring our talents more prominently to
the attention of the public. Let us be will-
ing to give of our very best for any worthy
cause.

PUBLICATION OFFICE AND HEADQUARTERS
No. 204 South Street, near Court St., 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, Two Shillings and Sixpence.
Postage paid by publisher.

Managing Editor: IRVING F. SYMONDS
a whom all Literary Contributions, News Items, Reports and Announcements must be addressed.

Treasurer and General Manager
IRVING F. SYMONDS
To whom all Business Communications must be directed

Representative at Large
Dr. GEORGE A. FULLER

ADVERTISING RATES.

Full particulars furnished upon application.

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

The BANNER OF LIGHT cannot be held responsible for the loss of any of its many advertisements which appear in its columns. It is not responsible for the loss of any of its many advertisements which appear in its columns. It is not responsible for the loss of any of its many advertisements which appear in its columns.

Our columns are open for the expression of important free thought, but we do not necessarily endorse all the varied shades of opinion to which correspondents may give expression.

No attention is paid to anonymous communications. Names and addresses of writers is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles. If a writer desires 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 18, 1906.

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.

Banner of Light,—Volume One Hundred.

Banner of Light, Volume Ninety-nine, passes with this number.

Volume One Hundred will appear in a new dress; and, as in form more useful, we trust in service more permanent.

We have felt for a long time that Spiritualism should have an organ for her messenger that could with truthful sympathy give the spiritual interpretation of Science's latest experiments, the great throbbing experience of Humanity's struggle and needs, no less than the welcome personal spirit message. Our thoughtful correspondents have urged us to gather our more permanent matter into a monthly periodical that could be bound in convenient form for permanent place in their libraries. We have been carrying this request seriously in our calculations for many councils, and have decided to commence Volume One Hundred as a monthly magazine, folding away with the present volume the weekly issue.

While we shall miss the pleasure of the more frequent touch with our readers, we believe the monthly magazine in place of the weekly newspaper will prove more satisfactory to the meditative with whom must rest the permanent features of our message.

By the change, nothing of Mrs. Soule's warm sympathies will be lost to the reader, for the Home Circle Department, that has proved of such value to the sincere, will be continued, with the Spirit Message Department maintained and the open circle re-established, after we are more clearly adjusted in our permanent quarters at 17 Fayette Street, Cambridge.

Our Book Department will be maintained and enlarged, and new editions of the more useful works issued.

In the building, which will be devoted entirely to the spiritual work, we plan for experimental psychic work, results of which will be given in the "Banner" from time to time as we proceed.

A Lecture Room will be arranged in our new building, and classes established for sincere students who pledge themselves to a steady co-operation with the spirit intelligences, who are as anxious for unselfish work with mortals for the betterment of humanity as when they first offered the guiding hand in the days of Fannie Conant and Luther Colby.

Probably the "Banner" has never been so well situated to give proper conditions for the spirits' work as in the retirement of our present location.

We will be able to serve our book patrons by mail more satisfactorily than ever, and will cordially welcome any who prefer to make personal examination of our stock.

With the greater liberty of the less demanding monthly publication, we shall hope to keep before our readers a careful outlook on the field at large, and trust that to be a regular reader of the "Banner" will prove to be thoroughly informed on the facts of Spiritualism and authentic experiments in the psychic realms.

We are outlining in this our ambitions, our hopes and our purposes.

Are you with us?

If so, furnish us with prompt remittances for your present dues for services rendered and pledge us your future co-operation by adding a year's subscription at least. The price will remain the same, \$2.00 per annum, postpaid, with foreign postage added. May the angels bless you.

The Banner of Light will present in its first number as a magazine one of the strongest addresses on Spiritualism that it has been our fortune to read in many a day.

It was given as an annual address at the opening of the Twenty-fourth Annual Session of Temple Heights Spiritualists' Camp-meeting at Northfort, Me., on Aug. 11, 1906, by the president, Mark A. Barwise.

Mr. Barwise has in this address set the mark for Spiritualists in their contest for the maintenance of Spiritualism's evidence of continued life.

We have many strong things waiting for the new forms, among which is an address by W. J. Colville, given recently in Australia.

Our "Congregationalist (Trinitarian)" in issue of August 11, has drawn out a suggestive paper from our friend, Mr. William Stansfield (lately arrived from England), one expression from which we quote:

"Definition has proved too much for the advanced theologian so now he asks to be freed from a full expression of his 'beliefs.'"

This article will appear duly and will prove a contribution of merit as a review of the present position of the "orthodox" theologian.

Secretaries and newsdealers requiring extra copies of the "Banner" should send in their orders at once.

The slight delay in publishing the present issue was unavoidable in our attempt to gather reports and matter for the last weekly "Banner."

If you are not able to come to our Arcadia and wish to communicate with us without delay, for connection with the Banner of Light Publishing Department call "Cambridge 2242-1"; for connection with the Editorial Department, call "Cambridge 2242-2." If you wish to write us, address, "Boston, Cambridge, Station A." If you wish to see our garden or our squirrels, or if you would pay your bill, in person, take a Broadway car to Fayette Street, Cambridge. We are at No. 17.

Too Orthodox.

One of our friends in a recent burst of critical fury at this paper and its general tone said explosively that it was "too orthodox."

Being orthodox means being in perfect accord with the tenets of the doctrines one attempts to advocate.

This criticism would therefore seem rather a compliment to us than otherwise; for while we are trying to conduct a newspaper devoted to the doctrines of pure Spiritualism, we should feel gratified that we are orthodox in our attempt.

But the tone of the remark and the unprintable expletive which accompanied it, would seem to indicate that the word-orthodox was not used in its proper sense as above set forth, but that its user had in mind something else.

To guess what our critical reader meant is an ungracious task, we may do him an injustice by our guessing. Not to reply to him but to take his suggestion as a theme, we will suppose that he felt that this paper was not sufficiently radical in its treatment of those forms of belief which have been and still are held by the Christian Church, so-called.

There are some good people who find comfort in denying the existence of the power which is by universal consent called God.

There are also many good people who deny the so-called divinity of Jesus, some even who think they have convinced themselves that his very existence is a mediaeval myth.

Now we have no quarrel with these people nor should they have with us. In these particulars we have our own notions as they have theirs. These notions of ours we feel it is our duty to try to set forth in these columns from time to time. We believe they are consistent with the truths of Spiritualism and if they are not they ought to be. Therefore we write them to Spiritualists in this Spiritualistic paper.

But we don't claim infallibility nor do we wish to silence others provided they are honest in their opinions and reverential in their expressions. We do not believe our truth is advanced by scurrility nor by deliberately offending in our tone those who hold other opinions. We try to advance our ideas as gentlemen should who are addressing an audience of gentlemen.

If anyone expects different manners from us in conducting this newspaper it is time the scales were removed from their eyes. We are trying to give a newspaper to the Spiritualistic community that no Spiritualist need blush for when he shows it to his friends.

If this is being "too orthodox," then "too orthodox" we shall be.

"A perfect sphere has roundness and smoothness, but its detached fragments are each irregular and jagged."

Congo Abuses Unabated.

"The Congo News Letter," the organ of the "Congo Reform Association," in the August number gives the situation in the Congo State at present. We felt there was too much confidence placed in the "Reforms" scheduled by King Leopold, and we reprint herewith the telling recent evidence on the subject as printed by the News Letter under the heading we use above:

The demand for Congo Reform has been strongly voiced since 1896. The damning Report of the Commission of Enquiry has been in King Leopold's hands since March, 1905, and has been available to the world since November, 1905. It would be reasonable, therefore, to expect to find by this time some actual improvement of conditions in the Congo. But all the latest testimony disappoints such expectations.

On January 11, fifty-two Congo missionaries from the United States, Canada, Great Britain, Sweden, Germany, Norway and Denmark, and representing all of the Protestant missions in the Congo Free State, signed, while in Conference, at Kinshassa, an Appeal to Civilization, in which they said:

"We had hoped when we last met two years ago that some amelioration of the unhappy condition of things existing would be effected, but we profoundly regret to state that in many parts of the land this condition is still unaltered."

"We are convinced that the atrocities which have been abundantly proved, and which still continue to be perpetrated, no less than the general oppression resulting from this so-called taxation, are the natural outcome of the system adopted, of the radical alteration of which we see no sign."

That there has been no improvement of conditions since this Appeal was issued is proved by still more recent testimony.

In early May Rev. G. L. Raikes, a Canadian missionary just returned from the Congo, testified to the atrocity of the conditions prevailing there. As quoted in the Boston Advertiser May 14, he said: "If I were to tell of half the fiendish sights I have witnessed there no one would believe me... the tortures of the Inquisition sound like child play in comparison."

"Whenever one of the villages fails to ship its allotted quantity of rubber, a raid is ordered by King Leopold's chief rubber collector, and then the atrocities begin. Every able-bodied man caught is taken prisoner and made to serve in the army, or is sold as a slave; the women and children are used to feed the army."

"Slaves can be bought at Luebo at \$10 a head, and at this price one can purchase a whole army. After the inhabitants have been disposed of the town is burned, the hands of those killed being taken back to the chief rubber collector at Luebo to show that the work has been properly done."

"I expostulated to some of the Belgian officials in the Congo, but they informed me they were obliged to obey the instructions they receive from Europe, and are powerless to do otherwise, or they themselves would share the same fate."

In the latter part of May, Rev. H. M. Whiteside, an English missionary, just returned from the upper Congo territory, gave his testimony to the world. As quoted in the New York Post of May 26, he said:

"While I was holding a service in the town (Ijunja), at which some of the armed sentries were present, some of the people called out 'Save us from rubber,' and at the conclusion, when the sentries had gone, they pleaded with us not to leave them. They also begged us to go into the forest with them and there they would show us proof of the brutalities to which they were subjected by disinterring the bodies of their people who had been murdered by the sentries."

"Two days afterwards on our return we found that the whole place, which supported a population of about 1,500 souls, had been burned to the ground. All the natives had fled."

"Seventy miles further in the interior we came to Likonji, which place we found divided into sections under the control of twenty armed sentries. The head sentry told us—that the people themselves had already stated—that the male population had been driven into the forest to collect rubber, and that they were compelled to work on rubber collection for twenty-four continuous days. At the end of that period they were permitted four days' rest, and then were dispatched for another twenty-four days. I have never seen such misery as was evidenced by the whole appearance of this place."

Still later, in June, Rev. R. H. Nassau, D. D., an American Presbyterian missionary who has just returned from the Congo territory—he has been in French and German Congo for forty-five years, and has recently visited the Congo Free State—is reported as saying:

"When people of civilized countries appreciate the horrible crimes at present practised in the Congo Free State, public opinion may make itself sufficiently felt to force King Leopold to stop the evils. King Leopold employs fifteen thousand native soldiers to collect rubber from the inhabitants. If they do not bring in the required amount their hands or ears or breasts are torn or cut off and sometimes they are killed and eaten."

"Most of the victims of the whips I brought were women."

"King Leopold's soldiers go through the villages and order so much rubber to be delivered. If the quantities demanded are not forthcoming the soldiers seize the wives and daughters of the villagers and torture them with these five-foot lashes."

"Certain sections of the Congo State have been depopulated fully seventy-five per cent. in the last twenty years. In spite of Leopold's efforts to renew the population at the expense of other sections, the black race in interior Congo will have disappeared practically in twenty years if civilization, and particularly the Belgian Government, does not stop the barbarities for which white men are directly responsible."

This testimony can be reinforced by quotations from letters to the Congo Reform Association. On May 2, Rev. John Howell, an English missionary, wrote from the Congo to a member of the Congo Reform Association, "I have spent seventeen years on the Congo, saw the start of this iniquitous system inaugurated and carried out to the present day and moment, by the Congo Independent State. May I ask you to nail this fact as the flag to the mast: there is absolutely no hope for this country until its government ceases to trade, either directly through its own officers, or indirectly through these concessionaire companies."

"This tax (Congo bread tax) is wearing the life out of the people for miles around here; to supply this exhausts all their products, nearly if not all their time and strength, and from what one hears this is the case with the country all over."

And on June 18, Rev. H. M. Whiteside, already quoted, wrote from Belfast, Ireland, to a member of the Congo Reform Association: "I have spent almost nine years on the upper Congo in connection with the Congo Balolo Mission and have returned here a few weeks ago for rest and change. . . . Immediately before leaving for home, along with Mr. Stannard. . . . I made a surprise trip right into the heart of the Abir concession. We found that a terrible state of affairs prevails. Armed sentries are quartered wholesale on the defenceless natives, plundering and murdering without mercy."

The moment our actions are governed by the effect on another our free will is gone and we become hypnotic subjects. Right is right and whether our nearest and dearest are brought to despair by our persistently and consistently following the dictates of our soul should have no effect on our action. We cannot be indifferent to their sorrow but we may let our light shine so brightly that it will illuminate their gloom.

Life is not a struggle but an aspiration. Seeds send their roots downward not in a desperate struggle to get the light, but to be firmly rooted and then to push up through the mould and darkness and blossom forth in the light. The aspiration to unfold, brings blossoms of beauty and perfectness.

A Friendly Criticism.

(Continued from page 1.)

object because of our love for humanity, and let us go farther than this: In return for our services let us not hesitate to ask a like favor of those who have accepted or solicited our aid in rendering successful those projects in which they have been specially interested, and, as I before said, let our entertainments be of such a high order that those not affiliated with us will feel honored to be selected to take part in them. If there is among us a man or woman eminent in his or her profession, art, branch of study or field of research, and who is therefore able to impart valuable information, let him or her devote an evening or so to the service of the society by an instructive talk or lecture, open to the general public that thus the current expenses may be in part defrayed and that our prestige in the community may likewise be enhanced by proclaiming in effect that our learned friend is one of us—that with all his or her ability and scholarly attainments he or she has not failed to find in our religion that truth which satisfies the cravings of the spiritual nature.

To me there is nothing in the avowed purpose of thus striving to please that savors of a servile or mercenary character any more than there is in the endeavor to make one's self agreeable to one's companions wherever one may happen to be, which is in reality but putting into execution the precepts of the golden rule that we talk so much about but that, apparently, we think is only to be practised at infrequent intervals on the great occasions of life. It is the cherry greeting, the glance of quick appreciation, the timely encouragement, the gentle, considerate manner among strangers, the reassuring word to the timid in the struggling throng, the friendly observation to the weary sister standing by our side in the crowded car even though we may not be able to proffer her a seat, the deference shown by the young to the aged, the fraternal, kindly spirit exhibited even in the bustle and confusion of the city street that make life just a bit brighter, and cause the wheels of the vast machinery of this work-a-day world to run a trifle more smoothly, enabling all to do their work a little better and more easily for that day at least and to perform their duty a little more cheerfully. These little things so frequently make up the sum of human happiness that we are almost criminal in our conduct when we neglect their observance or remain indifferent to their importance. They are indeed trifles light as air, but in the words of Michael Angelo, the great artist and sculptor, "trifles make up perfection, and perfection is no trifle."

Therefore, by evidencing in the daily affairs of life that we are actuated by a spirit of "good will towards all" and a desire to attain to the highest degree of spirituality possible in this sphere

of existence, we set forth Spiritualism in all its beauty, grandeur and holiness, and by walking as though we really believe what we teach and preach of angel guardianship and guidance, we render it attractive to all with whom we come in contact.

If our conduct in daily life is regulated by our religion, if our kindness and uprightness, our fidelity in every relation of life, our stanchness in the hour of trial, our resignation and courage in every affliction, our hope and faith supported by knowledge when we enter the dark shadow of the Valley of Death, are the result of our acceptance of the teachings of Spiritualism, then surely the world must acknowledge that it is something that is not only good to live by but to die by, and hence is something that it behooves all to not alone respect but to study well, and earnestly, and prayerfully.

So the duty that devolves upon us as Spiritualists is no light one, or one that can be disregarded with impunity. It is a duty that in its performance appeals to the very best within us, and is one that we should not allow ourselves for one moment to forget or minimize. By every act of our life we are stating virtually to the outside world what Spiritualism means to us. By our attitude upon every question that concerns the public, however trivial or important, we proclaim in effect, "Thus I am led to do by my acceptance of the teachings of Spiritualism." What we say of Spiritualism is of little moment; it is what we do as Spiritualists that is taken account of by the community in which we live, and by our deeds they judge our religion. A realization of this fact engenders a sense of responsibility that is good for us as men and women, and its recognition on our part is good for Spiritualism. It puts us upon our honor, as it were, and makes us as individuals less neglectful of our duty than we might be tempted to be upon occasion if we knew we were only harming ourselves by that neglect. In the proportion that we realize and appreciate the value of Spiritualism and its mission to humanity, will be its preciousness to us, and our jealousy of its fair fame will lead us to exercise the utmost care in the conduct of our life that some act of ours, thoughtless or ill-advised, may not cast opprobrium upon its good name.

Let us, then, recognize the divinity of this great white Truth that has come to the world with its "tidings of great joy, that shall be to all people" by our reverential attitude as we assemble in our halls and temples to meet the white-robed ones who come with lofty and inspired utterances to teach us of the better way. While not absolutely essential to a spiritual attitude, all are more or less influenced by outward tokens, even the spirits themselves, as Spiritualists are so frequently reminded in their intercourse with the dear ascended ones, who seldom fail to express a keen sense of delight at our preparations for their reception, particularly when they consist of floral tributes, whose beauty and fragrance are often as great aids in serving to tranquilize the spiritual atmosphere as is the influence of the music, to which we are all even more susceptible. Let us deck with beautiful flowers the platforms from which, through their honored media, they speak to us, and greet with sweetest strains of music, glad some song and harmony-inspiring hymn those who so faithfully minister to our spiritual needs. Nothing that we can afford can be too bright, too beautiful or too elegant by which to manifest the gladness of our hearts and our gratitude to these dear workers, not that they need these external evidences of appreciation, for spirit speaks to spirit with perfect understanding, and they read the emotions by which our hearts are stirred with greater clearness than we can clothe our sentiments in words; but these outward tokens, secured at some sacrifice of time, effort and means, have their best effect upon ourselves, and indirectly upon the outside world which it is the desire of every true Spiritualist who has the welfare of humanity at heart to impress with a sense of the sacredness of Spiritualism to those of its followers who have gained a clear understanding of its true character, its worth and its divinely beneficent mission to mankind.

- A few Shan sayings:
1. Pleasant words easily persuade.
 2. Deal gently with the dull.
 3. Few are the friends of a thief.
 4. No one is pleased with the shiftless.
 5. Though one have rice he need feed no sluggard.
 6. Loving thy servant, love him when he eats and sleeps.
 7. Instruct not in the law him who will not learn.
 8. Make not a plow rope out of a silk thread.
 9. In rum-chatties cook no condiments.
 10. Running through a field, look well to thy feet.
 11. Grind no sandal-wood for anointing buffaloes.
 12. Having money, buy not a bull without horns.
 13. Smell not of the flower you would give to your God.
 14. A good repute may be lost through much talking.
 15. With great anger religious duties are not established.—Around the World.

Camp Notes.

Lake Pleasant, Mass.

Friday night the Beethoven Quartet will give its second and last concert in the Temple. Much music will be presented, as the excellence of the former one guarantees a big audience whenever the quartet sings. Mrs. S. C. Cunningham's work last Sunday was very satisfactory. All are awaiting with impatience the arrival of Mrs. May S. Pepper. She will arrive Saturday and will serve as speaker and psychic on the afternoons of Aug. 19, 20 and 21.

The annual cake-walk in the Pavilion last Tuesday evening was one of the features of the season. The music was given by T. U. Stratton had prepared a splendid program, and the dozen couples of little tots, all under six years of age, in their pretty and quaint costumes, were very graceful and picturesque. The dancing season will continue till Labor Day, and the Masquerade next Tuesday will be the chief event.

The conference of the next week have been unusually well attended and interesting. The presence upon the grounds of a large number of good mediums and speakers who always are ready to help out, have made the conferences a Mecca to lovers of the philosophy and phenomena.

Next week the platform will be occupied by Mrs. Carrie E. Loring, Mrs. T. U. Reynolds, May S. Pepper, Miss Victoria C. Moore and J. Clegg Wright. Mr. Wright has been at the Camp for over a week and will remain till the close of the season. His class lectures every morning create much interest. The well known materializing medium, Mary Edith Hutton, is here for the season.

Last Sunday forenoon Albert P. Blinn spoke upon "The Ethics of Spiritualism" to one of the largest audiences of the season. His address was very timely and instructive.

The second edition of the "Pinewood Star," the local camp paper, has just been issued. It is bright, newsy and full of good things. The Camp Secretary congratulates Editor Streeter.

Vice President Churchill is particularly active in the conferences and Mrs. Waterhouse's interest in all departments seems perennial.

President Dailey's new cottage was completed last week and is a beauty. The judge intends to move there in the early spring and fall. Next week will come election of officers.

Last Friday evening the mediums who have assembled here from Boston gave a benefit session in the Temple. Eight or nine mediums took part and it was one of the best meetings of the season, although it did excellent work and the thanks of the association is extended to them.

During the engagement of Miss Victoria C. Moore, a most interesting and profitable arrangement has been made for a recital to be given in the Temple with the Beethoven Quartet to assist.

Camp's Boarding House, the Lake Pleasant Hotel and the caterers who let rooms are all doing a thriving business.

During next week band concerts will be given twice a day under the leadership of Charles M. Bicknell. Camp closes Monday, August 27th.

Parkland, Pa.

Sunday, Aug. 5, George W. Kates and wife again lectured to an appreciative audience. Mrs. Kates also gave messages in her usual sympathetic and convincing manner. H. C. Dorn of Newark, N. J., was present and gave spirit messages in the evening.

Sunday, Aug. 12, Thomas Bertwistle, of Philadelphia, lectured on the "Relation of Socialism to Spiritualism," followed by home mediums.

Every Tuesday evening during August Tabor G. Thompson, who will be qualified to lecture on the spiritual rostrum, will lecture. Mrs. Augusta C. Volk will follow him with messages.

The lawn party, Aug. 6, for the benefit of the Camp, under the management of Mrs. Augusta C. Volk and Mrs. Claudine B. Keith, after assisting by Mrs. Alice Moore, was a grand success. The grounds were profusely decorated and an immense flag, belonging to "Uncle Wallace," gallantly waved in colors. A good sum of money was realized for the Camp society. A vote of thanks was extended to all who so generously donated and helped to make the event a success. Many expressed a hope that it would soon be repeated.

Osset, Mass.

Monday the Conference was largely attended. Among the speakers were Prof. Phleggin, Mrs. Meyers, Mr. Scarlett, Mrs. Curtis and Mrs. Isherwood. Mrs. Alice Holbrook, who fills the unfinished engagement of Mr. Maxham, sang beautifully. Tuesday at 3.30 p. m. Rev. Cora L. Richmond occupied the platform, using her entire time in answering questions to the great satisfaction of her hearers. She closed by rendering a poem, the subject being given in the "Banner of Light." "Thought, the Old Thought." Tuesday at 4 p. m. the Children's Lyceum held its session. In the evening a dance was held in the Arcade and was a great success. Wednesday, Conference, the following speakers took part: Mr. James H. Young, Mr. R. A. Wiggin, Mr. and Mrs. Isherwood. In the evening, Mr. Wiggin being held in the Arcade, Mr. Wiggin being the medium. Thursday, Mrs. Richmond occupied the platform in her wonderful capacity of answering questions. One question in regard to Christian Science toward Spiritualism she handled in a very able manner. Thursday evening an "Old Folks' Concert" was held in the Temple. The program was a conference and a fairly good audience was in attendance. Mr. James H. Young, Mr. Magoon, Mr. Grimes, Pres. George A. Fuller, Mrs. Deane, Mrs. H. E. Hebron, Libbey and Mr. Sampson spoke and Mrs. Isherwood gave communications.

Saturday was Lyceum Day and a large gathering both of adults and children was present in the Auditorium. The Lyceum marched from the Arcade with the banners and music. During the day, the afternoon many speakers and mediums took part in the exercises.

Sunday, Aug. 12, the weather was delightful, all students and teachers. The band concert and lectures were largely attended. At 10.30 the meeting was opened and Miss Holbrook sang a beautiful selection. Mrs. Loring was the lecturer and she took her subject, "The Outlook of Spiritualism," and gave a fine lecture. In the afternoon the platform was occupied by Rev. Cora L. V. Richmond. She was followed by Mrs. Carrie E. Loring, who gave many communications. In the evening Mrs. Loring held a large session in the Arcade.

Next Sunday, Aug. 19, the speakers will be Mrs. Marietta L. Mason and Rev. Wilton Fritch. Mrs. Alice M. Whall will be the medium.

Vicksburg, Mich.

The first week of Vicksburg Spiritualist Campmeeting, beginning July 20th, has been a most successful one. The work of Vicksburg is known by all Spiritualists as a haven of peace.

Sunday, Aug. 5th, was the crowning day of the forenoon meeting opened in the usual manner and "The Grand Old Man" of Battle Creek, Dr. Peabees, lectured to an appreciative audience in his instructive and helpful manner. He was an extensive traveler in the Orient and is very interesting. He is one of the oldest spiritual workers in the world.

The speaker of the afternoon was W. J. Erwood, one of the youngest in the Camp. This is Mr. Erwood's first visit to the Camp but his personality and address have assured all the way of receiving him.

Those giving platform tests were Mrs. Henrietta L. Lichtig, Mr. Erwood and Mr. Letchford, the drummer medium.

Miss Lola Artell, of Vicksburg, is singing the beautiful Spiritualist songs and is being appreciated.

One feature of the afternoon meeting was the first test given by Mr. Comstock. Among the mediums present are Mr. Finney, trumpet medium; Mrs. H. H. Sharer, business medium; Miss Mattie Woodberry, trance medium.

Saturday evening occupied the literary and musical entertainment; Miss Artell gave a very winning specialty and Miss Maude Lincoln gave a solo which was very enjoyable.

Haskell Park Camp, Mich.

The Camp opened Sunday, July 20, with Mrs. Helen Stuart-Richings as the speaker. Her morning talk was descriptive of her work and travels and the afternoon lecture upon Spiritualism was followed with psychometric readings of a very pleasing and satisfactory nature.

Tuesday and Wednesday afternoons were supplied by Emma Gibbs. Thursday the good friends and able advocates of our Cause, E. W. Sprague and wife, arrived. They came full of hope and with good things, which they have been dispensing to the people. Mr. Sprague is an innomitable way portraying the length and breadth of the spiritual philosophy, which his good wife followed him with the messages that are so dear to those whose loved ones have crossed that mystic stream. Mr. Sprague's philosophy is a broad one, and Mrs. Sprague drives the truth home with her beautiful work.

Mrs. R. S. Lillie will be here from August 15th to the 18th and all are looking forward to a mental and spiritual feast from her inspired lips.

Thursday the Camp was favored with a "drum" from the "drummer" medium. It scatters the truths of Spiritualism with a generous hand, and is a worthy example for some of the moneysed people.

Following Mrs. Lillie is Marian Carpenter, Harry J. Moore and Eugene V. Debs. It will be seen that there is much work and interest in the Haskell Park Camp.

Sunday evening a literary and musical program was given which received many favorable comments. Miss Grace Baldwin occupied the platform, accompanied by John R. Remsburg on the piano by Miss Amy Eberly. Miss Spaulding of Lansing, Mich., a graduate from the Morris Park Institute, gave readings that were a credit to herself and to the school.

Haskell Park Camp extends an invitation to searchers after truth.

Niantic, Conn.

Aug. 5.—Once more we had the pleasure of listening to the inspired utterances of our Lizzie B. Harlow who year by year, we feel, is growing in her unfoldment of her spiritual gifts. Her afternoon discourse, "The Morning After Death," picturing the earth side of that heartrending earthquake of San Francisco and adjoining cities, comparing the submerging of the spiritual golden gates was most soul-satisfying to her listeners. Evening conference the gave us some more food for thought. Life sometimes grows so thoughtless we are of much through a telescope, it makes a great difference which eye you look through. The ladies of the Camp were very busy trying to form a new By-Laws and a business independent of the Association. It is to be regretted that we find drifted into our spiritual work a few of the worse of sport, talking, etc., than the desire to know the great purpose of life and the laws of their being. But all in our own good time we will be able to see some of them. Mrs. Pearl Smith of Hartford came here falling health to die and is very low lying. Leroy Whiting of New Haven came here for his health and has been under the care of a doctor a great most of the time with a trouble said to be incurable. Margaret Hurlbut is still living at her home in New London but her work is nearly finished. Pardon me for being a passing away. To that bright, and better day. George Barrett is on the sick list. Miss Florence Scarlett and

Mrs. Hooper and Sanford have given children's entertainments with excellent results. Aug. 2, Rev. Wilson Feitch was the speaker of the day and gave two very interesting discourses pertinent to the people and the hour, showing he is a deep thinker and reasoner. We were pleased to meet our old time friends, Mr. and Mrs. Hale of Providence, R. I., who gave us at the evening conference a very interesting chapter of his "Reason for Being a Spiritualist." Others left in line, which made the closing hours of our day one to remember, the speaker adding his early experiences with others. Mrs. Pearl Smith was carried from the grounds at 6 p. m. to Hartford, Conn., where a physician body Miss Laid in its last resting place. Ladies' Aid Aug. 13. The annual election of officers: Mr. Thomas, Aug. 18.—Mrs. N. H. Fogg.

Blagden's Landing, Saugee Lake, N. H.

The meetings at this Camp opened Sunday, July 20. Mr. Wellman C. Whitney lectured both morning and afternoon and was a most excellent speaker. Of his lecture and seances through the week were highly instructive and helpful and his thoroughly good work made many friends for him at the camp. Sunday Aug. 5. The seance at one o'clock was held by Mr. Edgar W. Emerson, as was also the afternoon service. Monday, Aug. 6, Mr. Emerson was called to Ellsworth Bridge to attend the funeral of Mr. Lorenzo Worthen, who has long been identified with this camp. Mr. Worthen has been secretary of this camp at the several years past. He was a firm Spiritualist, a faithful worker and a kind friend. He is sadly missed not only at the camp but at the home and in the person of his wife, Mrs. Helen Worthen. It can be truly said, a good man has gone. Tuesday, Mrs. Annie Banks Scott gave a short talk, followed with messages. Wednesday, Mrs. H. H. Sprague gave an address, taking for his subject "Life." He was followed by Mrs. Scott, who gave messages. Thursday, Mr. Emerson occupied the platform and gave a touching tribute to our lately arisen brother, Mr. Worthen and gave an able address on the "Triumphs of Spiritualism." Friday, Mr. Emerson's lecture was given in his clear, convincing way. Mr. Emerson's lecture Saturday afternoon was listened to with marked attention. Sunday, Aug. 5, gave the address. She was a stranger, but she was well liked and soon made friends. Mr. Emerson's work in the afternoon closed and Mrs. Haynes are the singers and at each service add their harmonies to address and message and make complete the work of the camp.

Camp Progress, Salem, Mass. Sunday, Aug. 12, the largest audience of the season was present, fully 2000 people being in attendance. The morning lecture was given by Mrs. Smith, Mr. and Mrs. Brown, Prof. Arthur, Walcott Brooks and others were at their best. The two o'clock meeting opened with a most interesting lecture given by Prof. Holden and Mrs. H. A. Baker in memory of Frank Tyler. Music was rendered by the quartet, followed by a short address by John E. Remsburg. Mr. and Mrs. Sear-Hill, and Prof. Matok were successful a number of sealed letters. At the 4 o'clock meeting Mrs. Johnson and Mrs. Hall sang a duet. Prof. Arthur gave a number of messages. Mrs. Morgan and Mrs. Page sang a duet and Miss Annie Foss read a poem. Mr. Bloomer sang and Mrs. W. W. Whitman gave a brief address and messages.

A circle at the grove Thursday afternoon with Mrs. Annie Moore of Boston as the medium. A memorial service was held at the grove Sunday, Aug. 5, in memory of John S. Martin of Marlborough. Mr. Martin and Mr. Tyler were for many years in the faith of Spiritualism.

Literary Notes.

The Truth Seeker Co. has just issued a most interesting work entitled, "Six Historic Americans, Paine, Jefferson, Washington, Franklin, Lincoln, Grant, the Fathers and Saviors of Our Republic. Free-verse by John E. Remsburg." Mr. Remsburg has collected complete evidence that all these men were infidels to Christianity and fully makes out his case. It is the execution of a long life's journey, the church claims all these men as Christians, particularly Abraham Lincoln. Mr. Remsburg has shown that the claim is false.

The book is a large 12mo. 547 pages, handsomely printed and bound, with portraits of the Six Historic Americans named. Price, \$1.25. For sale by Banner of Light.

John Milton Scott, the soulful editor of "The Grail," describes the atmosphere of a meeting at a leading university, dedicated of a new Hall of Physics, with this telling touch:

The things said were undisputed things, though said in such a solemn way. The dominant note was that of our age, utilitarian, growth, and utility. I was with me unimpaired was my appreciation of the great service of science. I can think about this and wonder and worship; but I cannot think about it with a feeling of awe. If I were compelled to think about it in the terms of these addresses, I am afraid that God would become to me, not a spirit but a thing, a thing of the world, a thing of the earth. There was the lack of any lyrical feeling, such as a soul must have, if the greatness in him may find the greatness of God in his world.

I am to see that the world is the better for me, and to find my reward in the act.—Emerson.

Every familiarity with vice is not necessarily pollution.—George Macdonald.

Helen Stuart-Richings Writes of Mt. Pleasant Camp, Clinton, Ind.

It is a lovely morning, after a storm at Mt. Pleasant Camp and there is inspiration in the dripping, rain-washed trees, the fresh smell of the air, the chatter of the blue-jays, and tapping of the woodpeckers already at breakfast, though it is but 4.30 and the human chatters have not yet come forth from their shells and ready to break the charming stillness with which blue blends so delightfully. A few notable features of this camp are its abundance of fine art and master trees, so planted as to insure plenty of sunlight as well as of shade, and its colony of birds and squirrels. If one rises with the sun, he is treated to a concert of melodious music as the cheery call of the robins, the sweet notes of the wrens, the hammering of the woodpeckers, the "chip chip chip" of the squirrels, even the harsh creaks of the scolding blue-jays add but a less welcome note to the harmonious whole.

It may be hailed as a sign of "the good time coming" when the sun and the land shall lie down together, and a little child shall lead them," that on Spiritualist campgrounds generally, the furred and feathered creatures are so numerous and so tame.

It is related with indignation here, that a family did once remain after camp closed and destroyed with a gun the lives of some of the campers. But for a time, the confidence of all. But that incident is not likely to be repeated, and meantime, birds, squirrels, children and grown-ups are living in delightful companionship and peace.

In the twelve years that have passed since the writer visited Mt. Pleasant, numerous improvements have been made, and the general appearance of the place of growth and prosperity. The attendance is not as yet, very large, but it is only the second week of camp and we have had some excellent speakers. Mrs. A. B. Austin was on the point of departure when I arrived, and I did not hear him lecture—much to my disappointment—but last Sunday morning Prof. Peck was heard in the "Question of Fate, 'What is Truth?' And a powerful discourse it was, and listened to with deep interest by an audience that from time to time manifested its appreciation by hearty applause. Mrs. Martha followed with a message service.

Today Rev. F. Emory Lyon of the Central Howard Association gives, two lectures, the first on "Prison Reform," the second on "The Ex-Prisoner."

Mrs. Emma R. Abbott is the sweetest and efficient of officers of the Lyceum. The music in the hands of the Zumbach family—father, mother and daughter—of St. Paul, gives the best satisfaction, demonstrating the value of really good music in spiritual meetings.

Mrs. Alice C. Barry, a young and earnest speaker and medium, is in permanent charge of the Circle of Spiritual Science and has been for two or three years. She was at one time connected with the work in Philadelphia, and her friends in that city will be pleased to know that she has made for herself a warm corner in the hearts of the Iowa people. Mrs. Barry is on the Mt. Pleasant Camp program for a later date, as will be Mrs. Sprague, Mrs. Cooley, Mr. Grimshaw, Miss Harlow and Mrs. Lichtig, to each of whom I extend in spirit the hand of fellowship and goodwill.

From here I go to Freeville, N. Y., to make I hope, new friends, and then on to Parkland, Pa.—the Philadelphia camp—to greet old ones.

With cordial desires for the harmonious co-operation of the workers everywhere, and for an increasing harvest of true spirituality.

Helen Stuart-Richings.

The Brighton Psychic Society's services at the Waverley Home, Sunday, Aug. 10th, were most interesting and efficient. Dr. D. H. Hall, Mrs. H. E. Hall, soloist. Mrs. Annie R. Chapman of Brighton will give a short address, followed by messages. Services 2.30 to 4 in the Home, to be followed by circles at the lawn.

Co-operation with spirits must leave free, as we demand freedom. No slave and master on either side, but good soldier standing in the service of our common humanity, but the cause for which the flying flag is the standard. Less than this is turgid or other exemption.

We learn that a society of personal Spiritualists of the United States and Canada will be proposed as an auxiliary to the N. S. A. for the purpose of creating and maintaining a fund to defray the expenses of erect Temples and to receive bequests for such purpose. This society to be legally incorporated, and under close restrictions, handling funds for the benefit of the fund, will give all an opportunity who are occasionally saying they would make liberal bequests for building purposes if there was a fund to receive them. Some of the best, most content body of people to make proper use of the same. The Spiritualists need their own edifices for public meetings, and for training of students, etc. The only way to achieve such or any good results, is by co-operation. A plan that embraces all into its affiliation and jurisdiction would seem to be the best way to achieve something of this kind realized.

G. W. K.

"To find the 'Whys and wherefores' of any fact is a long-step towards divining its nature and use."



In the World Celestial

DR. T. A. BLAND.

In a wonderful book, "In the World Celestial," the author, Dr. T. A. Bland, tells us how he has had a long and successful career in the world of the dead. He tells us of his experiences with the spirits of the dead, and of the many wonders that he has seen and heard. He tells us of the many ways in which the spirits of the dead can be contacted, and of the many ways in which they can be helped. He tells us of the many ways in which the spirits of the dead can be used for the benefit of the living, and of the many ways in which they can be used for the benefit of the world.

The book is a most interesting and valuable work, and is one that every Spiritualist should read. It is a book that will give you a new and deeper understanding of the world of the dead, and of the many ways in which you can contact and help the spirits of the dead.

For sale by the BANNER OF LIGHT BOOK STORE, 241 Dartmouth St., Boston, Mass.

DEATH: The Meaning and Result

(With portrait of the Author)

By JOHN K. WILSON,

A Member of the Pennsylvania Bar.

THIRTY SEVEN CHAPTERS.

Details a remarkable series of investigations concerning the continuance of identity and personality after death.

Price \$1.25.

For sale by the BANNER OF LIGHT, 241 Dartmouth St., Boston, Mass.

WORKS BY EMMA ROOD TUTTLE.

The Lyceum Guide.

For the use of Spiritualists, Lyceums, Sunday Schools and the Home. Contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe. Also contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe. Also contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe.

Price—\$1.00 postpaid.

From Soul to Soul.

Contains one hundred and twenty of the author's best and most interesting stories, told in a most interesting and readable manner. The book contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe. Also contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe.

Price—\$1.00 postpaid.

Asphodel, Blooms and Other Offerings.

This volume contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe. Also contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe. Also contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe.

Price—\$1.00 postpaid.

Angell Prize-Contest Recitations.

Compiled by the author, this volume contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe. Also contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe. Also contains a full and complete list of all the Spiritualists in the United States, Canada, and Europe.

Price—\$1.00 postpaid.

For sale by the BANNER OF LIGHT.

MORRIS PRATT INSTITUTE.

A school under the auspices of Spiritualism; thoroughly qualified teachers. A two years' course. Prepare especially for public or private work; open to all, of both sexes, over 16. Admittance without examination. Terms reasonable. Write for catalog to

A. J. WEAVER; PRIN.

Whitewater, Wis.

MOSES HULL, Pres. EMMA J. OWEN, Sec.

THE MYSTERIES OF THE BORDER-LAND.

Or, The Occult Side of Unconscious Life. Also the Book of the Future. By the author of "The Mysteries of the Border-Land." This book is a most interesting and valuable work, and is one that every Spiritualist should read. It is a book that will give you a new and deeper understanding of the world of the dead, and of the many ways in which you can contact and help the spirits of the dead.

Price—\$1.00 postpaid.

For sale by the BANNER OF LIGHT.

THE HYPNAL.

A Practical Self-Help Book on Consciousness and Subconsciousness.

By the author of "The Mysteries of the Border-Land." This book is a most interesting and valuable work, and is one that every Spiritualist should read. It is a book that will give you a new and deeper understanding of the world of the dead, and of the many ways in which you can contact and help the spirits of the dead.

Price—\$1.00 postpaid.

For sale by the BANNER OF LIGHT.

