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DELOS.

BY CAROLINE L. WILLIAMS.

O Delost happy, happy islet Thou blessed shrine of Greecel To god and goddess solely left Thy vales, thy hills, thy rills of peace!

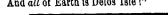
Thy sacred soil the Greek of old Ne'er wounded with a sexton's spade. No mourning train of stricken folk E'er wailed its dirges in thy shade.

The desecration of funeral rites Full well that Pagan instinct knew; The earth-strewn corpse, the smould'ring pyre Repelled his finer feeling true.

O blessed, blessed Faith that heals Within this age's dawning days, That tears the withered weeds from Death And all his crown of joy displays!

O blessed, blessed Faith that wakes Thanksgiving in the heart that bled. And levels monuments of grief Where nought but hopeful feet should tread.

O blessed, blessed Faith that sings, 'Here is no Death, here is no guile! Nor grave can be for spirit free; And all of Earth is Delos Isle !"



The Bearing of Experimental Psychology on Transcendental Psychology.

BY QUESTOR VITE.

PART II.-EXTERIORIZED PHENOMENA. [Concluded.]

It is because the exteriorization occurs without the subordinating of the adepts' normal consciousness, and that they are aware of its accomplishment, that they believe that they effect exteriorization by the independent power inherent in their own selves. This is a fallacy and shows that these adepts and their followers do not understand the process effected through them. Supplemental vital interiorization is the necessary precondition of exteriorization.

The same distinction in process is illustrated in the phenomenon of "inspiration." Mediums are "controlled," i. e. thrown into a sec-

Similarity of process infers that similarity of her family confess, and acted as such publicly effect must follow. Further multifarious illus- | for some time. But she also served as a mestrations of spontaneous exteriorization of the double have been recorded by the Psychical tizer, before she became a public character. Research Society, probably occurring in states approaching those of sleep, or states of day- tion with her, and may have induced phedreaming, of drowsiness, of inertness, in which the psychic system comes into temporary the exteriorized doubles of some of his subse prominence, in which the external relationing quent subjects to her, and induced phenomof the sensor motor system is suspended and its functioning turned inwards.

When the analogy between natural sleep and artificially-induced sleep, whether hypnotic, mesmeric or mediumistic, comes to be recognized, then considerable light will be thrown on the experiences pertaining to deep natural sleep states by the investigations which will be possible with regard to the phenomena accompanying deep states of arti-

ficially-provoked sleep. This will again throw much light on the problem of the transient psychic stage of after-death existence in the world's psychic plane or world-soul, prior to emergence into purely spiritual states.

From the law of correlation, this interme diary stage must be mainly a subconscious sleep state, a state of renovation and reconstruction. Yet if it can be shown that the self exteriorizes temporary thought-forms from the body during normal reconstructive sleep, by the interaction of its spiritual and psychic elements, that fact would by analogy stand as valuable evidence in support of the possibility that the self may continue to be able to exteriorize thought-forms after permanent separation of his spiritual and psychic elements from his physical body, and during the reconstruction of an ethereal form in higher mode than the psychic one coming from the physical body and consequently of

the earth, earthy. Our physical life of sense-relations no doubt stands in its relation to this earth as our waking day activity does to our sleeping rest; while the immediate psychic, after-death state must occupy the equivalent position in its relation to planetary life as our nightly rest does to our waking activity.

life. The psychic system in man, as in planetary existence, represents the internal, subjective, subconscious life; while the sensormotor system and sense relations are related

that induced in artificially-provoked sleep. | stance. She was a medium from childhood, as meric subject in Paris to a powerful magne-That operator probably remained in connecnomena through her, and may have projected ena in that way in her presence. Dr. Ferroul's wonderful subject "Anne" may be another instance.

The fact that this law of action through a relay-subject is expressed in this external plane, implies that it preëxists in inner planes. It is probable, therefore, that the "control" of some mediums is often used in this way, as a relay through whom other discarnate operators transmit messages or action to and through the medium.

Some mediums are connected with a band of operators, but it is probable that all such indirect action is exerted through the medium or relay of the usual control, who is in more direct connection with the human instrument. The fact may here be referred to that some people protest against the "humiliating process" of having to communicate with the dead through the channel of mediums. Let them consider what knowledge of thought we would have but for its mediation through human mediums. Modern histology shows us in karyokinesis that matter is communicated into this world through the cells in the organisms of human mediums Are not all human beings, even these hypercritical skeptics themselves, communicated into this world through human mediums? It is man that constitutes the link, the relay, the nexus, the connecting medium between the transcendent and the subordinate. It is by the study of man that we will obtain some insight into the modus operandi of that connecting processus. Mediums are therefore the necessary subjects as channels of communication between the psychic and physical worlds.

The above considerations tend to show that mediums are people in whom the sympathetic Physical life must be the daytime of planet- nervous system is exceptionally developed, ary existence, while the psychical after-death and who consequently are exceptionally recepstate must be the sleep-period of planetary tive, negative, sensitive to psychic stimuli. This applies whether the suggesting operator is discarnate or embodied. Dr. P. Jovie of the Psychological Institute of Lille recently defined his subjects as mediums. A materializing medium is a person whose psycho-sympathetic nervous system is endowed with superabundant vitality, permitting facile and abundant exteriorization. But supplementation by precedential vital interiorization from an operator must be the precondition thereof, as illustrated in bio-magnetization. Some critics speak slightingly of public mediums. Let them inform us how experimental research, apart from which knowledge is impossible, is to be pursued apart from subjects of studious observation. Such critics should begin to learn from the phenomena of suggestion that an antagonistic, hypercritical or sunot only inform us with regard to medium percilious mental attitude conditions the expression of phenomena through the subject; while persistent determination to discover fraud induces the expression of their sugtors cannot induce phenomena through all gestion. All the assistants present "condition" the phenomena by their mental and vital atmosphere.

An Outline of the Basic Truths

And Methods of the Universal Religion, Showing Its Superiority to the Ethnic Religions, Including Christianity, and the True Place of Spiritualism, 1

With a Declaration of Principles, Recommended for Adoption to the National Spiritualists' Association.

BY REV. T. E. ALLEN.

PART II .- Continued.

In discussing the elements in man's environ ment, we have already dealt with the material universe, humanity, and the spirit-world. The fourth and last factor is God. In order that I may be true to the principles laid down in this essay, I wish to remind the reader that he ought not to accept the conclusions herein expressed upon my authority. He ought, on the contrary, provided he regards them as of sufficient importance, to apply the most stringent tests in order to separate what is, from his point of view, true, from what is false, or doubtful. Especially should he heed this warning in considering the part of the argument which we have now reached.

In the first place, as soon as the persistence of the human personality after death has been demonstrated, it becomes impossible to prove -at least, with the means at our command at the present stage of human developmentthat any revelation was ever given to a man by God. "There are two ways in which we might know God to be the immediate source' of a revelation : "first, negatively, through the exclusion of all finite causes, thus leaving' God "as the only adequate one; and second, positively, through a consciousness, along with the revelation, of contact with a Being whose attributes are intuitively perceived to transcend finite limitations. As to the former, it may be said that there is no way of excluding as to destroy or transform the reaction that a revelation is susceptible of being understood by man, or it is not. If the one, then a finite source could communicate what man can comprehend, and if the other, then, by hypothesis, it is not a revelation at all, since it can" unveil nothing. "Concerning the latter, it must be affirmed that as the consciousness of such attributes is impossible to man, the conclusion, 'This revelation comes immediately from God' is unwarranted."* There is absolutely no distinguishing mark or characteristic, that we are capable of observing, upon which we can lay the finger of thought and say, I know that God now speaks to me, because -----. It follows, then, that if we have any knowledge of God, it is not of a direct, immediate or perceptive kind, but of a derivative, mediate or rational kind, that it is supplied by the mind, in the same manner and for the same purpose that scientists employ the conceptions of the atom and the ether; because they impress the thinker as necessary in order that the modus operandi of certain phenomena may be made conceivable. "Read the evolution of the idea of God in Spencer's 'Principles of Sociology,' note that the god of a cannibal race demands human sacrifices, and that step by step, as the tribe or nation develops, the idea of God becomes higher and higher, and you will find a magnificent idea suggested The only way of knowing [God] is by an inference from all that we know, as the sublimest induction of the human mind in its effort to conceive a cause adequate to the explanation of the phenomena of the universe. "Mark, then, that step by step, the idea of God is derived from what we know. As we grow in knowledge the conception changes. When the knowledge is imperfect, the idea is correspondingly incomplete, and it can become perfect only when our knowledge of phenomena is complete. But, we can assign no limit to the possible growth of knowledge; therefore, our "most complete attainable "idea of [God].... does now, and must in the future," fall short of adequately representing the full-orbed, "reality. We can be very sure, then, that [God] can not be as we conceive[him], and it is folly, therefore, to talk about God's will. "When you are too proud to acknowledge your ignorance, or too slothful to search for causes, it may be a convenient way to say that the death of your child was the immediate effect of an act of divine will, instead of tracing the cause of the diphtheria to unsanitary conditions. But, all the same, this sort of thing turns back the hands of progress centuries, and I fail to see, also, precisely where the piety and reverence come in in blaming God for the consequence of man's ignorance.' We ought always to pass directly from our knowledge of cause and effect, of actions and reactions, and of "natural laws to their application to human life" and conduct, "without first putting them into our idea of God and then taking them out again. What I mean is this: Logically, we have no right to draw out of our idea of God anything that we have not previously been able to put into it as a result of human experience. Practically, the idea of God has been the favorite lurking-place for dogmatism. As vice-gerent of God, the priest its efforts to improve character, and to plant has anathematized acts and truths which, in the heavenly kingdom on earth, it refuses to dogmatism. As vice-gerent of God, the priest the light of history, we know have helped use the better equipment that is within easy

humanity. Since, then, the idea of God is in termediate between our knowledge of phenomena and all statements as to the will of God, we shall avoid a positive danger by passing directly from our knowledge of the universe to its application, with a view to uplifting humanity, by saying, 'Such and such happens under these conditions,' and not attempting to define what God's will is." †

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The true reason, then, why a man should do a certain thing under a given set of circumstances, and not do certain other things, is because the reactions involved are known to be such and such. Definite and reliable knowledge of reactions is the highest authority to which man can appeal. It is final, and when known reactions are seen to be involved in a given case, the actor gains an intense realization that he is face to face with the Supreme Power which will surely react in one way, if he acts in another. This knowledge furnishes the most powerful motive for a line of conduct indicated in the knowledge itself, that it is possible to generate in human consciousness!

The priest (and sometimes the prophet, too) uses the shibboleth, "Thus saith the Lord,' in a way that frequently proves destructive to the happiness of men. This comes about in three ways :--

1. Sometimes the "thus saith the Lord," though honestly spoken, is not a true expression of a mode of operation of the Supreme Power. In this case, the devotee is misled. and the result is failure and consequent pain or misery.

2. If the statements, "God is love" and 'God is merciful" are misinterpreted, as they usually are, the devotee is inclined to do as he pleases, and then to pray God to change the reactions in order that he may realize the end desired, or avoid the reaction he knows or believes will follow unless the Deity interferes in his behalf.

This idea that one may file a bill of exceptions, as it were, with a good chance of having its plea granted; the idea that there is somewhere an ample supply of springs or buffers which, if one is fortunate enough to seize one at the opportune moment, can be interposed

ondary, trance, subconscious state, by the reception of the thought-transference which constitutes the "inspirational discourses" to which they give delivery. But some human beings receive thought-transference from transcendent operators without being "controlled"; without being thrown into a sleep state. Yet they are none the less recipients and instruments in the hands of higher operators.

The difference in the process is that the one is effected from without and the other from within. Mesmerization, hypnotization and mediumistic control implies action "without" by an operator external to the subject, as illustrated in psycho-physiological experimentation. The action is from the circumference towards the centre, from without to within.

The action by which inspiration (then called illumination, revelation) is transmitted and interiorized, or thought-form exteriorization, is induced, without entailing the sleep of the waking self consciousness of the recipient, is exerted from the centre to the circumference; from within to without. The former is exerted through the brain; the latter through the heart. The former disequilibrates; the latter equilibrates. Let any adept come forward in the face of this, from eastern or western schools, and affirm that he can effect thought-transference or form-transference apart from and independently of precedential recipience of vital interiorized mediation; or that he is not "dependent" on higher beings.

The curious fact has often been presented in deeply-induced magnetic states, that subjects display the faculty of prevision. Ochorowicz gives several cases. Delenze, Larcin Charpignon, Du Potet, Lafontaine give similar cases of lucidity, of diagnosing diseased internal organs and of prevision. Some of the subjects of Dr. Encausse have read books held in contact with their bodies, above the region of the solar plexus. Dr. Ferroul's subject has read closed letters. Many other similar cases are recorded. A well-known English doctor, M.R.C.S., told the writer of a patient of his, a retired major of the Indian army, whose sisterin-law, after being magnetized by him, read to | A similar psychic conducting line evidently him an unopened letter, placed in her hands, subsists between the medium and his discarwhich he had just received by post from India and had not yet opened.

One of Cahagnet's subjects was often "controlled" by invisible discarnate operators, after being magnetized by him. One of the subjects of M. de Rochas has been similarly used. The writer has also seen another magnetized subject used in the same way, as a recipient of thought-transference from discarnate operators. The doubles of several of M. de Rochas' subjects have often enterod into relation with the psychic plane.

One of Cahagnet's sensitives appears to have had her double intromitted into spiritual planes several times. Our knowledge with regard to the phenomena occurring in these profound stages of artificial sleep requires expansion and confirmation by further experimental research, however. Hervey de St. Denis suggests that in the deepest stages of natural sleep, this experience of exteriorization occurs repeatedly, though the memories pertaining thereto, like those pertaining to diums by discarnate operators. But some deep stages of induced sleep, do not emerge into our awakened state. This is supported netizers' subjects. Phenomena may then be by the fact that in all probability we will come produced through them, both by discarnate to recognize that the physiological process | and by embodied operators, acting from a disaccompanying natural sleep is the same as | tance. Madame Blavatsky was such an in]

to the external world. Death must entail a reconstructive psychic sleep, the awakening from which must be into a day of a higher mode of spiritual activity.

The psychic after-death sleep is no doubt equivalent to the embryonic gestative period, from which the renovated regenerate self awakens into active spiritual life. "Death is but a sleep and a forgetting," said the great poet, and yet experimental psychology may perhaps demonstrate that it is a state of somnambulic activity, the evidences of which activity are presented to us in many spiritualistic phenomena. The study of sleep-activity. whether natural or induced, may therefore istic sleep, but even with regard to after-death states.

Bio-magnetic experiments show that operapeople. Different people are more or less subject to their influence. There must be vital affinity, consonance, synchronous attunement between the operator and subject, for satisfactory phenomena to be produced. The same law applies precedentially with regard to the relations between a medium and his or her 'control." The temperamental and mental make-up of the medium may consequently serve as indications by which to estimate those of the invisible operator. The more refined and cultured the medium, the more reliable

will be the operator; and conversely. Bio-magnetic experiments show that in deeply-induced states a permanent connection is established between the operator and subject. The sensations of the operator repercate in the subject, and mental commands are similarly transferred. When a subject has been under the influence of an operator a considerable number of times, this connection sometimes becomes permanent and the operator can command his subject from a distance. This psychic conductor has been called a "lien spirique." nate operator, and constitutes the basis of transference, and explains how it occurs that when a medium mentally calls his or her con-

trol, the latter responds at once. It has been found that when the exteriorized vitality of two subjects, who are in consonance with each other, has been intermingled and transfused, they remain connected by a similar lien. An operator can then transmit commands through one subject to the other, though the second one may be at a distance; or the exteriorized double of the subject in the presence of the operator may be used as a relay to induce action on the other subject at a distance. The latter's psychic vitality may thus be exteriorized, and used to produce the movement of objects in her surroundings, or other phenomena, in a manner which will appear inexplicable to any spectators present.

It has already been pointed out that some magnetizers' subjects have been used as menatural mediums have also been used as mag-

In Re Mr. Allen. BY W. N. SLOCUM.

In the excellent address on the "Scientific Basis of Spiritualism," by Rev. T. E. Allen, (BANNER OF LIGHT, July 2), is this surprising statement:

"There are three possible kinds of universe: One in which the reign of law is complete; one in which some phenomena occur under law and some do not; and one in which there is no law-in which all, therefore, is chaos."

Mr. Allen expresses the opinion that universal law is the reasonable hypothesis, and he argues against the probability that either of the others can be true; but the surprising thing is that he admits their possibility. He says:

"It may not be possible to make a rigorous demonstration that we live in a universe where everything is determined by law, instead of one in which some things are left to chance."

Scientists are not required to prove that everything is determined by law; on the contrary, those who assert that some things may occur by chance must show that anything ever did so occur. Can Mr. Allen mention anything in the history of man or of the universe that occurred by chance? Of course he cannot. The universality and invariability of natural law are as well established as is the existence of the universe itself. It is, in the very nature of things, impossible that anything ever occurred without adequate cause. If there were (or could be) any exceptions to the reign of law, the universe would be inharmonious; but science demonstrates that every convulsion in nature (every apparent inharmony) is but the action of forces seeking an equilibrium, and is as much in accordance with law as is the uninterrupted movement of the stars in their courses.

As to the third supposition-that there is no law-it might as well be supposed that there is no organic universe. If all were chaos, there would be no Mr. Allen (nor any other being in existence) to philosophize upon the nature of the universe, nor would there be any universe to philosophize upon. Los Angeles, Cal

*" The Supremacy of Reason in Religion," by the author, The Arena, Vol. VII., p. 342.

experience has taught us to expect-this idea is most unfortunate, and can only lead to misery, loss of time, and misapplication of energy. In brief, it means arrested development. The wise man, on the contrary, sees in fixed relations between actions and reactions the rounds of a ladder up which he can climb, with sure footing, to the happiness of the highest heaven!

3. If the "thus saith the Lord" be uttered by a dishonest, a selfish, priest, it can become the most subtile and potent means of enslaying humanity that has ever been discovered or devised! The enlightened will find proof of this in history a thousand times over! There is but one means of safety open to man, and that is by tracing every alleged truth and every doctrine back to the elemental causes and effects, actions and reactions, upon which they rest, in order to verify or disprove them. Every human soul must sooner or later do this work for himself, and the sooner he enters upon the task the better. He can rest assured that until he does earnestly undertake it, his house will always be built upon the sand; he will be like an iron-filing, drawn first this way, and then that, according to the movements of the particular magnet in the sphere of influence of which it happens to be!

The Church of Rome is doing a great work, a very great work. It is taking millions of lethargic souls, a large percentage of them ignorant and incapable of effective thinking, and it is beating into them, by every means in its power, the great lesson that it is worth while to know something of the modes of operation. of the Supreme Power. From an enlightened standpoint, it may be said that this church bullies and robs its adherents, and holds before their eyes a bit of opalescent glass, calling it the pearl of great price. But, what of that? Therein, chiefly, we find the waking-up process, which is the merit of this great institution.

Why does the Catholic say: "Take me for thy slave, Father. Beat me with this rod." Why does he supply the rod with which he is beaten, kiss the hand that smites, feed his master, array him in kingly robes, and give him a palace to dwell in? It is all in order that when the earthly drama of sacraments and confessional has closed, when with the majority, probably, he enters hell or purgatory, he may have in memory an ample store of impressions out of which bitter reflections shall give birth to a wholesome distrust of false authority that shall spur him on to the desire for true knowledge. The lesson is worth all it costs! Why should we begrudge the Grand Inquisitors their hire? Behold! an ample material reward visible to mortal eye. and a retribution now and in the future, that shall show that they, as well as their victims, live under a reign of law that knows not personsl

And the Protestant sects, too! Their gospels are imperfect as the men and women whom they try to save are imperfect. So far as they make Jesus a scape-goat, so far as they deal in magic and thus obscure the immutability of the Supreme Power, so far they are blind leaders of the blind, and so far minister and layman alike must suffer the consequences of their igno-rance, of reliance upon false authority. Nor does Unitarianism escape notice in this review. It has rejected many errors; but, in

+" The Kind of Religion the World Needs," by the author The Psychical Review, Vol. II., pp. 287, 288.

BANNER LIGHT. OF

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With one or two possible exceptions, all of the forms of Christianity are really so many defective Spiritualisms! Is it not so? In the once of Catholicism, it is not necessary to go beyond the invocation of saints to sustain this point. When Evangelical Christianity claims that Jesus showed himself to his disciples after his death, and so proved the immortality of the acal when it gives oradone to cartain of the soul, when it gives oredence to certain incidents in the lives of Jesus, Paul, Peter, John and others, what are all these phenom-ena if they are not spiritualistic? When it alleges that such phenomena ceased with the apostolio age, it denies the universality of law,

and becomes a defective Spiritualism. Unitarianism believes in the reign of law. rejects, there fore, the conception of miracles, and then, forgetting that the discrediting of an explanation of facts is not an annihilation unreal.

Modern Spiritualism, conceived in the scientific spirit, opens the door to a more profound knowledge of man, and of his relations to his whole environment, and this knowledge discloses to the philosophical Spiritualist the limitations and defects of the prevailing forms of religion, and furnishes much of the data needed for the formulation of the Universal Religion in harmony with the requirements of the scientific method. It is my conviction, founded upon years of study, inspiration and reflection, that the time has come when no considerable progress in religious thought is possible without an appreciation and use of the truths taught by Spiritualism. The same is true, I believe, in the matter of social pro-gress. I look for no thorough-going reconstruc-tion of society, that will bring harmony in place of discord until Spiritualism sheds its light upon intelligent minds, making the world realize, as never before, that the well-being, growth and happiness of soul is the supreme concern of society, and that property and in stitutions must be strictly subordinated to these ends, or it will be impossible to cure the social disorders that afflict us.

The mammon worshipers' and money grab-bers may scorn, in their secret hearts, the visionary schemes of a Galilean peasant, thinking him a fanatic and enthusiast, and the Christian Church of little use, save as a moral po-liceman to keep down the masses and protect their property, but when, at the command of Spiritualism. Hell opens her gates and shows the fate of Dives, and they realize that the worship of mammon is a sin which entails suffering from which there is no escape, then, scorn will be turned to sober thought, and they will be anx ious to know and obey the law that really determines human misery and happiness, the law that holds us all, like a vise, in its embrace.

The prevailing idea in the Protestant world is that the only Good Power that acts upon man from the invisible realm is God. It has been pointed out that Spiritualism divides this realm into two parts; God and finite spirits. How, it will be asked, shall we define God urder the new thought, and what are his attribu:03?

God is spirit, the Supreme Power, the Uni versal Reactor, the "Infinite and Eternal Ec-ergy whence all things proceed" of Herbert Spencer. Man directs and transforms energy to a limited extent. God is that universal en-ergy upon which man acts, and which reacts, upon man. We are parts of God, for "in him we live and move and have our being." He is concerned, an ineradicable factor, in all actions and reactions whatsoever. Without him no sparrow falls to the ground, for there is change. there is reaction. "The very hairs of your head are all numbered," because each separate hair depends upon actions and reactions for its growth. God is Infinite. Omnipresent, Immutable, and Immanent in all things.

Does God also transcend the cosmos in which he is immanent? This I take to be equivalent to the question, Is there anything in God that exists out of relation to finite entities? If not, then we must hold that all of God is im manent in the universe. On the other hand, if we say yes, the question arises, How do we know this? And nere the answer must be, that we do not know it, and cannot know it. For, the very condition of knowing is that the thing known shall exist in relation to the knowing mind; but, when it so exists, it is

case applies equally to the other words. It may be said, though merely by way of illustra-tion, that as white light acts upon an object, producing color effects which are determined by the nature and condition of the object, so God reacts upon map, producing emotional effects which are determined, at last, by the stage of development and condition of the man concerned. We shall have special 0004-sion to deal with the place of love in our sys-

tem of thought later. Is there a divine influx, that is a true com-munion, in virtue of which new ideas proceed from God to man just as a mortal or a spirit may impart his thought? There is no means now known to me whereby we can distinguish between a finite source and God. I will not say that there is no such influx, but that I now have no data that will justify such a of the facts themselves, it practically throws | claim. Conceive that all of the finite entities out the "supernatural" part of the Bible as | in the universe are arranged in a vast pyramid in the universe are arranged in a vast pyramid with the most highly-developed intelligence

at the apex. This wisest spirit can instruct those below him, and his teachings can be passed along. But how shall he extend his snowledge of truth? In view of what has just been said, we may conjecture that he must discover truth just as we do, by following our scientific method with improvements; but, having the advantage of a vaster knowl edge, and probably of more acute and new modes of perception of which we can have but an imperfect conception. If this conjecture be correct, we here find a confirmation of the view that progress in religion, precisely as in the case of other sciences, can only be

made by applying the scientific method. What shall we say of God as Father? It is a remnant of anthropomorphism; among the last and best, perhaps. If the claims made have won the reader's approval, he is pre-pared to perceive clearly that the relation between God and finite entities is very different from that which subsists between the human father and his child. If the idea of a heavenly Father is to be retained in universal religion, it should be transferred from God to the Holy Spirit, which term can well be used to designate collectively the vast multitude of angels or higher spirits who are the real guardians and instructors of mankind.

It seems more correct to call God the In Soul than the Over Soul, and better to use the pronoun It than Him, considering God's un que nature and relations. We surely must think of God as sexless, hence it is better not to call It masculine, and thus perpetuate the old supremacy of the male over the female, phases of finite being which we must recognize as strictly coördinate. We may call God the Unifier, the Integrater, and our key-word is SUBORDINATION

[To be continued.]

'Our New Continent. Wanted .-- A Constitution."

BY E. KATHERINE BATES.

It is a curious, and suggestive fact, that the Rochester Jubilee should be held within three months of the publication of a book that has been described as one of the most remarkable of the century, i. e., Richard Hodgson's elaborate and careful report of sittings with a trance medium, covering a period of the last seven vears.

Many old Spiritualists, who have grown gray in the Cause, may naturally smile at the idea that such apparently elementary (although most carefully attested) work should be looked upon as one of the most remarkable only dim rushlights at best. There are dismal features of the dving century. But I think swamps and many pittalls; many roads that features of the dying century. But I think the claim can be justified. As Spiritualism, in its highest and purest sense, is not a cult for the few, a privilege for a small section of mankind, but a truth for the human race, so our standard of success must, of necessity, cover the wide area.

For the last fifty years Spiritualism has been as a tender plant, grown under glass. rough some open window, the cold and sleet and snow of public prejudice have penetrated the glass house. A good many stones have been thrown at it from outside, and a good many smashes have resulted. As a rule, no one knows more than an honest Spiritualist does of the frauds and exposures which have attended this, and alas! so many other efforts for progress in the world. But we have mended our windows, and have gone on with fresh courage, knowing that truth is stronger than fraud or false. hood, and must outlive and conquer them. And so it has proved! In spite of attacks from without-stupid attacks-cowardly at-tacks, but also, we must confess, sometimes justifiable attacks; in spite of attacks from within-sometimes also stupid, but more often the result of "too much zeal," in Talleyrand's sense of the word-the plant has grown and de veloped. Here comes the point of my opening sentences This plant, hitherto shielded and grown un-der glass, is now for the first time to be transplanted to those wide public gardens where it must live and thrive, by reason of its own ro bust vitality. "The grain of mustard seed which a man took and cast into his own gar-den" is surely fast becoming "the tree in whose branches the birds of the heavens may odge! I am aware that many of you will find it difficult to admit that this time of which I speak is only now arriving. To many of you, living entirely or chiefly in spiritualistic circles, it will seem an anachronism to speak of Spirit ualism as still "subjudice." But from the But from the standpoint of the world at large I am sure we must all agree that such is the case. And it is well sometimes to guage progress by this wider standard. You may say again that Dr. Hodgson has done no more for us now than Sir William Crookes did for us twenty years ago. This is partially, but only partially, true. Sir William Crookes did make a careful and exhaustive examination of the claims of Spiritualism, and published his results in an honest and straightforward manner. He was chosen, a well known scientist, to make the investigation, and when the inevitable result of unprejudiced and lengthy research took place, of course we Eng lish, not being able to criticise his methods, or to dispute his conclusions, began to "abuse the witness." "Crookes ofter all was no scientist," became tl e usual formula when his investigations and their results in the spiritualistic field were in question. It is only since the Röntzen Rays have been discovered by Röntgen, but through the use of the Crookes tubes, that this parrot cry has been stifled. Dr. Hodgson starts with all the Crookes pioneer work at his back. He has also the great advantage of a first class "record" in detecting imposture. In fact, many of us have only known of Dr. Hodgson in past years as a relentless detective. His journey to India and its results are known to all who have any interest in psychic matters, and, however we may differ as to the true bearing of those results, we shall all agree that his work in that connection gives him a hearing with the general public which In addition to all this, Dr. Hodgson has made his researches the business and oc-cupation of his life. These studies have formed the garment, not merely the fringe of his career. He speaks, therefore, "as one having authority," as an expert; not as an amateur, however scientific and intelligent such an amateur might be. Dr. Hodgson has given ample proof of his detective capacity in the past. He has more often had occasion to curse than to bless during/his lengthy psychic investigations. Other men of note have preceded him in similar steps: first, doubt; then, honest and painstaking investigation; finally, honest and logical personal conviction. So it comes that in February, 1898, Dr. Hodgson publishes the results of his research in Part I. of a volume of "Proceedings," which is at once a monument of patient investigation and, as I have ventured to assert, an epochmaking book. without exception, I hold, to become righteous Some years ago, when listening to a debate tude any suggestion from our scientific friends sooner or later. What has been said in this on Woman's Suffrage in St. James's Hall, Lon- which may minimize this drawback and give

don, I was much struck by the robust common sense of one of the ladies present, a Miss Todd irom Be.fast. All the previous speakers had disoussed at great length the advisability of female suffrage—the horrible injustice of with-holding it, the many and varied sins and in-iquities of men towards women in the past, of which this suffrage question was the culmina-tion—but no one had touched any further point. Then Miss Todd got up and said, very sensibly, "You have heard quite enough of the reasons why we should vote, of the in iquity of men in withholding the vote from us. I think we may be pretty sure that

us. I think we may be pretty sure that woman's suffrage is only a question of time. It is coming, and it is 'coming to stay;' but the really important question seems to me. How are we women going to prepare ourselves to make the best possible use of our extended opportunities when they do come?"

Now I think the same remark holds good as regards Spiritualism. We have been despised and rejected; we have had to fight our bat tle, men and women alike, in the face of ridioule and contempt always-sometimes of violent abuse and prejudice; sometimes, very often, at the sacrifice of friends and money and position. But we have fought the battle and are now within measurable distance of our goal. Surely the goal of every high-minded man and woman must be to bring Truth into the service of the world; not to exercise in the higher and more valuable things of life that monopoly which we should deprecate in the lower and less vital!

It is true that we cannot give of our psychic substance as we can give of our material sub stance, i e., to the first comer. But it is also true, that in one case as in the other mere promisouous giving defeats its own object and pauperizes those it should sistain. But in both cases the gift of supreme value is the gift of opportunity. Do n't pauperize a man with loaves of bread. Put him in the way of earn ing his own bread! And in this domain of advancing psychic knowledge, don't cram the curious with facts alone, but give them opportunity. Give them principles as well as facts show them the path, and remember that it is no true guide who points out the road but takes no note of the swamps and pitfalls that all must encounter who pioneer the path of Human Evolution in any one direction.

The possibility of establishing communication between discarnate and incarnate intelligences, is the evolutionary truth of the coming century. Therefore let us prepare to make the most and the best of our advancing knowledge. And the first condition for increasing our knowledge is to realize cheerfully and hopefully our present limitations. Here lies our first pitfall, in the very begin-

ning of our journey-it must of necessity be so. As a young nation is first of all occupied in establishing its empire and driving off its foes, in multiplying its resources for with-standing attacks from without, in training its soldiers, in building and manning its ships, before the country itself can be to any great extent opened up by roads and railways and general cultivation and all the arts and industries of peace and prosperity, so we have hitherto been to some extent a party militant. We have had hitherto to fight for our possessions, but the time is at hand when we must think about cultivating and developing in the best possible manner the internal resources of the continent we have discovered and made

our own, with so much pluck and endurance. Now this country has a rich and fertile soil and almost infinite capacities. We can all see that; all, that is, who have put foot upon the Promised Land. But it is at present very badly found, in roads, in lighting, in all the first ne cessities of a fair and well ordered life. We have no electric lights here-not even gasare practically culs de sac, and lead nowhere. We jostle up against triends and foes alike, for want of light to distinguish between them. Our ears are dull of hearing and our eyes ars dim in this new land-this "undiscovered country" of the Past. We know there are good, helpful friends here, waiting to talk to us and assist us in our quest; we know there are enemies prowling about, ready to discourage and misicad us, and in our ignorance and

rupted at every two or three words by his in-teriocutors, who tell him that 'they did n't catch the last word, 'and ask for it to, be repeated, and occasionally several times re peated. Let them further irequently inter rupt him by asking fresh questions before his answer to a previous question is completed. Further, let him suppose that it is very diffi cult for him to hear precisely what their ques-tions are, so that he hears only portions of what they say. Having made this experiment, let him then suppose further, that, instead of using his own voice to spell his words with, he is placed in one side of a machine, so con-structed that the thoughts running in his mind have a tendency to be registered in writing on the side of the machine, not so fast as he thinks them, but at the rate of writing, and that it is only by reading this writing that his interlocutors know what he has to tell them. Let him suppose further that one or more persons are standing near him on his side of the machine and talking to him or to one an-other within his hearing, so that the words which they say tend to be registered in the writing; and let him further suppose that he is unfamiliar with the machine, and that the writing produced has a tendency to vary somewhat from the words actually thought of by him, owing to imperfections in the machine. Let him further suppose that the part of the machine in which he is placed is filled with a more or less suffocating gas, which produces a partial loss of consciousness; that sometimes this gas is much more poisonous than usual (weakness or ill health of medium), and that its effects are usually cumulative whilst he remains in the machine."

This alone is a very masterly summing up of the chief difficulties at present known to us in connection with these psychic communica tions. But there is more to follow. Dr. Hodg-"luminiferous-ether" bodies, enclosed in our "luminiferous-ether" bodies, enclosed in our flesh and-blood bodies, and shows how a "medium" is one in whom a special store of peculiar energy is accumulated, putting him or her in such or her in such a connection with the ethereal world as to be termed technically a "Light."

Comparatively few can produce vocal effects even when in contact with this light, but practically all can produce writing movements. Upon the amount and brightness of this light, the genuineness of the messages must depend and the light is of necessity an ever-changing quantity.

As we burn up the oil in our lamps, so does this light get used up in a "sitting"; and as a careless housemaid, by omitting to trim and clean the lamp to start with, gives us but a poor and inefficient light to read by, so does a weakened or disturbed condition of the body of the medium obscure and dim the light within him or her which is being used by the communicator.

Then again we are reminded of the "floods of excited emotion at the presence of incar-nate friends; dominant ideas that disturbed the communicator when he was himself incarnate; the desire to render advice and assistance to other living friends and relativesall these crowd upon his mind. The sitter begins to ask questions about matters having no relation to what the other is thinking about; he gets more and more bewildered more and more comatose, loses his 'grasp' of the 'light' and drifts away; perhaps to re-turn several times and go through a similar experience.'

We all know the paraly zing effect of a dread of self-deception-a fear that we may be imposing our own thoughts or our own wishes

Written for the Banner of Light. WHEN THE PRAIRIE BUN WAS LOW.

BY B. D. SHAW

I'm sure you must remember, Jo. How o'er the hills and past the sloughs We children used to hunt the cows When the prairie sun was low. Bo many, many years ago.

I wish I had a photograph Of where we gleaned the savory gum; And of those girls so froliosome. We liked, yet used to tease and chaff-But that was 'fore they took them, Jo.

You mind the old, lone tree? That's dead. 'T was there the strawberries grew so thick, A thousandth part we could not pick, But now, there's not a berry red. Or e'en a landmark you would know.

The freshest rose of rare perfume-The lily bowing with the wind, And flowers of every graceful kind. Your hand would pluck, you know for whom. For you, e'en then, were quite a beau.

Barefooted boys were you and I, And say, how fleet of foot we were, Our wondrous speed made quite a stir; Sometimes for me you were too spry. 'T was which and t' other with us though,

They 've broken up that prairie sod, And everything has changed so much. You use a cane and I a crutch, Instead of boys we're sevenly odd, The rest are in the family row.

An iron road is running through, The greedy plow long since destroyed Those virgin scenes we so enjoyed; The houses all are hig and new. And show up white like banks of snow.

Forgive me, Jo, you dropped a tear, I'm sorry, sorry that I spoke; Old hearts are not as tough as oak, But hold the childhood's memories dear, And oft with age more tender grow.

I've something new to tell you. Jo-For kith and kin there's no dread bourn, The folks return for whom you mourn, And Death is not a conquering foe, 'I is but a balm for every woe.

I've seen the friends of long ago. I've seen your Ella and my Jane; No conjurer deceives my brain. Since Heaven alone such sights could show, By all the Grecian gods 't is sol

Gliding with immortal grace, The ir motions lighter than a bird's, Their charms beyond the art of words, Come loved ones from ethereal space. Their robes adorned with gems aglow.

ECHOES FROM ENGLAND.

NUMBER FIFTY-NINE.

Specially Contributed to the Banner of Light by its European Agent and Correspondent, J. J. MORSE.

Each of our years contains some special incidents that ever stand out as landmarks in our lives. Happy are we if the chief remembrances are of something gathered and something done, that counts as gain for our fellows and ourselves. If asked to state what is to be most remembered for 1898, my answer would be: Our Golden Jubilee celebrations, held in the lands where the Stars and Stripes and the Union Jack float in the breeze! The story of our English doings has already been told in these columns, so far as our auniversary demonstrations were concerned; while the eventful season at Kochester has had, in part, its due chronicle. Then comes the International Congress in London, with its visiting brethren from America, France, Italy, Germany, Sweden, Denmark, Norway and other European rically opposed to our own. In the rare cases of absolutely unconscious automatic writing, the danger is as great but Here to foor means least, there is the Annual Conference of the British Spiritualists' National Federation, just held at Keighley, the birthplace of our Cause in Great Britain; while all in be-tween, from the date of our actual anniversary, i.e. March 31, innumerable celebrations have been held in all portions of the civilized world, until the earth has been girdled with a ring of starry altars, whereon the sacred fires of our heavenly gospel have scintillated with a radiance all their own; and sweetest hymns of praise for the light the angels have brought to man have risen like glad hosannas from millions of happy hearts the wide world over. The first duty, as it is the greatest pleasure, of the present scribe, is to testify his grateful appreciation of the gracious courtesy and loving kindness bes owed upon him when, in response to the esteemed invitation of General Manager Bro. Walker, he, the scribe atoresaid, participated in the Jubilee at Rochester. To Bro. Walker and his good sister, for all their attentive kindness, I can send no words too strongly expressive of my thanks. The zeal, devotion, unstinted effort and work that these twain put into the details of those meetings none will ever know in full. And of them it may be truly said, in the words of the old proverb: "I is not in mortals to command success, but, Sempronius, we'll deserve it!' Personally, my deepest respect and sincerest admiration go out to these good souls for their noble efforts, and a generous as well as a just estimate of their work is due them both from the Cause at large. Business is not all of life; there are some faults that are virtues in themwith pure heart and intention; a land where selves. It was a noble effort, conceived in the broad spirit that inspires Columbia's sons, and when the clouds have rolled away, generous hearts will feel that the honor to the Angel-World has honored us, and we shall all rejoice that the Jubilee was held. It was good to be there is the thought in my mind to-day; good to meet the veterans of our Grand Army; to listen to the inspired utterances of the men and women whose names are household words throughout our ranks, good to clasp their hands, to receive their fraternal greetings, to have the warm unstinted welcome, to teel and know that the "little Englishman" was indeed a welcome guest; while it was a further privilege to hear those wondrous tests from the servants of the spirits whose work has done so much to shed light and bring comfort upon the world. Deep still is the impression of that marvelous "fire" test of Mrs. Kaynor's, rendering the ancient "miracle" of the fiery furnace a credible incident to the modern life. Sweet was the visit to Hydesville, with its sanctifying service outside that humble and weatherworn cottage, under the glorious sun and unclouded sky of that beautiful June morning. Wondrous were the emotions of us all as we trod those well worn floors, stood in the very room where the neighbors stood on the ever memorable night when the doors of Death swung open and the light streamed into our world from the realms beyond; to hear the raps sounding on the old well frame, to see and talk with one of the survivors of that time of fity years ago, who knew the family, father and mother. Katle and Margretta, who attended the same little schoolhouse with the children, and listen to his testimony of the honesty and truthiulness of that household. Truly, all this and much more that space prevents detailing at this time, made it not only good, but precious beyond words, to have been there. The heart was filled, and that slience which is more than eloquence, paid the tribute due to the occasion of time and place and circumstance. Then comessup from the gallery of memory the visit to Boston, the trip to the fairy like home of Hon. A. E. Giles, at Hyde Park, with the attendant incidents of the presentation of Britain's good will to Andrew Jackson Davis, in recognition of his labors in initiating the Children's Progressive Lyceum movement, which work has taken such firm root in this

no longer transcendent. The affirmation that there is an "Unknowable" seems to me an unqualified error in the philosophy of Herbert Spencer. There is, we all believe, a vast deal, an illimitable amount, that is now unknown; but, so far as this exists in relation to man, it is, by hypothesis, knowable, and so far as it exists out of relation to man-if such a thing is possible !-- so far it is not of the slightest consequence to man, as it can have nothing whatever to do with the realization of his destiny.

Every student of religion knows that an thropomorphism (the conceiving of God in the image of man) has played a prominent part in the evolution of the idea of God. In the Middle Ages they drew pictures of God! and there are perhaps millions of Christians to day who think of him as human in form.

Now, although the philosophical writers upon religion are right in calling attention to anthronomorphism as something to be avoided. it may not be an easy matter to so draw the line as to avoid this error. If too much of the human is put into the idea of God, we shall have erred upon one side; if too little, many will say, "Such a God as that cannot run my universe. One might as well be an atheist at once, and have done with it.'

It is well to recall what has already been said, that conduct should be regulated by the light of our knowledge of actions and reactions, and not by deductions from any theory as to the nature and attributes of God. If we bear this in mind, it is at once evident that the idea of God has, at least from a certain standpoint, less moral significance than is ordinarily assumed; that while it is important and of great interest as a part of the systems that philosophy and theology seek to erect, yet men may differ very widely in their views of Deity, and agree very closely in their moral ideals. It is to be hoped, therefore, that the reader will cast aside all thought of conscquences, and treat the question at issue as a purely rational problem, as, in fact, it is.

Where, then, shall the line be drawn setting the bounds of anthropomorphism? All I can do is to indicate the place as I see it, leaving to others the task of locating their own lines, if they see fit. In the first place, God is ab-solute. By this I do not mean that he is out of relation to the universe; for, on the contrary, he is wholly immanent in it. I mean that he IS, that it is not for us to apply to him relative terms that deal with more or less of qualities which we recognize in man, but which have no meaning when applied to the Universal Spirit who changes not, though they serve well enough to characterize the greater or less development of certain elements or capacities that we find in man. The term "living," while it has been ap-

plied to God, suggests to my mind the anti-thetical word "dead." Here is change of aspect, phenomenal change. God is intensely active; indeed, it may be said that all activity is God, but why apply a phenomenal term to that which, from our present point of view, is always the same, and cannot be conceived to be otherwise? God is. He is unique. Let us leave the word to poetry and devotion, if it must be used, but reject it as unsuited to our purpose.

The question of the personality of God might be argued at great length, perhaps. Here again, however, our ideas of "person" have all been derived from the observation of finite beings and of things. Is there any valid reason, in view of the explanation of so many of the phenomena of religion by an appeal to de-carnated spirits, why we should thrust the term upon God? To my mind, in view of the claims made in this essay, we are not warranted in assuming a sufficient likeness be-tween man and God to justify it.

Then there are the words Good, Righteous, Love, Wisdom, etc., constantly applied to God. They are unsuited to an absolute Being. They are strictly finite terms. When Matthew Arnold defined God as "the Power not ourselves that makes for righteousness," he did not say God is righteous. What he did say is true; for God so reacts upon all men as to cause them all.

aptic confide where we should at least use caution.

We who have always believed in this Prom ised Land, when others have jeered and scoffed at it, have extra need to be careful and restrained. Now that Science is at last vindicating our position, what wonder if our tirst instinct be one of over confidence? Our central Truth has been justified by critical and scientific methods. "What need of any and scientific methods. further witness?" And strong in this belief, we may go gaily on, torgetting that the Promised Land is still, so far as most of us are con-cerned, in dire need of trusty guides and reliable roads and other means of communication.

Now I think those of us who have investigated spiritualistic phenomena for many years and with open and (so far as that is possible) unprejudiced minds, will have come to the same conclusion. The longer we investigate, the more convinced we become of the essential truth of spirit survival and of the possibilities of spirit communication; and still more convinced also must we be of our own ignorance and limitations as regards the best methods for conducting our intercourse with the spheres of being.

"vade mecum" of every investigator The must always be summed up in Tennyson's words:

"How pure at heart and sound in head, With what divine affections bold, Should be the man whose thought would hold

An hour's communion with the dead!

"In vain shalt thou or any call The spirits from their golden day, Except, like them, thou too canst say My spirit is at peace with all!"

But given the clear head and even the pure heart, there are still right and wrong methods in this as in every other science. A pure heart and a clear head are the best possible outfit for any undertaking. We must trust in God, but we must also keep our powder dry. Now, it is this question, as to the best means of keeping our powder dry, that seems to me of burning importance at this juncture.

To go back for a moment to our old meta phor. Is our Promised Land to be colonized haphazard by well meaning squatters, content to remain on their own little plots, cultivating just enough of the land to raise their own cabbages; or, is this rich and fertile country to be opened up by patient labor so as to become one day the joy of the whole world? Surely, the latter! If so, then we must be content to use pick and shovel, and do a good deal of clearing and felling before we can settle down to mere individual enjoyment of our surround ngs. In fact, our own safety is at stake here, just as much as with the squatter, planting his cabbages in a fertile soil. All may go well with him for a time, but the day will come when prowling beasts of prey or thieves and ruffians, (for the newly discovered continent contains all these and many other dangers), will pay him a visit, and then how bitterly will be regret the folly which has kept him in his Fool's Paradise without reconnoisering the country beforehand, and making suitable pro vision against such foes.

I cannot too strongly urge my own conviction that this Rochester Jubilee should be the turning point in our career as Spiritualists: when, forgetting all antagonism and soreness in the past, we should hold out generous hands of good fellowship to those scientists who have had the courage and manliness to investigate and abide by results, and should ask them to help us now in considering the best means for

obtaining the most genuine communications. The scientific and the intuitive instincts may rarely be found combined in our present imperfect humanity, but the scientific instinct is invaluable when it becomes the trusty helper and no longer the contemptuous enemy of intuition. Through its methods alone wil the stream of intuition come to us with any degree of clearness. All communications are of necessity colored by the channel through which they run, just as all materializations take on somewhat of the medium through whom the manifestation is made possible. This being so, let us welcome with a hearty grati-

and prejudices on the communicating intellimies for Iriends or vice versa. We distrust gence; so much so, that sometimes there is where confidence would be well placed, and great danger of the pendulum swinging to the great danger of the pendulum swinging to the other side and registering, as a matter of course, the ideas and thoughts most diametrically opposed to our own.

> of a different nature. Here we have to fear not the intrusion of our own conscious personality, but the possible interference of our sub-conscious self, able to act without any check; in addition to the possibilities of impersonation, which are by no means eliminated in such cases.

A young lady I knew in Australia, whose automatic writing was absolutely outside the con-sciousness of her normal self, regretted this fact in some ways, because "she felt less in touch with the con municating intelligences and presumably less sure of their identity There is much in the atmosphere and influence felt whilst taking a message consciously that goes far toward reassuring one as to its authenticity.

To sum up: We have briefly glanced at some of the many difficulties and responsibilities connected with our new continent. But these are the same difficulties and responsibilities which attend the annexation of all new territory-the difficulties of language, of intercommunication; the responsibilities of making and keeping safe and permatent roads in good repair, of seeing that our new domain is well lighted and has suitable sign posts and adequate instructions and directions for all trayelers who wish to pass through it. Much of this has already been done, but far more remains to do!

And what a glorious land it is, which now in this coming century is riking for us; nay, already looms large before our eyes; a land of unlimited possibilities, flowing indeed with milk and honey for those who set foot upon it our loved ones are already anxiously awaiting our approach, longing to demonstrate to us that Love can truly "kiss the lips of Death" and vanquish that grim Foe forever!

Surely no effort should be too great, no la bor too severe that will help us more quickly and certainly to that bourne, whence all our loved ones may and do return to us, even now and here.

We commemorate this week the Jubilee of Modern Spiritualism. Fifty years ago the first Roch ster rappings were heard. Since then events have curiously reproduced the history of the American nation. We have set sail in our "May Flower," a band of pilgrims in search of the New World. We have made clearings and settled down there. We have cut away the shackles that would fain have bound us to the prejudices and traditions of the Old World. We have been called rebels and traitors in consequence, and have had to fight our Bunker Hill and our Yorktown. We have also, at last, signed our "Declaration of Independence," and have secured our privileges of free speech and free opinion.

But the greatest work of all remains to be done. We have now to map out and to unite our States; to administer our territory to the best possible advantage; to combine and co operate our forces; in a word, to frame our Constitution

Not as individual settlers but rather as a oung, vigorous nation, let us turn our faces to the coming century, and enter in and possess our New Continent! London, England.

ANDROMEDA.

The smooth-worn coin and threadbare classic phrase Of Grecian myths that did begulie my youth Beguile me not as in the olden days; I think more grief and beauty awell in truth. Andromeda, in fetters by the sea, Star-pale with anguish till young Perseus came, Less moves me with her sufferings, than she, The slim girl figure fettered in dark shame, That ni htly haunts the park there, like a shade, Trailing her wretchedness from street to street Bee where she passes-neither wife nor maid-How all mere fiction crumbles at her feet Here is woe's self, and not the mask of woe; A legend's shadow shall not move you sel -Thomas Balley Aldrich, in The Temple.

JULY 80, 1898.

BANNER LIGHT OF

capsions to the structure. This meeting, pro-moted by the editor of the BANNER or LIGHT, Harrison D. Barrett, was so filled with de lightful things that modesty prevents the pen from describing it at all. Let me be content to say it left a deep, deep record on the tablets of memory—a record that will not be effaced as long as memory remains and reason holds portions that I fear the Editor will her throne. While, as the guest of Bro. Barrett and his charming wife, the visitor's stay was a taste of heaven here on earth. But one feels how poor is print to say all the heart can feel! Just one word more to thank, for warm welcome and happy moments, I. B. Rich, Mrs. Barnes, Mrs. Pratt. Col. and Mrs. Crockett, Mrs. Billings and the host of others met with again in Boston; in Brooklyn, as the ever-welcome guest of Judge and Mrs. Dailey, whose loying-kindness I can never requite; at the Women's Spiritual Union meetings, where officers and audience alike warmly welcomed While in Washington, D. C., the reception held in my honor by the First Association, made another golden record added to the rest. But all things come to their ends, and at last the round of happy days came to its close. Amid the jangle of the ship's bell and the swelling thunders of her whistle, the good ship Kensington moved slowly from her dock, and soon the Western World was lost to sight, and once again, and for the eighth time, the wide Atlantic rolled before me, and home and friends were daily watched for as we steamed our Eastward course-and thereby hangs an other tale.

The Bard of Avon has it, that man in his time plays many parts. My own experience, like that of countless others, confirms the say-ing. But it is the first time I have been called upon to act as Amateur Cook's Tourist Agent Yet such is the fact. As one result of the Golden Jubilee Year, it came about that the British Spiritualists were favored with the presence of a delegation of representative presence of a delegation of representative workers from your side, consisting of Mrs. Cora L. V. Richmond, Vice President of the Na-tional Spiritualists' Association, accompanied by her husband, with Dr. J. M. Peebles of San Diego, Cal., Mrs. J. Hagan-Jackson of Fort Worth, Tex., and Mrs. M. E. Cadwallader, Vice President of the First Association of Philodophia Pa, whom it was my plaesure to Philadelphia, Pa., whom it was my pleasure to escort across the ocean, attending to their comfort en route, and duly depositing them at their several destinations on arriving in Lon-don. These pleasant duties I discharged to the best of my abilities. On the passage over, a Sunday evening service was held, at which the writer officiated as chairman, and addresses and poems were given by Mrs. Rich-mond and Mrs. Jackson. This service was held in response to the desire of some of the passengers interested in liberal subjects, and was quite a success. On another occasion a concert was given, the initiative being from Mrs. Cadwallader, who enlisted the assistance of an excellent committee, and a most enjoya ble affair it proved.

Landing at three in the morning is not a pleasing experience, nor calculated to soothe the temper of poor human nature. Nevertheless, the ladies bore it well, and as for the gentlemen-well, men have to take the world as it comes!

In due season we all reached London, on Siturday, June 18, just in time for the open ing of the International Congress at St. James Hall on the following evening. The opening meeting drew such a large attendance that an "overflow" assembly had to be arranged, at which it fell to the writer's lot, as one of the Council of the London Spiritualists' Alliance, to preside. This meeting was crowded to the doors, and our American friends were pressed into attendance thereat, their cheery speeches and poems being received with every demonstration of approval and satisfaction.

The regular sessions of the Congress were all fully attended, the papers read were each in its own line excellent; but the discussions were not signalized by any noteworthy ex-pressions of opinion. The one topic that excited most interest, commonly called reincarnation, but in this case denominated as the doctrine of "successive lives," did not elicit anything new or convincing. Some of us who know what an earnest advocate Mrs. Richmond is of what she, I believe, calls the them, and setting to work to employ our taldoctrine of reëmbodiment anticipated she ents to the utmost, and that fearlessly; second, would have contributed some light on the by confessing to ourselves that our achievematter: but her remarks merely skimmed the surface. Dr. Peebles, however, trenchantly disputed the idea, and in plain terms, too. Each of the three ladies spoke at the several assemblies of the Congress, and all were most cordially and generously welcomed by the people. The greetings they brought from the various bodies they represented were gratefully received, and every recognition was ac-corded to those tokens of esteem from our cousins across the seas. At the closing Conversazione, held in the large St. James Hall, there were over twelve hundred and sixty people present, and when the writer read out to that large assembly the cable despatch of July tone and temper in the editorials. We until four or five in the afternoon, when he to the President of the Alliance, which the take the liberty of quoting a portion of one of goes to drive or to walk. Frequently Mrs. McKinley accompanies him in his drives, and great outburst of cheering arose from all parts of the vast hall. All in all, the Congress was a big success, and the after results will certainly do us much good in this country. The money necessary to defray all expenses had been previously subscribed, and only at the Sunday evening meeting was any contribution taken from the people. The Sunday evening was in the nature of a religious service, the address being delivered by the Rev. John Page Hopps. The next work in order was our own annual Conference of the National Federation of Spiritualists, held, as already intimated, at Keighley, the birthplace of English Spiritualism. The American visitors were all invited and attended, with the exception of Mrs. Richmond, who had accepted a professional en gagement with the Marylebone Association for three Sundays at the Cavendish Rooms in London. This was quite a disappointment to many of her old time North country friends. The Conference comprised a very enthusiastic meeting and entertainment on the Saturday evening, two business sessions, on the Sunday morning and afternoon, a great mass meeting on the evening of the same day, and a propa-ganda meeting on the Monday evening. Dr. Peebles, Mrs. Cadwallader and Mrs. Jennie Hagan-Jackson spoke at each public meeting, their remarks being most heartily received in each case. On the Sunday evening quite an affecting incident occurred, in the presenta-tion to our good brother, Alfred Kitsov, by Mrs. Cadwallader, of a beautiful sunflower badge, as a token of appreciation for his long and self sacrificing labors for our Lyceums and young people, the feeling and unaffected remarks of the lady drawing tears from almost the entire audience. The Conference is in the throes of being reconstituted under a "deed poll," and about one third thereof was voted upon. The remainder will be disposed of at an interim conference, to be held in Octo ber next. The Federation conferred the honor of the Conference presidency upon the writer, who thus succeeds Mr. E. W. Wallis, who, with his good wife, presently leaves our shores for yours, on a lecturing tour. I bespeak for them the most cordial welcome. They are excellent lecturers, reputable people, and will come properly accredited, though their services and worth need no endorsement, for such are well recognized on both sides of the water. Following the Keighley meetings came a brilliant meeting in Manchester, as a Lancashire welcome to our American visitors. This was held in the large Coöperative Assembly Hall, and a fine audience was present to greet the visitors, each of whom spoke in capital form, quite winning the sympathies of all present. The meeting was graced with the presence of Mrs. Emma Hardinge Britten, who received an ovation, her generous observations to the visitors, Dr. Peebles, Mrs. Jackson and Mrs. Cadwallader, eliciting great applause. Next day, on to London, and at night to a special reception (in the banquet room of St. James Hall) to all the delegates from the United States, tendered by the Marylebone Association of Spiritualists, presided over by the President, Mr. Thomas Everitt. An audience of over three hundred friends assembled, and the guests of the even-

land. While the closing scene of all, the fare ing each responded in graceful terms to the well reception in the basutiful Spiritual Tem-ple, so kindly loaned for the purpose by Mar-cellus Ayer, its munificent builder, was as the sing success. The next day the writer saw welcome extended to them by the Association. The meeting was in every respect a most grati-ising success. This next day the writer saw Mrs. Jackson safely bestowed upon the steamer Boadicsa, on her way to New York, and her parting words, "Thank you so much for all your kindness," was a pleasing discharge for what it has been in my power to do for the delegate from the Long Star State.

But this letter has now grown to such pro-portions that I fear the Editor will be frowning so desperately at the demands it will make upon the space at his disposal, that I must stop at once! So I must leave to a later letter some other items, and content myself by just adding that the Junior Spiritualists' Club of Great Britain is tendering Mrs. M. E. Cad-wallader a special Reception on Tuesday, July 12, to receive her as the representative of the Young People's Union, and to confer some mark of their esteem upon her, about which you shall learn after the event. Mrs. Cadwallader has received quite a large number of invitations to address our societies, and to-morrow she will participate in the services at Cavendish Rooms, London, and following weeks she will visit Birmingham, Liverpool, Blackpool and other points as far as her now limited time permits. Every week has had its engagements, as is the case right up to the time of sailing for her home.

With heartiest greetings to you all, and every good wish for the continued growth and success of our Cause, and also for the growth of THE BANNER, for the present let me say, Adieul

Florence House, Osnaburgh St, London, Eng., July 9, 1898.

Written for the Banner of Light. ONE YEAR.

BY ADELAIDE ALLEN.

Ouce a beautiful year came into my life, 'Mid the turbulent years that had passed, Set like a jewel to sparkle and glow While memory itself shall last. It came unheralded and unsought, Like the years that had come before, And little I dreamed on its advent morn. What promise for me it bore.

It came as the rosy light comes to the dawn, Till the whole sky feels its flush; It came as softly as blossoms close In the twilight's solemn hush.

It grew upon me as great thoughts grow O₁ the mind that is opened wide, And I drank of the cup that it held for me Till my soul was satisfied.

Do you ask me what wonderful gift it brought, That kindled my soul with its glow? 'T was the birth of a friendship, pure and sweet

As ever a heart could know. A friendship that widened and deepened and grew

- Till it filled my horizon with peace, Chasing the shadows of doubt away, And bidding the darkness cease.
- Only one year! Then the parting came,

With naught-save a memory left; But a memory so tender, so strong and true, That I could not feel bereft.

And whatever the future may hold for me, Or wherever my path may tend, The radiant light from that happy time Will brighten the way to its end.

And I feel and know that that golden year Is a foretaste of what shall be

When I journey across the mystic stream Where my friend is awaiting me. And all humanity dearer seems,

And nearer its joy and its woe. Because of the bond which was welded so strong In that beautiful year long ago.

anger, resentment and impatience in the spicen.

An immense amount of gray matter or tis sue runs back of the stomach, and a heavy blow there will kill as quickly as if the brain itself had been struck.

Wherever the ganglia congregate is a vital spot, and instead of thinking solely with the gray matter that is within our skulls, we think in every important organ and throughout every prominent function within our bodies. So save Dr. Hammond, and science, adds the New York Tribune, seems to agree with him.-The Dawn.

HE CENTURY .- The current issue opens

with a delightful story of the times, "By Order of the Admiral," by Winston Churchill. John Luther Long, whose Japanese story, "Madame Butterfly," was widely discussed a few months ago, contributes another story of Japan, entitled "Purple Eyes." Nothing could be more pathetic than little Purple-Eyes' confession of heart hunger: "Aeverybody hate me. Why? Account they say I blong pink-face people. Account my fadder he set yo jim -a west ocean mans. I di'n' do so unto those hair an' eye! I can not help. Me? Don' you thing those pink-face people hig me liddle if I come unto them? come unto them?

"Seem lig I different from aeverybody else. Me? I got have somebody lig me else I got pain in my heart an' am ill. You aever have pain at you' heart—lig you all times falling down-down? Tha's mos' tarrible. Tha's lonesomeness. Me? I thing I go'n' die some time account that." No comments are needed ; every heart throbs

in sympathy, for all have at some time realized that "lonesome-ness." Mr. Stephen Bonsal, late of the American

Legation at Madrid, has written an article on "Holy Week in Syville." Mr. Poultney Big-elow contributes a paper entitled "Ten Years of Kaiser Wilhelm." Mr. Bigelow is a per-sonal friend of the monarch, and he reiterates his statement of ten years ago that the Emperor has "a Yankee head on his shoulders." The article is accompanied by a drawing made by Emperor Wilhelm of "The Ironclad of the Future." Herbert D. Ward has written an Future." Herbert D. Ward has written an illustrated article on the "Heroes of the Deer," mainly devoted to the Gloucester fishermen. It is sometimes thought that deeds of daring have gone by forever, "but if there is a more modest, unconscious or braver fellow than Jack the Fisherman, our eyes have yet to rest upon his face." We give the following excerpt as an illustration: A preference fisherman. Addison Davis, was

A veteran fisherman, Addison Davis, was riding on the top of a coach across the old Beverly Bridge. This was in the days prior to the iron road. As the lumbering coach approached the middle of the bridge, Addison's trained ear heard a gurgle below. He bent over and saw a boy's head disappearing in the water. Without waiting for the inspiration, he leaped from the top of the coach over the rail, and, before the vehicle could come to a stop, he had the drowning boy by the hair. When asked later how he dared to do it, his

reply was: "Oh, that's nothing. 1 had to do it; that's all."

To him, as to every other hand-liner or trawler, the instinct of rescue was as simple as that of hunger, and called for no comment. He had mentally and systematically schooled himself to action. This habit of mind made opportunity impossible to pass by. In this way nerve is ingrained in many a

nature, through self training, before the man realizes that it is there. Chance does not make a hero; it simply translates him to him-self and to the world. The Century Co., Union Square, New York.

down almost to the present moment. Only down almost to the present moment. Only four of our Presidents have had to conduct a war; and how President McKinley conducts one is here related with a most interesting wealth of detail. Mr. McKinley fell heir to a budget of momentous unfinished business, requiring a man of calm, cool courage to meet every crisis with a strict adherence to principles of right and justice, according to his conception of the needs of the hour. There are many avenues through which the American people can ac-quaint the President with their desires, and that he was beset and besieged by the public prior to the declaration of war is well known; but his steadiness under the incessant buffet-ing was admirable. "Perhaps nothing con-tributed more to keep those who sought the President calm than the fact that, so far as possible, he pursued his ordinary habits. Nothing could be simpler and more methodical than President McKinley's daily life in the White House has been since he came to Wash ington. By ten o'clock in the morning he is ready to receive visitors, and he works steadily nothing which the public sees of the President does more to awaken respect for him than the chivalrous tenderness with which he cares for his fragile, sweet-faced, invalid wife. Even if he is not going with Mrs. McKinley, the President often accompanies her himself to the car-L-I-F.E.—It moves in the atom and circles in spheres, it laughs in the river and sparkles in light, it flashes in crystals and roars in the storm, it waves in the grass and beckons from officer happens to be at the house at the time, the President frequently suggests that they finish their talk while he takes his drive." Stephen Bonsal, who was himself a participant in it, tells the story of "The First Fight on Cuban Soil" in our war with Spain. Cleve-land Moffett's account of "The Fastest Vessel Afloat"-the Turbinia, which easily makes forty miles an hour-is the narrative of a thrilling and unique experience, as well as the descrip-tion of a most remarkable invention. Perhaps the most striking contribution is Mr. Henry Norman's paper of impressions of America as he finds it on revisiting it in war times. As one of the editors of the London Chronicle. making tours of special observation into all parts of the world, an Englishman by birth, but by education in part an American, Mr Norman's views have an exceptional value His admiration of the United States is very hearty, and he believes that a future alliance between the United States and Great Britain is inevitable. In regard to improvements he says: "The observant visitor to America must be impressed first with the remarkable development of what may be called applied intelligence. Not only is there an extraordinary fertility of inven-tion, but also what is perhaps more striking still there is apparently an instant readiness on everybody's part to make use of the things invented. In Europe, when we have a certain 'fitment' in house or office that serves its purpose well, we are satisfied with it and go on with our work. If anybody comes along with something rather better, we look upon him as a nuisance. The thing we have is quite good enou th. In America it seems that a man will try an object one day and throw it away the next for something a trifle more convenient or expeditious. From visit to visit, for example, I have observed a constant improvement in the telephone. The instrument has grown smaller, neater, more graceful, simpler, and easier to use. As it stands on an American desk to day it might be a flower holder. In some of the best and most expensive parts of London to day you cannot have a telephone put in your house at all. When you do, it is the ugly box arrange It would be impossible. The heart-brains are the little gray ganglia, and they recognize the emotions of joy or pain or fright by sending quick throbs and thrills through the heart, which Dr. Ham-mond calls a secondary brain. It is well known that the ancients believed different organs of the body to be possessed of mental attributes, and this idea has been handed down to us in such expressions as a "brave heart," a "noble heart," a "splenetic nature," and the like. Cross-grained people are said to have their heart," a "splenetic nature," and the like. Cross-grained people are said to have their spleens out of order, and the ancients located street-car propelled by any mechanical means, are often marrels of comfort and light. In KR OF LIGHT. Remember you have a street-car propelled by any mechanical means, street-car propelled by any mechanical meanical meanical meanical means, street-car propel



and they are the dim, dirty vehicles of a quar-ter of a century ago. It is impossible to im-agine a better street transport than prevails, for instance, in Washington. Even the traveling post-office runs by electricity along the tracks. Another striking example is builders' hardware. Locks, hinges, sash-pulleys, window-fasteners, bath fittings, etc., are years abead of us. There is not a hotel in Europe -I do not believe there is a private house-in which these things are as graceful and service-able as they are at the hotel where I stayed in New York. On this visit I noticed a new fitting on the wall of the bathroom. It was an electric heater for curling irons! To you this perhaps seems a very ordinary kind of thing. I stood before it in amazement. These are trifling matters, if you will, but they are extremely significant, and the same considera-tions apply in every (direction. The S. S. McClure Co., 141-155 East 25th St., New York Otto

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> Far beyond the world material It was sent upon its way As a symbol of the glories In the realms of cloudless day.

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'All that appeared of her form or her face

Was a bare lurid ball in the vast wilds of space.' trees, it burns in the volcano's breast and smiles in every flower. It is the spirit of Earth, Air, Fire and Water, these four princi ples underlying all expressed or externalized form.

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INY LITTLE BRAINS .- Dr. William A. Hammond, the celebrated neurologist, says the ganglia which run like little threads of silk throughout the body are tiny little brains, largely made up of the same kind of gray matter that composes the thinking part of the brain. While the sensitive ganglia send their little tendrils into every portion of the body; there is an especially large amount of them about the heart, and, according to Dr. Hammond, the human heart actually thinks on account of it. When we are frightened, the heart almost stops beating.

How could it do it, unless it really thought? | ment of ten years ago.

rett of Boston, Mass.; lecture, singing and tests, J. Frank Baxter of Chelsea, Mass.

Sept 1, an hour open to remarks from friends from abroad who may be visiting our camp; address, A. E. Tisdale; lecture, H. D. Barrett; concert and illumination of the grounds. [Committee on Concert: Mrs. L. T. Waterman, Dexter; J. Frank Baxter; W. E. Luce, Newburgh Village; Fred Hall, Bangor; Mrs. L. M. McKenney, Levant; L. M. Hewes, Hermon; A. C. Smith, North Newburg.] 2. annual meeting of the Association at Bus-well's Hall for election of officers and other business; discourse, A. E. Tisdale; lecture, singing and tests, J. Frank Baxter; children's concert. [Committee: Lysander McLaughlin and Nellie Chase, both of Hermon Pond.] 3, address, H. D. Barrett; lecture and singing, A. E. Tisdale; talks by mediums. 4. fact meeting; address, music and tests, J. Frank Baxter; discourse, H. D. Barrett; farewill meeting.

Other speakers and mediums are expected. Our rostrum is free for remarks for the good of the Cause, and strangers in our midst are always welcome.

TRANSPORTATION.

Local trains stop at the grounds. Half-rate ickets will be sold on the M. C. and B. & A. Railroads from Monday, Aug. 22, to Sept. 4, inclusive, good to return Aug. 26 to Sept. 7, inclusive. Sunday excursions from Bangor, Dover and Foxcroft. These trains stop at the grounds. The "paper train" from Boston also accommodates those from the west desiring to be present Sundays. Sunday excur-sions from Greenville and way stations may be provided for later. Admission, day tickets, 10 cents; season tickets, 25 cents.

For programs or further information address the Secretary, H. B. Emery, Glenburn, Me., or, if more convenient, any of the following officers of the Association:

President, A. F. Burnham, Ellsworth, Me.; Vice-President, Fred Hall, Bangor, Me.; Di-rectors-L. T. Waterman, Dexter; J. M. Davis, Newburgh Village; H. H. Simpson, Etna; Mrs. Bell H. Smith, North Newburg; Mrs. Georgia Field, Dexter: Mrs. L. M. McKenney, Levant; Treasurer, L. A. Packard, North Newburg.

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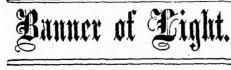
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BOSTON, SATURDAY, JULY 30, 1898. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained. the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

Our patrons will please take notice that during the months of June, July and August. the BANNER OF LIGHT Bookstore will close at 5 o'clock each week-day except Saturday, when It will close at 2 o'clock.

men through the liles that it is only a manifeatation of good. Is it a "good" to rob a human being of his good name? Is it a "good' to ruin, him in the eyes of the world through slander, malice and hatred? We believe there is a marked division between right and wrong, and that it is possible to so live as to make that distinction known, not only to ourselves but to all the world. Goodness is Infinite, hence to make Good and Evil interchangeable is to say that Evil is also Infinite. Two infinite infinites cannot exist in an orderly universe, especially when one is diametrically opposed to the other. It therefore follows that there can be but one force of an infinite

nature; if that force be evil, then the law, order and beauty of the existing universe becomes simply a matter of caprice, or of chance. This is a self-evident contradiction, and leads to the inevitable conclusion that Goodness is the one Power in control of all things.

If Goodness is supreme, how can there be any Evil in the world? If Evil is a manifestation of goodness, what necessity is there for the reformer to cry continually "be good," 'do good"? If Goodness is only perceived through relationships, how is it determined that there is any such thing as Supreme Goodness? These questions are skillfully avoided by the theologians, who fall back upon the stereotyped expression "God's ways are inscrutable, and his methods past finding out." This, however, does not solve the problem, neither does it reassure the inquiring mind. Man naturally wishes to find the line of demarkation between right and wrong, and seeks to so square his life by the rule of virtue as to

receive the greatest possible amount of happiness from his rightly directed efforts. The problem of evil is too knotty to be solved even by unlimited faith on the part of mankind. If Evil be the result of man's ignorance, then education will set him right. If it be the perversion of that which is good, the cause is yet remediable by man through his will, for he can will himself to make good use of that which is in his possession. From this it would seem that man is the unit of the problem and holds the key of its solution in his own hands. It therefore follows that man can so adjust his relationships to his fellowmen as to express them in words or actions through his will. He can turn a thought of goodness into a channel to work his neighbor an injury; he can rule out every factor of good for the sake of making others unhappy; he can will against everything of ill, and express only good. This leads to the conclusion that man's free will, his free agency. is directly responsible for his moral, spiritual and intellectual status.

He can determine the effects of his thoughts and of his acts through his perception of them. It becomes the duty, therefore, of every man to know himself absolutely, and then he can relate himself in such a way to mankind as to rule out the possibility of evil effects, by premising only good causes. When this is done he will be able to judge the opinions of others at their real worth, and relate himself to them in such a manner as to perceive truth as an absolute essence, no matter what its source may be. He will then learn that Evil is relative and finite, and hurtful to all who yield to it without reflecting upon the outcome of its influence. Man's will is the arbiter of all questions with regard to right and wrong, hence he can determine for himself absolutely whether he will follow the one or the other. He is responsible for his every thought and

Paychic Research.

Prof. Richard Hodgson's psychic investigations have been very frankly discussed by his fellow-solentists, but few of whom have adopted his conclusions. Professor Hodgson began his work some years ago, firmly believing that there was nothing whatever in Spiritualism. After several hundred experiments with mediums, ohielly Mrs. Piper, he has demonstrated the fact that an intelligent human entity has survived the change called death. This frank admission on his part means much to thoughtful Spiritualists, as well as to the scientists of the world. He exhausted every possible hypothesis before he accepted that of the spiritual, and he frankly admits that he only accepted that one under the compelling must of truth.

Prof. Hodgson has recently published a voluminous report of his investigations, all of which are most valuable to those who are in search of truth. He took every possible precaution to guard against deception, and the vast majority of his séances were absolutely fraud-proof. He even went so far as to have the medium watched by detectives in order that there could be no possibility of collusion between herself and outside parties. He made careful and voluminous notes of the results of each seance he attended, and now that these notes are published in book form, the thoughtful public has an opportunity to study these evidences of psychic force for themselves. Prof. Hodgson has laid a foundation upon which the Spiritualists should now erect the temple of truth.

For fifty years the Spiritualists have been making desultory experiments in this same direction, but very few of them have attempted to do what Prof. Hodgson, an outsider, and an unbeliever at first, has now accomplished. Many, yes, the vast majority, of the Spiritualists, did not deem it necessary to classify the phenomena they were studying, nor did they feel to reduce the same to orderly form, much less to engage in the painstaking labor of noting the complete results of each séance. In other words, the necessity for a scientific basis for Spiritualism was not recognized save by a limited number of Spiritualists, who failed to secure a hearing because of the impatience of those who wished to be amused rather than to be instructed. They also had to encounter the opposition of not a few Spiritualists, who held that Spiritualism was not a science, but rather a revelation of a particular character unto a favored few. who were to voice it to the world at large.

The Psychical Research Society has given the Spiritualists a striking object-lesson. It has shown what persistent effort, along systematic lines, will do to demonstrate psychic truths. It puts to shame the chaotic, unscientific and often ludicrous methods that have so long prevailed in many séances. It has placed before the world absolute facts, based upon evidence, that it is impossible to controvert. To have this orderly work done by those who are not Spiritualists, proves one of two things to be true-the lukewarmness of the Spiritualists to the demonstrations of truth, or their failure to recognize the fact of Spiritualism having anything of value in it. either to themselves or to the world. We know that splendid work has been done in many directions during the last fifty years, hence we are not condemning the pioneers in the spiritual vineyard, neither do we impugn their motives in the least. But it is evident that their failure to objectify their demonstrations, their neglect to reduce their work to the basis of

Millions of Spiritualists.

The question is often asked as to the number the matter is viewed from a common-sense standpoint, the absurdity of this claim is at seventy thousand, and only one hundred and meetings average five hundred persons in attendance? Never! Even so, there would only be three hundred and fifty thousand people in that estimate, only one-fourth of whom could honestly be counted as active, avowed and loyal Spiritualists. Supposing there are one hundred and fifty thousand Spiritualists enrolled upon the books of all societies, how many are there not so enrolled? It is a most liberal estimate to say there are five persons who are Spiritualists on the quiet to every one who avows his Spiritualism openly. Let us make the estimate ten to one, and we will only have one million five hundred thousand people who are interested in Spiritualism.

Again, let us consider the number actually enrolled of which we have knowledge. For two years past an attempt has been made to ascertain the names and addresses of all Spiritualists in this country. The exact figures are not at hand, but we dare assert that sixty thousand names is far beyond the true enrollment. In view of all these facts, it behooves our Spiritualists to be more modest in their claims, and place their figures at least within the reach of reason. By so doing they will cease to make themselves objects of ridicule. If Spiritualists consider that every church member is a believer in Spiritualism, there would then be only twenty millions of Spiritualists in America. But that estimate would be much too high, for it is well known that thousands of church members do not believe in immortality at all, let alone spirit-return, for they are Deists. Seven tenths of all church members sneer at the very name of Spiritualism, and consider those who believe in it to be either idiotic or insane. It therefore follows that the Christians should not be counted as Spiritualists, hence it will be seen that the statement that there are "five (or twenty-five) millions of Spiritualists in the United States," rests only upon the untamed, riotous imagination of those who utter it.

Modesty is a virtue, and Spiritualists, of alpeople in the world, should be endowed with it to a large degree. If there were ten millions of Spiritualists in this country, they would stand in a very sorry light before their fellowmen. Would ten millions of people be unable to raise ten thousand dollars for a mediums' home? Would they be unable to raise fifteen hundred dollars to test a case in court involv ing their sacred rights as citizens? Would they be unable to support their movement as a whole to the extent of only twenty five cents each per year? Does not the failure to do all, or even one of these things, prove that there

Organization.

Some one has said, " Organization is in the of people in the United States who are Spirit- air." We venture to assert that it is high time ualists. The usual reply to this question on it was made a part of the work of every Spirthe part of not a few Spiritualists is amusing. Itualist, who should feel it to be his bounden The figures range all the way from five to duty to do something for his fellow men. In twenty-five millions, and people are expected any event, let us remember the old truism, to believe these numbers to be exact. When |"In union there is strength," and not seek to organize societies with one's self as the only member. There is now an indication that sevonce apparent. In the first place, there are, eral individual Spiritualists wish to be considin round numbers, only seven hundred Spirit- | ered National Associations, with sole powers ualist meetings in the United States. The and privileges to do everything for the Cause membership does not average over fifty, which of Spiritualism. Just recognition should be will only give thirty five thousand registered given to all true workers in every movement, Spiritualists in this country. Supposing the not excepting Spiritualism. The trouble seems membership is one hundred, we then have only to be that certain ones feel that they are not estimated at their real value, hence feel in forty thousand if it were double that number. duty bound to head a movement of their own. Again, will each of these seven hundred | Let us have organization, by all means; but let us see to it that it is based upon the motto, Equal rights for all and special privileges to none." It will then be a success.

Prof. William M. Lockwood,

We are indebted to this able advocate of our Cause for a copy of his latest work, entitled, 'Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Reembodiment." It is a work that will bear careful study, and he who does not wish to think should avoid reading this book. Orders are received at this office at twenty-five cents per copy. A review of this meaty work will appear later.

System.

Poor Richard says: "Drive your business, let not your business drive you." Yet in this progressive nineteenth century the majority are mercilessly pursued by "business."

Stop and take an inventory of yourself and your affairs, and see if a little systematizing will not show you the way to do the pushing instead of being pushed. Insist upon the daily hour for self-communion, for reaching out into the vast silence for strength and wisdom. The daily task will be much easier, and you will constantly add interest to capital.

ET A correspondent writes, in a private letter, words of hearty commendation of Miss Abby A. Judson's weekly letters in the columns of THE BANNER. We are pleased to note that Miss Judson's letters meet the general approval of the majority of American Spiritualists, and hope that this generous advocate of our Cause will be remembered in a practical way through liberal orders for her excellent works. Miss Judson is a credit to the Cause of Spiritualism, and her instructions are leading many inquirers into the light.

We referred in our last issue to the coming convention of the Young People's Spiritualist Union at Lily Dale, N. Y., August 9, 10, 11. We trust our young friends will be present en masse on that occasion to carry on the good work. This National Union is the outgrowth of a society that was formed two or three years ago at Lily Dale, the importance of which was soon recognized by many of our progressive young people throughout the country. We wish them every success.

By In electing officers for local societies, it would be well to choose each in accordance with his fitness for the position. The presiis no such number of true Spiritualists? We dent should be a good presiding officer; the believe there may be one hundred fifty thou- treasurer a thorough business man or woman; sand true-blue Spiritualists in the United the secretary one who understands the rudiments of the English language, and the trustees earnest, practical workers. Such a corp gators of Spiritualism. Even these modest of men and women, working together in harmony, will not fail of success.

The Standard of Right.

"Be Good" and "Do Good" has been the burden of the cry of every reformer who has endeavored to aid his fellow men since the beginning of human history. Zoroaster, Confucius, Krishna, Buddha, Jesus, Mohammed and hundreds of others, as teachers and reformers, have caught up the cry and sought to turn the thoughts of men in the way of truth and goodness. The iteration and reiteration of the need of being pure in heart and true in purpose served to raise the standard of morality a little higher for those who followed the instructions given them by their devoted leaders. No effort to benefit the race has been wholly lost, even if it failed to accomplish in full the object of those who put it forth.

Despite all of the helps the human family has had, no standard of right has yet been found for the entire race, by which it can be ships, more men, more guns, better skill and guided into higher and nobler expressions of better discipline, to which must be added a America can place our science, philosophy living. The advancement of the race in edu. | dash of original Yankee courage that is always cation has set before the world ideals of a applauded when success crowns any effort, and higher order from age to age, the realization condemned in case of failure. of which has been found to be only a forward step in the upward march of humanity, and able to conclude that the American victories not the means of redemption of any soul from the thraldom of evil. The ideals of spiritual. the valor of the soldiers and sailors rather than ity and virtue in one age, become the most to any intervention of a God or dozen Gods. hideous dogmas to the generation that next It is rather an insult to the intelligence of modappears upon the stage of action, hence the ern times to declare that the Infinite Spirit of command to be good and do good is considered | Life and Love has any interest in bloodshed, or merely relative to the individual or body of has a preference for one people over another. individuals to whom it is given.

such thing as absolute knowledge, contradict- of the Universe has set aside every law of love out fear or regret. The immediate cause of ing themselves in the very statement itself. to lead the American forces against the armies If they deem absolute knowledge an impossi- of Spain. bility, they yet express an absolute fact in | We believe in the flag of our country, and making the declaration, viz., "there is no absolute knowledge," which is in reality absolute | just. But we are opposed to giving the credit knowledge itself! In view of this fact, it is of the great victories that have crowned Amernot strange that men have sought relation. ships only, and have not attempted to find the absolute postulates of fact. In so doing, they surrounded their thought, as well as their and clear Yankee grit. We are pleased to was much beloved by all of his employes. He lives, with an air of mystery by means of record the fact that very few Spiritualists felt was their friend and benefactor, and was noted which they obtained an influence over the called upon to return thanks for the successminds of those less gifted mentally than them- ful shedding of human blood, upon the occaselves.

By declaring that God was absolutely incomprehensible, theologians laid down a postulate tles, it is high time it was supplanted by a a greater object for which to labor. Mr. Butthat compelled men to seek mediators who higher and better religion-the religion of hu- ler was a man of public spirit, and took a deep knew how to approach the Incomprehensible | manity. better than they did themselves. It naturally followed that these mediators made faith in and support of themselves the sine qua non to favor with the God concerning whom they were speculating. The speculations concerning human relationships to and knowledge of God served to confuse the mind as to the right way | LIGHT to give interesting reports of the work | sustain them, they know the way he has gone, to approach him, as well as to conceal the at the various camps, hence those who are un. and mourn not as do those without hope, but truth as to what was meant by right living and able to leave home during the summer can right doing. It ultimated in the remarkable enjoy the camps by proxy, if they will sub. him again in the higher life. statement that Good and Evil were inter- scribe for the BANNER OF LIGHT. Now is the changeable terms, and that which seemed to be | time to place your names upon THE BANNER'S wrong was merely perverted good!

to us than the deliberate injury of our fellow- I thing.

act, and will be rewarded accordingly, Spiritualism is not a true teacher.

The President's Proclamation.

The recent proclamation of President McKinley, requesting the people of the United States to assemble in their respective places of wor-American arms with such signal victories in out regard to sect or party, the question comes home to every sentient being, is the Infinite Spirit of the universe capable of taking delight in the slaughter of human beings?

We do not doubt President McKinley's sincerity in religious matters, but is his position logical? Was it a God or something else that made victory possible? The American ships were stronger than those of Spain and much better equipped. The American sailors were better weapons. Through practice the Americans had made themselves better marksmen, hence had every advantage. They had more

In view of these facts, it is far more reasonwere due to the causes above stated, and to We cannot believe that any man possessed of Philosophers have declared that there is no sound reasoning powers believes that the God

feel that the present contest for freedom is ican arms thus far to any outside power, either human or "divine," when it can be traced

The Camp-Meetings.

The Spiritualist camp-meetings are now in session, and are giving the people in attendance an excellent diet of mental and spiritual food. It is the purpose of the BANNER OF

scientific fact, has resulted in the chaotic conditions of to-day.

Prof. Hodgson, Prof. William James and their associates have done a great work for their fellowmen. They now say to the Spiritualists: "We know that there is some truth in Spiritualism; if you will help us, it can ship to return thanks to God for crowning be given to the world. Therefore it will be wise for us to unite in the work of demonstrating the present war with Spain, has aroused no the facts of psychic science to mankind." little comment throughout the nation. With- It seems to us as if it were the duty of the Spiritualists to cooperate in this work. The haphazard methods of investigation of past years should be supplanted by clear-cut, scientific evidence of spirit-return. When a scientific basis is fixed upon, fraud and counterfeiting will be impossible, because of the guards erected against them. The American branch of the Psychical Research Society has been doing the work that we as Spiritualists should do for ourselves and the world. Its better drilled, and the soldiers armed with members have had the courage of their convictions, while the results of their work clearly indicate that there is a widespread interest in psychic problems. By coöperating with these truth-seeking scientists, the Spiritualists of and religion in their true light before the world, by demonstrating the fact that credulity, extravagant assumptions and bigoted assertions no longer control the minds of those who are striving to reveal the truths of Spiritualism to their fellowmen.

William S. Butler.

The many friends of this well-known business man were painfully surprised to learn of his sudden transition to the higher life on Saturday morning, July 23. He was ill but a few hours, and obeyed the sudden summons withhis transition was hemorrhages of the stomach. Mr. Butler was well known among the Spiritualists of Boston as a man of large charities and generous impulses. His wife is the gifted clairvoyant physician, Mrs. M. J. Butler, who has been identified with Spiritualistic work in this city for many years. Mr. Butler was the senior member of the well-known firm, Wm. S. Butdirectly to Yankee ingenuity, Yankee skill ler & Co., Tremont and Bosworth streets, and for his uniform kindness and generosity to them. His interest in them caused them to sion in question. If Christianity yet teaches | redouble their efforts to further the interests that the Ruler of the Universe is a God of bat- of his firm, and made them feel as if they had interest in every project for the benefit of his fellowmen. He will be much missed in business circles, and sincerely mourned by a large number of loyal friends. We extend our sympathy to his wife and family, upon whom this unexpected blow will fall heavily. Having the comforting assurances of Spiritualism to with the calm conviction that they will meet

subscription list. Send in your own name, practical paper written by Mr. W. T. Stead wishing to engage them should make applica-"Be good and do good" has a larger meaning and then induce your neighbor to do the same and read at the recent Rochester Jubilee. tions at once. Address all letters to the Editor Secure an extra copy and send to some friend. | of the BANNER OF LIGHT.

States, with one million five hundred thousand others who are interested in or investifigures look very dubious when the generosity of those comprising these estimates is considered, but we prefer to be just and liberal in our deductions, hence place the above facts before our readers for calm consideration.

The National Lyceum Association.

This important body will hold its annual convention in Washington, in connection with the sixth annual conclave of the National Spiritualists' Association. This by no means indicates that the National Lyceum Association is only a branch of the larger body, with no principles of its own. It does indicate that it is an auxiliary of the National Association, that it is being fostered and will be assisted in every possible way by it. The National Lyceum Association will work with the N. S. A., but as it will be incorporated as an independent body, it will by no means be absolutely controlled by the latter. There can be cooperation without absorption. The two bodies are serving Spiritualism, not individual ambitions for place and power, hence will work as the national representatives of Spiritualism. The future of Spiritualism depends upon the young people who are reared under its influence, therefore the Lyceum as a national move ment deserves the hearty support of every true Spiritualist.

The Jubilee Deficit.

As Mr. Walker has made a frank statement of the facts with regard to the receipts and expenditures of the Jubilee, it is to be hoped that the Spiritualists of America will not overlook one item in particular. He says nothing about his own compensation for time and labor, but simply asks that all other claims be promptly paid. With only a moderate salary to himself, the actual amount due would have been five thousand dollars in round numbers. But it now stands less than twenty-eight hundred dollars, hence can be easily met by the Spiritualists of America if each one will but give a little. Are there not three hundred persons or societies willing to give ten dollars each to meet the present indebtedness? Who will join the BANNER OF LIGHT in a pledge of this kind? Will two hundred ninety-and-nine others do the same thing? When three hundred pledges are recorded, the fact can be made known, and the entire amount placed to the credit of the Jubilee. Who will be the first to respond?

By Our letters from Foreign Lands, that were to be continued in this issue, are from necessity crowded out. Their subject-matter is so valuable, however, that a little delay will do no harm. Our next instalment includes letters from France, Italy and Russia, from some of the ablest thinkers in our ranks.

We trust that our readers will not forget that Mr. E. W. and Mrs. M. H. Wallis of Manchester, England, are to be in the United In our next issue will appear the very States for the next six months. Societies

ET The articles by Rev. T. E. Allen will soon be concluded. They will be issued in a special form, and placed on sale at five cents per copy. We request Mr. Allen's critics to refrain from sharpening their pencils until they have read his entire series. Then our columns will be open to them, and they will be welcome to discuss principles and compare views in an impersonal manner.

So Our readers will find the card of S. L. Beal in another column. Mr. Beal is the efficient President of Cape Cod Camp-Meeting, which position he has held for several years. He is an ex-Universalist minister, whose cultured mind has brought him inspiration of a high order as a Spiritualist speaker. He ought not to be without employment for a single month.

ET Have you forgotten the Jubilee fund? If so, let this notice so refresh your mind that you will be inspired to send a generous dona. tion to Mr. Walker at once. Remember that his address is Hamburg, N. Y. Donations are also received at this office.

Do not fail to read the article by Miss E. Katherine Bates on the second page of this issue. It was her contribution to the Rochester Jubilee, and is one of the most valuable papers that were prepared for that great meeting. Read the article with care, then buy extra copies of the paper and mail them to your friends.

BO We are pleased to report that Mr. F. Forest Harding continues to improve in health. His condition is still critical, but his physicians feel assured that he will ultimately be completely restored to his usual strength. The loss of his left eye will be keenly felt by himself and family, all of whom have the heartfelt sympathy of their many friends.

Freeville, N. Y., Camp.

The Third Annual encampment of the New York Central Spiritualist Association began July 30, on their new grounds near the Junction, Freeville, and will close Sunday, Aug. 14. Mrs. Cora L. V. Richmond, of Chicago; Mrs. C. M. N. Lincoln, of Buffalo; Mrs. Theresa Allen, of Missouri; Lyman C. Howe of Fredonia; E. Bowtell, of Binghamton; E. W. Lincoln, of Michigan; Mrs. Augusta Armstrong and other noted speakers will address the meet-ings under the Association's Mammoth Tent, seating two thousand people. Prof. H. N. Grant and wife, of Buffalo, will have charge of the musical exercises during the camp. B. L. ROBINSON, Pres.

Michigan State Convention.

The Fifth Annual Convention of the Michigan State Spiritual Association will be held in Lansing, August 16, 1898, at 10.30 A.M. A large attendance of delegates is desired from the various local societies. The meeting will be held at Spiritual Temple (Old City Hall), Michigan Avenue, E. Committees will be in attendance to receive delegates at all trains and entertainments. MAY F. AYRES, Secy.

JULY 80, 1898.

Reception to Mrs. M. E. Cadwallader.

The Junior Spiritualiats' Olub of Great Britain tendered a Reception to Mrs. M. E. Cadwallader, on the evening of the 12th inst., at. their rooms, 20 Osnaburgh street, London, N. W., in part to pay our distinguished American visitor honor, and in part to receive from her the official greetings of the newly-formed National Young People's Spiritual Union of the United States, of which body Mrs. Cadwallader was the duly elected representative. The occasion was also that of the regular Quarterly Social of the club members.

The handsome rooms were beautifully decorated with a large array of rare flowers and ferns, while, in compliment to the guest of the evening, the Stars and Stripes gaily adorned the assembly.

The members and their invited guests mustered in great force, the rooms being comfort-ably filled by the company in attendance. While the occasion was necessarily somewhat formal, yet that side of the meeting did not at all interfere with the social aspect of the gathering, which made the evening so thoroughly enjoyable. The President, Mr. J. J. Morse, made a few introductory remarks, welcoming the guest to the club, and bespeaking for her the cordial good wishes of all present, which were most heartily accorded. He then called upon the Honorable Secretary pro tem., Miss Florence Morse, to read the official greeting sent to the Club by the Young People's Spirit-ual Union, which was received with great ap-plause, as was the case with the abstract of the proceedings satting forth how the Union the proceedings setting forth how the Union was formed, and the objects it had in view, after which a special resolution, recently passed by the Executive of the Junior Spirit ualists' Club, was read, whereby the office of an Honorary Vice President in the organization was conferred upon the visitor, the docu-ment being warmly and generously endorsed by all present. As this latter matter had not been mentioned to the lady, she was quite

taken by surprise. Mrs. Cadwallader, on rising to address the club, was very evidently much affected by the tokens of kindness extended to her by her now fellow members, and for a few moments her emotions almost overcame her. Recover-ing herself, she made a very pleasing and ac oeptable acknowledgment, winning all hearts by its point, felicity and appropriateness. Her earnest words for the work for the Juniors, and for Spiritualism in general, were heartily applauded, and she resumed her seat amid quite an ovation. An unknown friend sent her, as "a token of recognition for her unselfish work for Spiritualism," a most beautiful bouquet of splendid tiger lilies.

Mrs. A. V. Bliss, the vice president of the club, also addressed the members, extending a most cordial and sympathetic greeting to the guest of the evening. Dr. Peebles, who was also present as a guest

A short musical program was contributed by A shot time of a solution of the solution of t works. Refreshments in great variety were

bountifully supplied in the dining-room. It may be proper to state that the Club has become a pronounced success, though only a satisfactory balance in hand, and being clear from debts. Among the company the follow-ing were noticed, with others: Mr. and Mrs. J. Parker, Mr. and Mrs. J. J. Vango, Miss Cox, Miss Todd, Mr. D. S. Smith, Miss Smith, Miss F. E. Samuel, Miss M. A. Townsend, Miss Mc-Creadie, Mrs. Dorne, Miss Levander, Mrs. and Miss Hett, Mrs. and Miss Graddon, Dr. J. M. Peebles, Mrs. A. V. and Miss Bliss, Mrs. M. Peebles, Mrs. A. V. and Miss Bliss, Mrs. Masterman, Miss Marshall, Miss Cowan, Miss Porter, Miss Minnie Bush, Miss Dixon, Mr. and Mrs. C. H. Wilsher, Mr. R. D. Bell, Mr. Arthur Lovell, Mr. Blackman, Mrs. Churchman, Mrs. M. E. Cadwallader, Mr. Mrs. and Miss Morse. A let-ter of regret that a prior engagement prevented

Legislature this spring; also of the work of the National Spiritualists' Association, and of the excursion to Washington, D. C., next Oc-tober. He urged all to give of their mite, and a collection was taken. Mrs. Kate R. Stiles spoke elequently, and, although not a member of any organization, wished the friends to un-derstand she was in sympathy with all the work accomplished by organizations. She closed her remarks with a beautiful original poem. The total money received from the poem. The total money received from the meeting was \$37.06, and we are very much pleased with the results. The following reso-lutions were adopted:

BANNER

The officers of the Massachusetts State Associa-tion, recognizing the kindness of the Onset Bay Camp-Meeting Association, do hereby resolve that a vote of thanks be extended to said Association for its many courtesies. It also resolves to extend to the different speakers and mediums, who have so freely given of their ser-vices during this meeting, a vote of thanks.

vices during this meeting, a vote of thanks. And it also resolves to extend its sincere thanks to Mr. A. J. Maxham for the music so beautifully ren-

dered upon this occasion. Committee on Resolutions, J. B. HATCH, JR. }

F. A. WIGGIN. CARRIE L. HATCH, Sec'y M. S. S. A.

Lake Chautauqua, via the Fitchburg and Erie Railroads, is a popular combination. Rate for the round trip from Boston. only \$14.20.

Ocean Grove Camp.

HARWICHPORT, MASS., July 18.-It has ocourred to us that, perchance, you and others might be pleased to receive occasionally a word from our little camp on the shore of Vineyard Sound. True, it is called Ocean

say Vineyard Sound Grove. But what's in a name? Sometimes there is much, but we will not stop to illustrate. Yesterday, July 17, was held our first meeting, and a charming day was presented us. The grove was neat and was presented us. The grove was neat and clean, and the gentle, cooling breezes from the sound made it a comfortable and desirable spot indeed. Am sorry the railroad is not nearer us; if it were, we would have more people in camp. As it is, we have a goodly number. Some time we may have the elec trics; already there is talk in that direction. We have good meetings throughout the day

We had good meetings throughout the day.

The writer, as presiding officer, made a few remarks appropriate to the occasion, touching on the fleetness of time, upon the changes that have occurred among the camps during the year; referred to the missing forms of some who have passed to the higher life; noted our opportunities for doing and for receiving good during the camping season. Then he present-ed to the audience Dr. C. H. Harding, who delivered a pleasing discourse on "Friendship, Unity and Strength." He was pleased to see the unbeliever as well as the believer. "As Spiritualists," he said, "we have been severely criticized; at the same time Spiritualism has come to stay, and it opens to the children of earth a great field. Our development from the of the clab, made a short speech, emphasizing the good work Mrs. Cadwallader had done in her own country, paying a high tribute to her devotion and unselfishness to our Cause, his remarks being warmly received. A chort municipal program was acentributed by veloped the church to that extent that she is

In the afternoon the Doctor again addressed the audience, taking for his subject "The Disciples." The Disciples, he claimed, were every-where bearing glad tidings to the children of little more than six months old. Its list of members has continually increased, and con-tains names not only of members in Great Britain, but in the States, and the Colonies as well. Financially it is in good shape, having a catificatory belower in great bard of the second satisfactory balance in hand, and being clear senting thoughts to the people similar to or

quartet; so you see we are getting nearer and nearer together, for which let us be duly and truly grateful. Wednesday, July 20, in the afternoon, was held a conference. Thursday, the 21st, in the forenoon, was held another conference. In the afternoon we were favored with another lecture by Dr. Harding: "We are all students in the great class of humanity. There is a divine law at work in each of us; the law of force holds us united. Some can sense in flowers the one who cultivated them, and some the one who planted them. Material things are given us for our education, to lift us to higher conditions.' Friday, the 22d, the speaker was S. L. Beal, of Brockton. His subject was, "Open Ways." He was followed by William W. Reed, who, glad to meet and hear him. Hope he will be with us often. Saturday, the 23d, we were fortunate in hav-ing for our lecturer Harrison D. Barrett. His subject was, "Cranks and Unity of Action." The following are some of the special points emphasized: "Leaders in all good move-ments have been called cranks. Jesus was called a crank; so, also, was Buddha. Scientific men have also had the same appellation applied to them. Even Galvani was called the 'frog's dancing-master.' Summer, Phillips, Garrison and Pillsbury were called cranks, and Phillips, Garrison and Pillsbury were Spiritualists. John Brown was also called a crank. In the religious world John Murray and William E. Channing were denominated cranks, and the Fox girls, fifty years ago, were placed in the same category. Each religion has something in it for the good of humanity. There is much to be done. We need to do something in our home life. There are too many divisions in our spiritual societies." Gossip, slander, anti vaccination, capital pun ishment were all vigorously denounced, and remedies suggested. The lecture was much enjoyed by all present. S. L. BEALS, Pres.

Morements of Platform Lecturers. (Notices under this heading, b) forure insertion the man-week, must reach this office by Monday's mail.)

OF

LIGHT.

Frank T. Ripley has just recovered from an attack of typhoidifever, and can be addressed for platform speaking and tests at Oxford, Ohio,

B. L. Beal, 611 Main street, Brockton, Mass., would be pleased to correspond with local societies with regard to lecture engagements for the coming season. Terms reasonable,

Mrs. J. W. Kenyon is holding circles every evening at Onset, Mass. She will lecture and give tests in Providence, R. I., Sept. 4 and 11; Fitchburg, Oct. 23 and 30. Societies desirous of her services, address has at Onset Mess. her at Onset, Mass.

Prof. J. W. Kenyon lectured at Onset July 6, 8 and 10, and will speak every evening during the camp season at home circle; for Providence society Sept. 4 and 11; for Fitchburg society Oct. 2, 9 and 16. Socie-ties wishing his services, address him Onset, Mass. Mrs. Ida P. A. Whitlock has just returned from Washington, D. C., and Baltimore, Md. She will be at Sunapee, N. H., from Aug. 14 to 21; and Etua, Me., from Aug. 26 to 31. Societies desiring her services during the season of '98-'99 may address her, care BANNER OF LIGHT, Boston, Mass., or 27 Atlantic Avenue, Providence, R. I.

John Prescott Guild, well known as a writer for the liberal papers and a speaker on the liberal platform is ready to receive calls to the Spiritualist restrum, to which he has not been an entire stranger. Mr. Guild does his own thinking, and says what he thinks in his own way. Write to him at 116 Middlesex street, Lowell, Mass.

Mrs. Steelman Mitchell and husband have disposed of their home in Kentucky, and have located at North Evanston, Ill., 2328 Harizell Avenue. Mrs. Mitchell will not attend any camp this season, being engaged in the far north for August. For engage-ments she may be addressed as above. Mrs. Mitchell would state to the public that she can give no more readings by mail until further notice.

Grove-perhaps because it is easier than to days at North Edgecomb, Me., where he gave several addresses to select audiences at the summer home of Mrs. Amory of Boston. On Sunday evening, July 17, he gave an address on "Symmetrical Character" ne gave an aduress on "Symmetrical Character" during the regular evening service in the Congrega-tional Church, Wiscasset. At the semi-private meet-ings numerous questions on Spiritualism were an-swered, and great interest in these and the improvised poems was displayed.

TP Rate Boston to Chautauqua and return via the Fitchburg, \$14.20.

Spiritualist Camp-Meetings for 1898.

The reader will find subjoined a partial list of the locali-ties and time of sessions where these Convocations are to be held. As THE BANNER is always ready and willing to give all the Spiritualist Camp-heeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Man-agers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Plat-form Speakers will not fail to call attention to it as occa-sion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publish-ers for the ardious work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.-Opens July 15; closes Aug. 28. Onset Bay, Mass .- July 3 to Sept. 4.

Lake Pleasant, Mass.-July \$1 to Aug. 28. Madison, Me .- Sept. 2 to Sept. 11.

Maple Dell Park, Mantua Station, O.-July 17 to Aug. 22.

Cape Cod Camp-Meeting, Ocean Grove, Harwich Port.—July 17 to July 31. Mesick, Mich.—July 31 to Aug. 14.

New Era, Oregon.-July 2 to 25.

Forest Park, Ottawa, Kan.-July 27 t Aug. 2, in Liberal, Mo.-Aug. 20 to Sept. 4.

Lake Cora, Mich.-June 26-annual meeting. Ashley, O.-Aug. 21 to Sept. 11. Chesterfield, Ind .-- July 24 to Aug. 21. Bankson Lake, Mich.-July 22 to Aug. 14. Haslett Park, Mich.-July 28 to Aug. 29.

Clinton, In.-July 31 to Aug. 28. Helphos, Kau.-Aug, 12 Aug, 29.

Camp Progress, Mowerland Park, Upper Swampscott.-Will hold meetings every Sunday from June 5 until Sunday, Sept. 25.

Queen City Park, Burlington, Vt.-July 24 to Aug. 28.

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Cure of Chronic Diseases

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Proof of their Wonderful Ability to Quickly Cure Chronic Disease

TESTIMONIALS.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dest Dectors-I do not think our child needs any more treatment as she is well. I thank you very much for what you have done for her as I consider you have done wonder-fully in her case. I will recommend you to any of my friedds who are ill. Yours truly, MRS J. H. GAY, July 13, 1893. Maynard, Mass,

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors-My health has improved wonderfully un-der your treatment. My friends are surprised at the re-sult. Wishing you success, I am. Your greatly benefited patient, MILLER H HARSHA, July 15, 1898. East Liverpool, Ohio.

July 15, 1898. East hereigned, same DRS, PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-My wife is getting along finely and will not need any more treatment. Thanking you for the help re-received, I am, Yours etc., M. N. DAVISON, July 16, 1898. Merrillan, Wis.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors - I am so much better that I will not need any more medicine. Your psychic treatments have helped me very much. Thanking you for your kind treatment and wishing you much happiness and prosperity, I am, Ever your friend, CAURIE SHUMWAY, July 12, 1899. Manhattan, Kan.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors-I want to thank you for what you have done for me. I am well now, and will not need more med-icine. Yours truly, CLARA STEFFEN, Seriven, Minn. July 19, 1898. July 12, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors-I an well. I have no ache, no pada, no bad feeling or symptom of disease, and I will need no more treatment. Hoping that God will spare you long for the relief of suffering humanity. I am your grateful patient, July 13, 1895. J. B. WALKER, Caddo, I. T.

ter of regret that a prior engagement prevented Mr. E. Dawson Rogers, President of the Lon-don Spiritualist Alliance, and a Vice-President of the Club, from being present, was read.

The event was one of the most enjoyable functions of the Club, and afforded unbounded satisfaction to all who participated therein. FLORENCE MORSE, Hon. Sec'y protem.

Through sleeping cars to Chautauqua via the Fitchburg Railroad without change.

Massachusetts State Spiritualist Association Day.

ONSET, Saturday, July 23.-A beautiful day and a good audience greeted the Massachusetts and a good audience greeted the Massachusetts while in an unconscious state, spoke to the state Association officers when their Presi-satisfaction and edification of those present. dent, Geo. A. Fuller, called the meeting to Mr. Reed was visiting the camp, and we were order. The exercises opened with a soulful invocation by Mrs. Juliette Yeaw, after which Mr. Maxham favored the audience with a fine vocal selection. Pres. Geo. A. Fuller then welcomed the friends in behalf of the State Association, and invited all to cooperate with the Association for the good of all Spiritualists. Mr. F. A. Wiggin spoke at length of organization and the needs of Spiritualism; he referred to the "tramp" speakers and the need of organization to settle the speakers. "The Massachusetts State Association has done much in giving what it has gathered," he will be the finanda it needs your support said, "but, friends, it needs your support; there are so many things that need to be done that have been left undone because of the lack of support. The speakers, mediums and officers give their time and their energy, and they ask of you sympathy and support." Mr. Maxham sang a beautiful selection "Two Kinds of People," which closed the session of the morning.

In the afternoon a large attendance greeted the officers, and the services opened with an invocation by Mrs. Juliette Yeaw. Mr. Max-ham sang and Mrs. Yeaw addressed the audi-ence: "As I look over the past I think it is a fact that as Spiritualists we have been too much afraid of organization; we are in about the same condition as the Irish milk pedler when his cart tipped over; it was all there, but lying around loose. So it is with Spiritualism; it is here, but it is lying around loose. We do not gather it up and concentrate our forces. We must systematize the work; all reformatory work has to be systematized. Spiritualism did not come to the world in any hap-hazard way; it was planned, and the result of this power could not have been so great if it had not been could not have been so great if it had not used for the organized labor of the spirits for many years. At last (fifty years ago) they, the spirits, were able to present Spiritualism to the world; they now ask of you Spiritualists to organize in order to give them the best conditions to work with. They have labored for us; can we not do this for them?" Dr. Fuller snoke briefly of the harmonious

Dr. Fuller spoke briefly of the harmonious conditions of the church at Greenwich and said he wished every society could have the same. Mr. Thomas Grimshaw also spoke, and said in part: "I hardly think it is possible, after all the forcible arguments that have been presented to day, to find a single person who does not believe in organization. Nature everywhere is teaching the lesson of joining forces, and the question arises, How does it happen that our societies have to struggle for an existence? I think a few of the reasons why we do not succeed as a distinctive movement are, fear in the minds of many that Spiritualare, lear in the minus of many that opinitual ism will be absorbed by the liberal churches; that Spiritualism is only a half-way house leading to Theosophy; that it is to be sup-planted by something grander and better. But if Spiritualists would only concentrate their forces for all that is grand and good, there would be no need of fearing that it would be absorbed by any religion, for Spiritualism is the grandest, noblest religion in the world.

Mr. J. B. Hatch, Jr., spoke briefly of the work the State Association had done at the

128 Lake Chautauqua was never more popular than this season. The cause, perhaps, is the Fitch-burg Railroad, low rates and superb service.

Jubilee Fund.

Previously acknowledged, \$659 55; E. P. A., Derry, N. H., \$3; Grace L. Parkhurst, \$1.50; E. Waters, A. M. Arnold, Mrs. Hannah J. Smith, Mrs. E. E. King, Mrs. E. H. Handren and Sylvester N. Blakeley, \$1 each; "Widow's Mite," 10 cents.

Another Declines.

To the Editor of the Banner of Light:

Several weeks ago my name appeared in an editorial in the BANNER OF LIGHT as a candidate for the office of secretary at the coming Convention of the National Spiritualists' Association. Allow me to state, for good and sufficient reasons, not necessary to mention here, that I shall not allow my name to go before the Convention as candidate for any office it has to offer. My interest in the National Spir-itualist Association is unabated, and it is my intention in the future to work in harmony with its aims and objects. With the best of wishes

Yours, etc., GEO. A. FULLER, M.D. Onset, July 23:

THE SIXTH SENSE: or, Electricity. A Story for the Masses. By MARY E. BUELL. This is a fine and pleasing Story so interestingly told that each individual character of its dramatis persone speedily comes to be regarded by the reader as a familiar acquaint-ance, and all of them as overy-day associates. One of these possesses spiritual gifts, being both clairvoyant and clairau-dient; and, added to these, a clear perception of the philoso-phy and phenomena of Modern Spiritualism. In the course of the narrative much is explained that is problematic to those newly investigating the subject, and in some instances to long established Spiritualists. **531** pages, substantially bound in cloth. **Price \$1.95** For sale by BANNER OF LIGHT PUBLISHING CO.

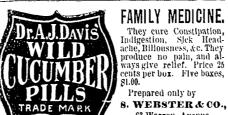
Topeka, Kan.-Sept. 11 to 25. Lakeside Park Camp, Mo .- Sept. 10 to Sept. 26.

SPECIAL NOTICES.

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OF OUR DIAGNOSES. We add a few more.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-You have diagnosed my case exactly. Every, thing you wrote 1 am sure is true. Yours truly, ETHEL HARDMAN, July 15, 1899. Cleburne, Texas. Cleburne, Texas.

July 15, 1893. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-Your diagnosis of my case was correct. Yours (ruly, MRS, MARY KIDO, July 14, 1898. Philadelphia, Pa.

DRS, PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sis:--1 sent for a diagnosis merely as an experi-ment, not believing or expecting to receive anything at all satisfactory. I wish to express my astonishment and sat-isfaction at the perfection of your description of my physical condition. Yours respectfully. July 18, 1888. MAREL MARSTON, Wichita, Kan.

of your case. Remember that

Dear Sirs-Your diagnosis of my case was perfectly true in every respect. Your well wisher, July 16, 1898. MRS. NELSON AYERS, Almond, N.Y.

| DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-Your diagnosis of my case was perfectly correct. Yours truly. MELVIN NICHOLS, July 18, 1888. Auburn, Calif.

DRS. PEEBLES & BURROUGHS Battle Creek, Mich: Gentlemen-The diagnosis of my wile's case was duly received and our doctor said it could not have been better if you had seen her. Yours truly, W. J. HOLLAND, July 15, 1893. - East Lake, Ala.

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JUBILEE MEMORIAL TRIBUTE. JUDILLE MEMUNIAL HIDUIL. FOR THE FIRST TIME in the bistory of the Spiritual movement that anything like a compilation of the the names of the carlier mediums, speakers, workers, lec-turers and prominent advocates, etc. has ever been at-tempted, appears in the Address of George A. BACON, The Passing of the Grand Army of Spiritual Pioneers, delivered at the recent Golden Jubilee at Rochester, N. This little pamphilet is a timely and val-nable tribute to those who became identified with the Cause in the years agone. All Spiritualists should have a copy. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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SPIRIT Message Department.

SPHOIAL NOTION.

Guestions propounded by inquirers-having practi-cal Gearing upon human life in its departments of thought or labor-should be forwarded to this office by mail or left shour. The second second second second second second lished in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly ite-whether of good or evil; that those who pass from reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive-no more. The second second second the thous on the seages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES IVEN THROUGH THE TRANCE MEDIUMSHIP OF



to know I am with them, and assisting them MRS. JENNIE K. D. CONANT. 🔁 all I can.

Report of Séance held June 18, 1898. Spirit Invocation.

Once again we come to thee asking for strength in the hour of need. We thank thee, oh! thou Divine Spirit, for the many blessings of the past, and we come now, knowing that when we ask for that which we really need we shall receive. We turn to thee at this hour speking for light and inspiration, asking for that which shall elevate us and stimulate our spirits to new and higher endeavors, to let our own light so shine that our good works may strengthen those who are weak and suffering. Help all who will come through the medium at this time, to send loving messages to the friends in earth-life. How sweet it is to know that when we go out of the body we do not go to some faroff place, but we simply go to sleep in so called death and rise in eternal life. Ou! "blessed are the pure in heart, for they shall see God " but more blessed are they who know the sweet joys of spirit communion, the opportunities of coming into the presence and under the influence of wise intelligences. We pray that an i structive force may come to us, that our minds may be stimulated to new research and understanding, that our hearts may be imbued with thoughts of the good and true, that they who come here seeking avenues of expressio, may be able to give their word and thought to those in mortal life so that the friends left in mourning will be comforted and led to seek the truth of the statement, "there is no d ath." Amen.

INDIVIDUAL MESSAGES.

Silas W. Hutchinson.

Flora, and I wish her to know that I have been I want to send a message through the BANassisting her, as far as it was in my power, to NER OF LIGHT to my son Charles, and tell lift the burdens and cares of life, for I know him and all the rest that I have come, and she has a great many to contend with, and I mother is with me and all who went before. know there is also anxiousness concerning the I just want to say I can see now and can boys, for boys will be boys, and there are lots get around without help-for I was pretty of things the mother sees that no one else obwell worn out before I went out of the body; serves. but I was not afraid to go, for I knew that my loved ones were awaiting me. My son lives in Lunenburg, Mass., and he understands this | Thomas D. Francis is with you this morning. beautiful truth of spirit-return. But there | I am glad to have the privilege of returning are others whom I wish to convince that we | through the Banner of Light Circle Room, as I

Time will not let me give you more now, as there are so many waiting to control this medium, and all want to send messages of love to their friends. So good-bye for this time. I hope you will see this, and that your own feeling will tell you that it did come from your ever true husband, William T. Jones. My home was in Fort Wayne, Ind.

Ellen May.

Well, I am desirous to send a message this

morning, and also to come in contact espe-

cially with my children and husband, because

it seems so hard for them to get along since I

have been gone, although it is not so very

long. I was so long slok that my usefulness

was stopped before I left the body. I wish

Henry to know that I feel very well pleased

with the conditions that he has been in since

I passed out of the body, but want him to

know that while the body was laid aside the

spirit is still with him. I should like to come

closer in communication with him, if it is pos-

sible, because there are many things that if he

was thoroughly conscious of, I think he would

be still better off. He believes in Spiritual-

ism. I know the spirit world assisted me a

great deal while in the body, and he knows it;

but we sometimes know our friends are around

us, and yet at the same time are not able to

I also want my children to know that mother

is still looking after them, and will try to

send a good influence out so that they may be

guided and directed through the whole course

of their natural life, as I want them to grow

up to be good men. I find the weakness over

taking me again that I was troubled with just

before passing away, so I cannot hold the me-

dium too long this morning, but wish them all

My name is Ellen May; my husband's name

is Henry, and my home was in Leominster,

Thomas D. Francis.

Oh! what a privilege this is, and how good of

you it is to leave the avenues open free to all.

without money or without price. I am so glad

for this privilege. I have sought after it be-

cause I have been very anxious to let my dar-

ling wife and family know that death is the

awakening to a more beautiful consciousness

of life, away from all trials and tribulations,

pain and sadness. I was sick a long time be.

fore I passed on to the spirit-world, and I suf-

fered much; but the good angels assisted me

and I was willing to go, for I knew that as I

passed on to the spirit-side my loved ones

were with me and would meet me there, for I

did not die without knowledge of spirit-return.

I wish to say to my friends of earth life, es-

pecially those who have not been convinced

that we can communicate, seek diligently,

seek honestly, and you will find a great deal more than you expect. My wife's name is

Mass.

thoroughly comprehend their presence.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.-(By James Dodd, Boston). Many take the occurrences of this life with what they consider res-ignation, expecting a life of comfort and happiness in the next condition, to compensate them for the in-conveniences of this. Is it not better to adjust our-selves to the conditions of this life, without regard to the next? Will not the happiness of the next con-dition depend upon our knowledge and exertion to make it so? make it so?

Ans.-There is certainly a good deal of sound philosophy intended in the above question. We are not, however, prepared to entirely agree with the questioner, because we

do not think all the points are clearly taken. In the first place, there are various kinds of resignation, as there are different sorts of con tentment and of consistency. To be resigned in a spirit of weak submission to adverse fate is foolish and debilitating, but to take life calmly, cheerfully and philosophical'y is always infinitely better than to fret and fume over what appears inevitable. We endeavor to strike a middle course between extremes.

Some people look upon everything that takes place as something to be submitted to, while others struggle and fight against whatever opposes their immediate wishes. Neither posiformer is too negative to be forceful or conducive to great achievement, the latter is no more to be desired than the wild conduct of a captive animal or bird which wastes its strength in fusile efforts to be free.

It is well to decide that we are in need of they come, how are we to meet them? is always the vital question. The only wise course to pursue in any time of difficulty or threatened danger is to sit still for a brief space and affirm that you will see the best way to act. By such a course you prepare yourself to collect your forces for action, develop your intuitive perception, and at the same time afford the best conditions possible for timely inspiration from wise, unseen helpers.

chester, N. H., (for that is where I belong) that Happiness is not to be gained by reaching out for it, but by so living that it results as an inevitable consequence of the life you lead. these subjects knows that if a small, free mag. We need not disturb ourselves about how we are going to fare either here or hereafter, because one day grows out of another and carries forward the results of the past. Anxiety concerning the future disqualifies us from doing our work to-day, and, as the so-called future is only a continuation of the present. the happiest and healthiest mental frame is one that does the duty of the hour and serenely takes for granted that the future will be bright. We cannot see how we need to exert ourselves for the sake of being individually happy when happiness is not the goal to be pursued, but a condition inseparable from the formation of noble character and the living of a harmonious life in accord with universal order. It is a very common experience for people to make efforts on behalf of their personal health and happiness, and, instead of gaining it, they suffer continued misery. An ideal life is a social, coöperative life in which personal de mands are not in the least aggressive. Unhappiness is due to the search for personal happiness rather than to any other single cause. When we cease to think so much of self, and live more in loving union with others, we shall be far happier than most people are to-day. The knowledge of how to promote the general weal is the kind of information of which humanity stands in greatest need, and when that knowledge is obtained and lived up to, how to secure happiness will no longer be a problem, for happiness, being a fruit which only listen and seek to know where your grows spontaneously on the tree which pro duces it, will make its appearance unsolicited. As to aljusting ourselves to the conditions of the present life without reference to any thing beyond, we can only say that if you are teach. so situated that you cannot possibly obtain any knowledge of what lies beyond, you do well to cease troubling about the unknowable; but if information is within your grasp, why scout it? It is a very crude idea that happiness in the next state of existence is a boon arbitrarily conferred as a reward to compensate us for sufferings endured on earth. We certainly prefer to phrase the teaching very differently. Whatever we undergo teaches us something, and the lessons we have learned through trials and efforts have proved of value as soon as we have digested them and grown beyond the need of other lessons of the same character. If every event could be accepted as conveying a lesson, and if every one would determine to get the most out of and make the best out of every experience which | any who have tried these methods faithfully comes along, life would be far easier and far | and persistently who have not derived benefit happier than it now is. We cannot learn except by actually meeting situations and rising above them, any more than an artist or workman can unfold his talent and achieve results unless he actually handles material, and by direct action of his own makes it obey his will. When we are less solicitous concerning personal comforts and private advantages, and more ready to make the best contribution we can to the general human output, we shall become illumined enough to see with greatly increased vision the good of what we aforetime looked upon as evil. There is never a communication from the higher realms of spirit which does not declare in unmistakable language that the darkest experiences of earth are needed lessons, and that when they have been mastered the outcome is glorious,

A Letter from Abby A. Judson. NUMBER TWENTY-RIGHT.

To the Editor of the Banner of Light:

Many writers on occult subjects misapply the word magnetize, using it where meamerize is the term to be used. To mesmerize, paychologize, or hypnotize any one is for the operator to temporarily control the subject, so that he will do the acts, speak the words and who controls him. The force exerted being a or disembodied spirits on incarnate or decarnate ones.

One who has yielded to this control when wielded by a mortal, passes more readily under the sway of a disembodied intelligence. Such a person is a sensitive or a medium. In this way, mesmerizers have frequently made their subjects mediumistic. It was through such a human instrument that A. J. Davis originally went under the control of a disembodied intelligence, who wisely discarded after a time the assistance of a human operator.

While a person desiring to be controlled by a spirit can often settle his capability in this direction by seeing if a mortal can mesmerize him, yet many who have never been mesmerized are mediumistic to the extent that they can be sufficiently psychologized by spirits to see visions and receive impressions from the spirit-side of life. I belong to this second class. No mortal has ever been able to mesmerize me completely, but my father and spirit-life and to drink inspiration from the infinite fountain of intelligence.

To return, some persons say magnetize when mesmerize is the right word, from the fact that a magnet attracts to itself particles of iron. and the mesmerizer can draw his human subjects to himself if he so wills.

But this attraction is not exerted in the same way. The mesmerizer, psychologizer or hypnotizer draws his subjects to him by the exertion of his will, which is temporarily or permanently stronger than theirs. It was in this way that Leonora de Concini controlled Mary de Medici in the early part of the seventeenth century. Before being executed as a sorceress, she was asked how it was that she could so sway the queen-mother. "By the power of a strong mind over a weak one," was her haughty reply.

It is not in this way that a magnet draws iron particles to itself. It is because the magnet itself vibrates in unison with the great earth-magnet; and when the small particles tion is either safe or sound, for while the are brought near it, they begin to share in the same vibration and pass to the magnet, which is larger than they.

It may be asked what we mean by magnetism. The answer is simple. Every atom in the universe has both kinds of electricity in

it. When these two kinds of electricity pass whatever experiences come to us; but when to the opposite poles of the atom, it is in the tain of tears; how I wished they would drown magnetic state. Electricity is a force, while magnetism is a condition.

> What is true of an atom is true of aggregations of atoms, as organized beings, and the earth itself. In the great mother-magnet the earth itself (we say mother, for she is the mother of our corporeal frames), the negative a burning headache and a sickening heartelectricity goes to the north or negative pole, while the positive kind goes to the south or positive pole. We call the north pole negative

because the positive end of the magnetic needle turns to the north; and every tyro on net be placed against a larger one, its positive

My Childhood's Spirit Friends.

As we go through life do we stop to look at the child and think for a moment what its possibilities are? Do you not remember, when you were a child, how you looked into the eyes of your elders and read their thoughts?-you know they are unvelled to children. And have you not experienced the same sorutiny from other children since you were grown? Have see the sights impressed on his brain by the one | you not had the little ones look through your eyes and read your innermost thoughts? and mental one, it can be exercised by embodied | if they found deception there, or a heartless, selfish nature, how they shrank from you? Coaxing and candies were of no avail, there was something more divine to be fed. Ohl open the floodgates of your hearts and fill the little lives with happiness; a few loving words will often prove to be the embryo out of which will spring divine thoughts that will mould the child's future; for the thoughts engendered in childhood represent the pedestal upon which stands the "Statue of Life."

I look back to my childhood, which was barrenof home-kindness, and remember the few smiles and words of encouragement I received.

I was taken to a private school in the country, when I was seven years old: the teacher was a special friend of my sister, and as I was dependent upon my sister, no one else was consulted in this matter. The school was supported both by pupils who boarded in the house and by those coming from adjoining towns. I found the same principle in my teacher that I had suffered from in my sister; other guides often assist me to see visions in she at once looked upon me as a disturbing element in her school, and consequently treated me from the first with severity. Though I was accustomed to this, it was always a thorn in my flesh. I longed for a word of love-to find a spot in this great world that would welcome my existence.

One day I was playing in the yard with some little girls, when one of them said to me: "We don't have to play with you, because you are a charity pupil." I did not understand, for charity had been an unknown term in my experience, but I knew from the tone of voice it meant that I was not worthy of their friendship. This I resented, the fire of my nature was kindled into indignation, and I attempted to prove my worthiness.

When my teacher called me into the house, the tone was such that I responded immediately. Closing the door after my entrance she said, "I am sorry to hear you quarreling with the little girls; you may stay in the house the rest of the day, and as a punishment you may wash my feet." I shall never forget how they looked in the water-as large as the feet of the statue of Columbus at the World's Fair; it seemed to me it would require all the rest of the day to get over the surface. I performed my task, but I felt that I was being belittled in the estimation of my schoolmates, and when I went to bed that night my heart was a founmy unhappy self. In the morning I did not waken when the call-bell rang, and the first thing I knew I felt a strong hand entangled in my hair, lifting me out of bed. After suspending me in midair a moment, my teacher dropped me to the floor, saying, "After this when the bell rings you get up." I rose with

ache. This discipline went on for a year, when my teacher's husband came to my rescue. I remember hearing him say to his wife that I had wasted away to a mere shadow, that I must have a change, and that he would take charge of me. He called me to him and asked me if I would like to live out of doors in the field with him, for he was a farmer. I scarcely knew what to say, fearing I might incur her displeasure. However, the next morning he called me to the door. I shall never forget the dear old face in its frame of silvery hair and whiskers, the warm, sweet kiss upon my childish cheek; its vibrations reached my heart: it was a vision of heaven. I had seen those radiant faces only in the spirit-world. He lifted me into the saddle, and the old gray horse trotted along, jolting us over the rocky road to the pasture. His gait was so hard that every time I came down on his back I could see stars, but then I was in heaven when I was with my dear "Uncle," as I afterward called him, so the stars simply completed my firmament. When we reached the pasture he built an arbor of evergreens, where I was to study, and when I had learned my lesson he would hear it. My first lesson was in geography. I held my book in my lap, but my eyes followed him as his plough broke the furrow, and I could see about him my spirit companions who had come to me many times and comforted me in my trouble. When he had made the round he came to my leafy bower, peeped in, and asked me if I had learned my lesson; at the same time he lifted me on his knee, took my book and asked me the first question, "What is the world, and what is it like?" I could not answer him; I looked into his eyes, and my soul answered. "Well, little one, did you hear my question?" he said. My eyes filled with tears, and my emaciated frame shook with emotion as I asked, "Which world do you mean? the one I am living in right now with you?" and he said, "Yes," and looked at me as if he wondered if my answer would be as strange as my question. I said, "Why, it is heaven, because everywhere I look I see faces that love me as you do." And he said, "Where are the faces?" I replied, "Everywhere; the air is full of them. Do you not hear them sing, and do you not see the flowers they are bringing to us?" His eyes filled with tears, and he pressed me to his heart; and as he imprinted a kiss upon my brow, I felt the great tears fall upon my face. What a meeting of hearts! He was the first congenial earth spirit I had ever known, and as I write this his sweet spirit is hovering over me.

assist them. I want them to know of the beautiful home I found in spirit, with all the | through THE BANNER?" This is my first oploved ones in it and my dear boy and good wife and family, who were all so good to me when I could not do for myself. Now do n't worry you, I will now say good-bye. about your work. I see you are not getting along as well as you want to, but you will do better bye-and-bye. I wish you all to know that by your good, kind act and noble, unselfish deed you will gain the help of the spiritworld to better your condition. I was in your home not long ago, when I heard you say, "Why don't father or mother or some one we know come to the BANNER OF LIGHT?" and I thought I would try. So here I aw, doing the best I can through this medium, whom I can not control very well. I liked THE BANNER when I was in earth-life, and I know lots of good comes out of it. Now, dear ones. I must go, as I cannot hold the medium any longer; so good-bye. I will try to do better next time. My name is Silas W. Hutchinson. My home was in Lunenburg, Mass.

Ed Smith.

Almost two years have gone since I was called to spirit life. I am a stranger to you. I have only been in the spirit-world a little while, but I am already longing to return and communicate with the dear friends of earth. feel strangely as I look about and realize that this is the spiritual world. It seemed to me that the change came suddenly upon me. 1 felt so surprised when 1 opened my eyes in the spirit-world and found that I was outside the body, and yet myself, strong and active as I had been before, and the same individual. I have not yet become fully accustomed to it, but I am learning and growing and beginning to fit into the new life, and to rejoice in it. I would like to tell my friends of some things that have happened to me since I went from the body, and also of some experiences which I had before the end came, but I cannot do it here: I do not want to talk about these things in public. If I have an opportunity to come through some private avenue, I will speak as I would like. I do not like to mention names, and act on another's organism as well as we but I send my love to all. Tell them I am well and happy.

Just say that Ed. Smith came, and that my home was in York, Maine.

William T. Jones.

I can hardly express my joy and gratitude for being able to reach out in this way and send a loving message to those I love at home. Kind friends have assisted me to come here, that 1 may bring to them this pleasant surprise. Dear wife, let my spirit-presence teach you the way; grasp this truth: We live after death, and progress on and on. I know you have been taught to believe in the Bible and have faith; but believe me you must be your own savior by your works, and remember when you take the true Spiritualism out of the Bible, you do n't have much left.

I find life in spirit one of advancement and knowledge. We are happy when we can help others, and by that we progress higher. I have met the loved ones who went before me: I found my father and mother and our dear children, Annie and Willie, your sister Mary. and oh! so many.

can and do return to earth to do good and | have heard my friends say so many times: "Why, Tom, why can't you send us something portunity. I have done the best I could, and I will try to do better the next time. Thank

Now I wish to say to all my friends in Man-

Abby J. Spaulding.

I. too. would like to send out a message this morning. My name is Abby J. Spaulding. I passed away in the West, in Minnesota, but I wish my friends both in the East and West to know that 1 have not passed out of the hearts of those I loved. We can pass away from sight, but we can't pass away from the true affinity that binds mortal to mortal and spirit to mortal because we pass out of the body; we are still united in spirit. I left so many dear ones in the West, and I also have those in the East, who will remember me through the influence of my father, who used to live in Newburyport, Mass., in years gone by. Father and mother both lived there; he will be remembered as Joseph Jackman. They are with me this morning in spirit, and I wish all to know that we join in sending these few words to encourage and to assist those struggling in earth-life. I was somewhat mediumistic while in the body. but although no public medium. I felt the touch of the vanished hand many times, and I heard "the voice that was still" very often speaking to me, while traveling in earth life. I know that if you will friends are, you will find them, because distance is nothing to the spirit; for we can travel

everywhere by thought. My husband is also with me in spirit-life. and wishes to be remembered to the loved ones in earth life. I want them all to know that while we are not always talking to them, we bear them in mind and will bring all the courage and consolation that it is possible for us to do. I find that I cannot hold the instrument very well this morning, but I hope that the friends will overlook some of the mistakes that the spirit sometimes makes while trying to control a medium, for we cannot always use can use our own. When we know there are so many mistakes in earth-life, we certainly ought to know that there must at times be some mistakes made by spirits in manifesting.

Now, friend, I am not going to give a sermon this morning, but will just say, God bless you; seek diligently, and we will assist you all we can. You can put my home down as Champlin, Minn,

Messages to be Published.

June 25.--William Kilgore Harrison, Emma E. Robinson Morris Broaddus, Charles T. Thornton, Elizabeth Mytinger Bell, Mary Elizabeth Scott. July 2-Geo. Elwood Lockhard; John and Hannab Low Fannie Brown; Chas. C. Randall; Effie Jane Brown; Helen Stewart.

July 8.-John E. Whitlock; Eunice E. Mayo; John Henry Morris; Monica Boynton Lane; Simons Mears; Simons Orchard. July 15.-Geo. Budington; Frank Burton; Alice Knowles; Jas, F. Bryant; Susan Woodbury; Hannah Greene. July 22 -George Bagley; Mary E. Anderson; Emailne Keating; Sarah Strong; Joseph Eastman; Mabol Alice

July 29.-Sam'li Greggs; William Burns; Mary McCarty; Jane E. Davis; Fannie Wilson; Harriett Jones.

We can do nothing without the body; let us take care that it is always in the best condition to further our efforts.-Socrates.

end will seek the negative end of the larger one, and vice versa.

The earth, being in the magnetic condition, is in the healthful, harmonious, and thoroughly proper state that a planet should be in. And what is true of the planet itself, is true of that far larger world which surrounds the earth, extending far, far out into space, of which the earth is the minute nucleus, which we call the spirit-world of the earth, the successive spheres of which will be the homes of all human souls during countless sons of time. This enormous spirit-world has its poles, and is of course in a magnetized condition. and only those souls whose forms vibrate in harmony with the same, are able to pass on in its successive and more exalted spheres. These natural facts have great importance

in our present daily life. It is quite impossible to have health of any kind, and healthy mediumship is one of these kinds, unless our physical body and our spiritual body are in the magnetized condition that makes them vibrate harmoniously with the earth and with the greater spirit-world. Magnetic inharmony is the cause of disease, both physical and mental, and to harmonize the bodies of the soul with external nature, as well as the soul itself with Infinite Soul, is the most important thing for each to do.

So deeply do my guides feel this that they have for ten years sought through me to carry to others what is in their opinion the best method to harmonize the fleshly and the spiritual body with universal nature and the soul with universal soul. The first years were devoted to teaching me enough to begin to

In 1890 I began to teach others, by lessons, at Clinton Camp, and by directions printed in five Spiritualist papers. The lessons have been given in many cities and towns. In 1891 'Terrestrial Magnetism" was published; and the directions therein, with a vast amount of elucidatory matter, were published in 1894 in the work named by angels, "The Bridge Between Two Worlds."

My aim has been to reach as many as possible. So I have never asked more than twentyfive cents for any class lesson, nor more than a dollar for any book. We have also given the lessons gratis to hundreds of persons, and given away hundreds of books. Much has been accomplished. Many all over America walk in this path, and we have yet to learn of therefrom. The only trouble has been with some correspondents who paid more attention to the physical processes than to the spiritual ones, thus opening the door to an undesirable class of spirits. The motto of my guides has ever been, "Purity, first; mediumship, second."

The greatest obstacles we have met are from some Spiritualists who already fancy that they 'know it all," from some mediums who are antagonistic to the spirit of the motto cited above, and from a class of persons who think that all spiritualistic development should deal with the soul alone, and have nothing to do with the body itself. But, as whatever is true is sure to survive and conquer, we have no fears regarding the ultimate success of these teachings.

Yours for humanity and for spirituality, Arlington, N. J. ABBY A. JUDSON.

The man who never in his life was foolish was never a wise man.-Heinrich Heine.

Passed to Spirit-Life.

From his home, 63 Pynchon street, Springfield, Mass., June 25, MR. JAMES LEWIS, aged 83 years.

June 25, MR. JAMES LEWIS, aged 83 years. Mr. Lewis was in the music business—was in fact the oldest planoforte dealer in the city. He was a man of prom-nent and interesting personality. He left the Episcopal Church fifteen years ago, and from that time has been a pronounced and enthusiastic Spiritualist, always ready with voice and purse to help the Cause. For several years he was agent for the BANNER of LIGHT. Some two years so he started a library for the Ladles' Aid Boclety by pre-senting books valued at one hundred dollars, and just pre vious to his transition a fine portrait of himself, which hangs in Ladles' Aid Hall, and is highly prized by the Spir-tualists. His linces was extended, and due to a complica-tion of diseases. He leaves a widow, one son and an adopted daughter, and ajthough the widow is not a believer in Spiritualism, she

although the widow, one son and an adopted daugnter, and although the widow is not a believer in Spiritualism, she shewed her womanhood in executing his every desire in regard to the funeral. Mrs. Hortense G. Holcombe con-ducted the services at the hone, and at the grave they were in charge of the Masonic Fratenity. T. M. HOLCOMBE.

[Obituary Notices not over twenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words (n an average make a line. No poetry admitted under the adore heading.]

JULY 80, 1898,

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Funeral Sermons.

BY B. NOBLE.

If there is any one time more than another when the balm of soothing sympathy needs to be applied to the sorrowing spirit, it is when Death has crossed the threshold of the home and borne away a loved form from the family circle. It matters but little what our religious faiths may be, however successful we may have been in tracing the lines running through this earth-life to the life beyond, however firmly we may have established a rational conviction of a continued life of a higher order beyond the grave, the ties that bind loving friends cannot be severed without mental anguisb. However well grounded our beliets may be, however strong our confidence that death is the open door to a new life, of immensely greater advantages than any this earth can give, still, we recoil in terror from death, and mourn, as did Rachel for her chil-dren, when one of our uear ones is called hence

If death brings a sorrow, of almost crushing weight, on the spirit of a firm believer in the eternal existence of n an, in all the fulness of organic and mental identity, how much harder must it be for the mind surrounded by an impenetrable nebu æ, that bars his vision from a rational view of future life, to bear the agony of a parting of the family by death.

In the presence of mourning of what character should the funeral sermon be? A pure sympathy for the bereaved would find nothing but words of consolation; words that would brighten and expand hope, remove doubt, open the avenues of thought to a realistic view of man's higher ideals, bring to the mourner's inner consciousness the glories of the world beyond, and to recognize in death the beneficent medium by which the deceased has passed on to a life of sweeter harmonies and higher possibilities. Every word should be a word of healing for the crushed spirit, and the whole a spontaneous outpouring of

human sympathy. Yet how many funeral sermons are preached that are cold and callous, devoid alike of human pity and that unseifish love that touches the bereaved heart with the very es-sence of healing! How many funeral sermons there are that, instead of binding up the warm and sultry, a fair-sized audience listened lacerated spirit, open deeper the wounds that are already too great for mother-love to bear! How many ministers marshal their forces in gloomy array, and in sorrowiul prccession deposit the departed beneath the grass in the cemetery, there to remain till the uncertain, indefinite time of a general resurrec-tion of the dead! Many a funeral sermon is based on the idea that death, instead of being a beneficent order of nature, is a punishment for the sin of Adam. Too many funeral ser mons are in an atmosphere of gloom so palpa-ble as to be oppressive to the general congregation and a devouring woe to the bereaved. The preacher strangles hope in its first efforts at comfort, as, with a flourish, he declares: "As a tree falleth, so it remaineth;" no change, no progress, eternally settled for weal or for woe, leaving the mourners in doubt whether the one whom they have just consigned to earth will reap the reward of eternal bliss in heaven or have cast on his back the eternal woes of hell. Some tuneral sermons that I have heard have been utterly devoid of feeling for others' woes; indeed, the preacher seemed to have a riotous joy in burning with blistering words hearts already suffering an anguish not to be described, only realized by all of which were recognized and duly appre actual experience.

I remember one case where a sixteen yearola boy, in the absence of his parents, went hunting on Sunday, and accidentally shot him self dead. He was an only son, and the grief stricken mother was on the verge of insality, A presbyterian minister preached the funeral sermon. It was a severe arreignment of all Mrs. G. C. Walker, Vice-President, occupied sermon. It was a severe arraignment of all the chair. who violated God's law by desecrating the

BANNER LIGHT. OF

National Spiritualists' Association quently. Quently. Once more Mr. Emerson gave spirit-mes-sages; none were disappointed, and many went away with hearts gladdened and souls refreshed with the loving messages received. After the benediction a short time was devoted to good-byes." We left the beautiful place with regret and turned homeward. Another meating was held in the avening which I will

trinity, so to speak, of which she spoke elo

with regret and turned homeward. Another meeting was held in the evening, which I will simply say was a success. The highest praise is due Miss Harlow and Mr. Emerson for their work during those two days at Madison Camp, Maine. I wish to thank the Madison Camp manage-ment, in the name of the State Association, for the many kindnesses received while there, and the President Mr* Hunnewall for our and the President, Mrt Hunnewell, for our entertainment. We received four new mem bers into the State Association and a small sum toward the Jubilee Fund. At all the camps in this State the Jubilee will be fully discussed, and we feel the Spiritualists (f Maine will respond by adding their mites to clear the debt.

Thus we form new links to bind us to the work and help us onward in our efforts in this State.

With pleasant memories,

Yours for the Cause, MRS. VIOLA A. B. RAND, State Sec. [Owing to illness, my report has been de-layed until the present time.-V. A. B. R]

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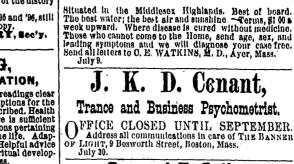
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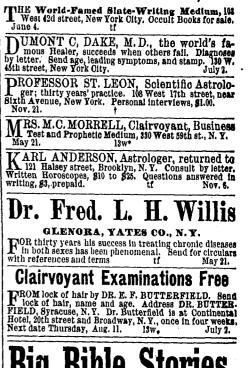
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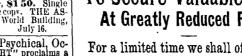
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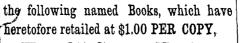
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earnest worker, who gave tests, and then cor-dially invited all to visit the meeting, over which she so ably presides every Sunday eve-ning, in the upper portion of the city. We have in anticipation a picnic, which always results in a wider acquaintance and in establishing more of a brotherly and sisterly bond We have on sale the BANNER OF LIGHT, which is always looked for on entering the

BROOKLYN. - Jerome H. Fort, Cor. Sec'r, writes: Fraternity of Divine Communion held its usual services Sunday evening, July 17, at Aurora Grata Cathedral. Mr. Ira Moore Courlis, our psychic, having left the city for a very much needed rest, Mr. F. H. Roscoe of Providence, R. I., occupied our platform, delivering an address on "Mother, Home and Heaven," and later in the evening gave a number of psychometric readings and spirit messages, nearly ciated.

During the evening we were favored with a bass solo, "Calvary," and also by a soprano solo, "The New Jerusalem," both being admi-rably rendered.

warm and sultry, a fair sized audience listened to the opening address. Many beautiful thoughts were suggested from the reading of one of Ella Wheeler Wilcox's poems. After singing, we welcomed Mrs. McGibney, an

BROOKLYN .- Mrs. Tillie Evans, Cor. Sec'y, A Monthly Magazine, Edited by VICTORIA WOODHULL

ests of humanity at heart, without distinction of race on

WE RECOMMEND

Sabbath, the salient point of all being that the boy came to his death as a special inter-position of Providence, to punish him and the tamily for Sabbath-breaking. The effect on the mother was terrible.

It is a matter of congratulation that modern funeral discourses are being modified by the free thought of the present century; yet there is occasionally one that makes a person feel with Burns, that 'Man's inhumality to man makes countless thousands mourn." Dell Rapids, South Dakata.

Maine State Spiritualist Association.

The morning of June 25, 1898, dawned clear and beautiful. All nature rejoiced, and we who gathered on the shores of Madison Lake felt refreshed and uplifted by her harmonious mood; so when the hour of assembling arrived, all entered the hall with bright anticipations, and were not disappointed.

At the hour set Mr. A. H. Blackington of Rockland, Me., first vice president of Maine State Spiritualists' Association, called the assembly to order, and with a few wellthroughout the meetings, and all were well pleased with his excellent selections. This first meeting was a social one, and after Miss Lizzie Harlow and Mr. E. W. Emerson had "broken the ice," so to speak, quite a number made interesting remarks. Miss Harlow told us how she became a Spiritualist and a medium. I doubt if one who listened to her earnest and impressive talk will ever forget her or her experience. Promptly at 2 o'clock Bro. Blackington

opened the meeting, Mr. Furbush sang, and the Chair introduced Miss Lizzie Harlow, of Haydenville, Mass., who gave an invocation; Mr Furbush gave another selection, after which Miss Harlow spoke on this subject: "What Spiritualism Is, and What It Is Not." Space will not permit me to give even an outline of this excellent lecture; it was to the point, and all present will remember the truths she uttered. After a song, the Chair introduced Mr. Edgar W. Emerson, of Manchester, N. H., who, after a few remarks, gave some twenty-five tests, all recognized. Some were given in most unique and characteristic language. On leaving the hall, I overheard people comment ing on both speaker and test medium with much satisfaction.

Before adjournment Mr. Blackington requested Mr. Emerson to give an account of the Jubilee and its financial outcome. Mr. Emerson spoke with authority, as he was so fortu-nate as to attend the Rochester celebration. He made an earnest appeal to the Spiritualists of Maine to do their part toward lifting this debt, which will ever be a reproach and disgrace to the Cause and its adherents, if allowed to rest upon the shoulders of two individuals. "Give upon the shoulders of two individuals. "Give what you can," said Mr. Emerson, "if it be ever so small, it will help raise the debt."

At 7:30 a social meeting was called to order. The chairman requested the president, Mr. Hunnewell, to take the chair, as he was acquainted with all, while the chairman was a stranger to most of those present. Mr. Hunnewell accepted the invitation, and a very enjoyable evening ensued.

A most refreshing shower fell during the night, and blew away or drowned those annoying pests, mosquitoes, so that on Sunday, the 26th, we found the air clear and sweet At 10:30 A. M. we gathered again to hear Miss | friends in all stations in life. A. E. CLARK. Harlow; she opened with a poem; the subject of her discourse was "The Problem of Life." All were charmed with the clear and concise manner in which she handled this subject, and many words of praise regarding her work were + eard.

The Chairman then announced tests by Mr. Edgar W. Emerson; the rustling that followed the song ceased, and all was expectancy; for did not the loved ones hover near to give the did not the loved ones hover near to give the waiting hearts joy and comfort? Singing fol-lowed, and Mr. Emerson, before pronouncing the benediction, reminded all of the duty they owed the Cause and urged them to join the paper, W.A. Novres, 820 Powers' Block, Rochester, N.Y. State Association and subscribe to the Jubilee Fund

At the afternoon session Miss Harlow gave her last lecture; subject. "The Growing Spirit, True Education and True Government," a needs to."

California.

California. Los ANGELES.-Ernest Abs Hagen writes: The Harmonial Spiritualists' Association of Los Angeles takes great pride in announcing an undimished attendance at its meetings, an ever-increasing interest in Spiritualism among all classes, and a gradual respect-compelling attention of the public at large in reference to this Society's work. All other societies here have temporarily dis-in the meantime our esteemed and highly gifted speaker and test medium, Mrs. Maude L. von Freitag, lectures to large audiences twice every

reitag, lectures to large audiences twice every Sunday, and is doing a great and lasting work

in her inimitable manner. The auxiliary Ladies' Society, known as the "Harmonial Workers," have instituted the weekly socials every Thursday evening, where musical and literary entertainments, card tables, refreshments and dancing provide the most enjoyable hours to a large, constantly.

prowing attendance. The funds thereby ob-tained are expended in charitable work, in providing furniture for the hall, building up a library and for similar purposes. Such socials form a binding link between the old faithfuls chosen remarks, gave a cordial greeting to and the new investigators, lead to new acqui-all. Music was furnished by Mr. Furbush sitions to our ranks and very materially sitions to our ranks and very materially strengthen the influence of this society in behalf of true Spiritualism.

In Memoriam.

Mrs. Sarah E. Durham of Belfast, Me., passed to a higher life on Thursday, July 7. She had been in poor health since last November, but of late seemed to be gaining. She was subject to occasional attacks of heart trouble, and the last one was of short duration.

Mrs. Durham was born in Belfast in 1836, and was the daughter of the late Joseph and Sarah Burgess Wight. She was married to Frank H. Durham in 1857, and survived him about five years. One son, Frank J., also passed on before her. She leaves two sons and three daughters, James C. Durham of Belfast, William A. Durham of Kansas City, Mrs. Annie D. Hazeltine of Seattle, Wash., Mrs. E. Lena Starrett, Belfast, and Miss Sallie B. Durham, Belfast. Of her father's family but one now remains, Joseph F. Wight of Belfast.

In the passing away of Mrs. Durham, Belfast loses one of its noblest and best women. Of kind and genial disposition, she made many friends, and her generous heart led her to many acts of kindness, which will ever be re-membered. The loss to the family, none but those most intimately connected can realize. She was all that a true aud loving mother could be. During her illness she was kindly ministered unto by a loving daughter and son, who have the sympathy of all in their bereavement. Mrs. Durham was a firm believer in Spiritualism. Her work in building up the Spiritual Association, represented at Tem-ple Heights, was very effective. She was also active in the National and State Spiritualist Associations. She looked upon death as a happy release from pain, and an event so natural that one should not fear to meet it, as what we call death is but the birth into a new and higher life, where we shall meet our loved ones who have passed on before.

The funeral was largely attended at her late home Sunday afternoon, July 10. Rev. Gec. S. Mills officiated. The floral offerings were very merous and beautiful, and came from a host of

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Do of Mark Twain's latest epigrams is: "Man is the only animal that blushes, or

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The list of topics under each of the two general heads into which the subject is divided by the author, forms a re-cital of the profoundest interest and the most comprehen-

into which the subject is divided by the author, forms a re-cital of the profoundest interest and the most comprehen-sive variety. The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenomena will almost make him a scientist. All the topics treated receive a handling that is distinctly terse yet popular. The style of the author through-out is epigrammatic-compact with clear thought and dis-tinguished forecloseness of expression. The book will at once be pronounced a remarkable one in every aspect. Be-ing compact with thought itself, it will not fail to compet thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits. The *Postulate* that dominates all is, that the forces inhe-rent in matter rule the universe: that air, in motion, is the cause of deological and diacial phenomena. These involve a revolution of modern thought. Embelished with a steel plate portrait of the author. Cloth, 12mo, pp. 208. Price **81.00**. For sale by BANNER OF LIGHT PUBLISHING CO. eow

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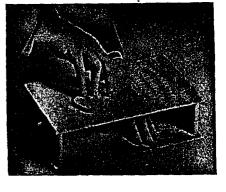
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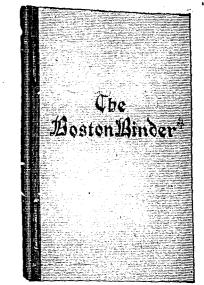
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The Homestead. Vol. I. of "Echoes from the World of Song" was origin-ally sold at \$1.50 per copy; it will henceforth be sold at \$1.00 per copy, fitteen cents extra when sent by mail. Vol. II. of "Echoes from the World of Song" will also be sold at \$1.00; postage fifteen cents extra. For sale by BANNER OF LIGHT PUBLISHING CO. No. 9 Bosworth street, Boston, and by the author.

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ner of Light Publishing Co. Price 60 cente.

Unset, Mass.

BOSTON SATURDAY, JULY 20, 1898.

Banner of Pight.

MEETINGS IN BOSTON.

A ppleton Hall, 0% Appleton Street-Paine Memo-rial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 3% and 7% P. M.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tre-mont street, at 1% p. M. All are invited. Elsen Gobb, Presi-dent; Mrs. J. S. Boper, Clerk, 67 Huron Avenue, North Oambridge.

Eagle Hall, 616 Washington Street.-Meetings at 11, 2% and 7% Bundays. Dr. W. H. Amerige, Conductor. Harmony Hall, 724 Washington Street.-104 A.M., 34 and 74 r.M. Tuesday and Thursday afternoons at 24. N. P. Smith, Chairman.

Hollis Hall, 780 Washington St.-Sundays, 10% A.M. Developing Circle; 2% and 7% r.M., Tests and read-ings. George B. Cutter, Chairman.

Commercial Hall, 694 Washington Street.-Meetings Tuesdays and Thursdays, at 3 P. M. Bundays at 11, 2% and 7%. Mrs. M. A. Wilkinson, President.

Good Templars Hall-1 Johnson Avenue, Charlestown Bit.-Bunday, Wednesday and Friday evenings, and Fri-day afternoons. Mrs. E. J. Peak, Chairman.

J. K. D. Conant's Test Circles every Friday P. M. 234, in her rooms, BANNER OF LIGHT Building, 84 Bosat 2%, in her i worth street.

Bible Spiritualist Meetings, Odd Ladies' Hall, **446 Tromont Street.**-Mrs. Guiterrez, President. Ser-floes Sundays at 10% A. M., 2% and 7 P. M., and Wednesdays t 2% P. M. at 2% P.M.

Boston Psychic Conference, every Sunday at 25 F. M., at 514 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

The Band of Harmony conducts public meetings at Onity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7%.

HOLLIS HALL, 789 Washington street.-Geo. B. Cutter, Chairman, writes: Circle 10:30 A. M., large and interesting. Afternoon meeting opened with a vocal solo by Geo. B. Cutter. Mr. L. W. Baxter delivered an interesting address; tests, Mesdames Julia Davis, E. J. Peak, M. A. Cutter, Strong; also the Chair-man. A duet was sung by Mrs. Mary F. Lov-ering and L. W. Baxter, which was highly ap-preciated; also a trio, by Messrs. Peak, Baxter and Cutter.

Evening service opened with "Nearer, My God, to Thee," sung by the large audience; remarks by the Chairman; tests and readings, Misses Frankie Wheeler, Irwin, Woodward (Canton, Mass.), Mrs. Fagan, of Malden, Mrs. Ackerman, Mrs. Maggie Keating-Cutter, Mrs. Ratzel, and Messrs. G. B. Cutter and Tuttle. BANNER OF LIGHT always on sale.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.-A correspondent says: Sunday, July 24, our spiritual meeting opened at 7:45 with service of song, Prof. Rimbach, cornetist, assisting the organist; invocation by the conductor, Mrs. E. J. Peak; Mrs. May Clapp controlling, Mrs. Peak offered a few well chosen remarks: Mr. J. W. Cowen gave re-marks and tests. Mrs. Peak devoted the bal-ance of the evening to giving delineations and messages. Last week Mrs. Maggie Keating Cutter, Mr. G. B. Cutter and D. S. Clark were

These meetings will continue all summer. Mediums welcome.

MEETINGS IN MASSACHUSETTS.

CAMP PROGRESS, MOWERLAND PARK, UP-PER SWAMPSCOTT, July 24, 1898.-N. B. P. writes: The clouds of the morning cleared away before the genial power of the glorious sun, and by noon the people began to arrive

in large numbers. The only drawback to our joy was the intelligence we received of the passing out of the husband of our friend, Mrs. Maggie Butler, who is a great favorite at the camp. Our sympathies were with her, but we know he has not gone-he is with her still.

In referring to the bereavement of our sister, Maggie Butler, we all tender our heartfelt sympathy to her, and know the angels will support her in her great sorrow.

Our morning meeting was omitted on ac-

The On-e-set Wigwam Co-Workers

with singing "When the Wife Has Gone Away," by Mr. Maxham. Mrs. Juliette Yeaw, pastor of the Independent Liberal Church, Greenwich, Conn., delivered the address, after giving an invocation and reading a short poem. Her subject was "The Enlarged Views of Life." While the proof of living beyond is repeated from decade to decade, the great good of Spiritualism does not stop here, for there is no finality, no stopping-place. The vistas that are to be opened to us are inex-haustible. Spiritualism teaches us the im mensity and power of life. The higher phases mean a larger outlook upon life. It says life is continuous, perfect, complete. Science demonstrates and Spiritualism confirms that our loved ones have not died, but are more alive than ever. Sorrow has no darkening power; death has for us no gloom.

"Kiss Me, Mother, Do Not Weep," was sung by Mr. Maxham. Mr. F. A. Wiggin followed the lecture with remarkable tests. Song, "Home, Sweet Home," Mr. Maxham.

Thursday services opened with singing, "A church without a bishop and a state without a king," by Mr. Maxham; Piof. Peck read the pathetic poem "He and She"; song, 'Under the snow in the churchyard sleeping," Mr. Maxham. Prof. Peck took for the subject of his discourse, "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." He explained the va-rious phases of the phenomena of Spiritualism, defining the different methods of manifestation, their cause and result, to which the au-dience listened attentively. Many expressed their gratification after the meeting closed at their good fortune in being privileged to listen to so instructive a discourse; song, "Yankee Doodle Dandy O," Mr. Maxham; benediction closed the services.

Friday Mrs. Juliette Yeaw delivered the address. Saturday the auditorium was given over to the use of the Massachusetts State Association.

We hear of disastrous thunder storms all about us during the past few days, but have experienced only heavy fogs with occasional glimpses of sunshine at Onset. Sunday morn-ing was no exception, but the largest audience of the season thus far attended.

of the season thus far attended. Morning services commenced with singing "The Old Brass Knocker on the Door," Mr. Maxham. The Chairman introduced Mr. F. A. Wiggin, of Boston, who read a poem from Whittier. Song, "Whatever Is, Is Best," Max-ham. Mr. Wiggin took for the subject of his discourse, "The Phenomenal Side of Spirit ualism as Pertaining to Us and to the Bible." "Humanity," he said, "is many sided, and it is a beautiful thing to know and to contem-plate that this is so. Wrecks are strewn all plate that this is so. Wrecks are strewn all along the coast of human experiences. The differences of opinion are the means of the greatest happiness of this world. It is a very dangerous thing for any one to think he has the whole truth, and that there is no more room for improvement. I have no sympathy with those who discard the Bible altogether. It is a valuable book. The prophecies are wonderful, and if we would try to understand the laws underlying these prophecies, we would grow more rapidly. Nowhere in the Bible is the woman of Endor called a witch. Turn to I. Sam. 28:3. Jesus was a good man would do no wrong. If it is wrong for me

diums to practice, as some say, read Acts 3: 3-8; if wrong, then Jesus was guilty. "The Bible is preëminently a Spiritualist book, and the time is coming when no one but a Spiritualist can interpret it. The trouble with most of us is, we live too much in the past-we have not all boarded the car of progression; the train is ready for us, the con-

"Where the ploughshare's deepest driven, the best Opened the season's work by services at the fruits grow." Wigwam July 15, at 9 A.M. The interior of Tuesday, July 19,-The meeting opened with the Wigwam was tastefully decorated with song, "The Fool's Prayer," Mr. Maxham. the national colors. The attendance was large Prof. Peck read a poem, "The Beyond," by -every seat occupied. The services began by Ella Wheeler Wilcox, after which he took for an inspiring song, in which all took part, fol-Lina Wheeler Wilcox, after which he took lot his text, "The Science of Immortality." Song, "I Know that Sweet Angels Are Whispering Peace," Mr. Maxham. Wednesday morning.—Conference was held at the auditorium. Afternoon session opened

The opening address was made by the Presi-dent, Mary C. Weston: "Dear Co-Workers: We are to day reminded that Time has again brought around the hour for marshaling our forces to another season's work. We are glad to see so many present, and to know that you have not forgotten the pleasant memories of the Wigwam and its work. We welcome you all in behalf of the society, and invite you to share in our pleasant work. Our ohlef object is to heal the slok in body and mind by spirit-power. Beside the healing, this is a school for mediumistic development, unfolding spiritual gifts of all kinds Substantial aid is also given to earth-bound spirits who have passed out in darkened con-ditions. Here we have the opportunity for the exchange of thought, as well as an influx of broader and grander ones. We teach the ever-biessed principles of human liberty, of justice, unselfishness and universal love, going out to all God's children, high or low, rich or poor, without regard to color, creed or nationality. As a band of earnest Spiritualists, let us ever be loyal to our Cause, to freedom, justice and right. Greatest of all principles is that of loyalty, exemplifying in our lives the noble principles and objects of our society, and above all let us be true to our country and its flag. Brothers and sisters are we, banded together for all eternity, pledged to stand loyal and true to the red, white and blue." Song by the choir, "In Heaven We'll Know Our Own," followed by the customary silence

ten minutes for concentration of forces and for projecting our united healing thought to the sick at a distance, whose names are read by the president. The silence was followed by the president. The shence was followed by one hour's healing. Excellent remarks by Dr. J. T. Giles on "Thought Vibrations and the Forces Used in Healing," after which re-marks were made by Father Lyon, Dr. A. Prootor, first vice president, and Mme. Haven.

Closing song, "America," and benediction. Afternoon session opened with singing by the audience, "To the Work;" invocation by Dr. Proctor; remarks by our president, Mrs. Dr. Proctor; remarks by our president, Mrs. Weston; song, "There are Bright Spirits Hov-ering Around;" continued remarks by Dr. Giles. Prof. Kenyon gave a very interesting and instructive discourse, closing with a fine tribute to the Indians. The popular Indian song was then sung by all with great power and feeling. Miss Melinda Mitchell, Te-wee-le-na, one of the last descendants from Massa-soit, was present and enjoyed to the full the exercises of the day.

exercises of the day. Mrs. Robert Westgate, under influence, made a fine speech, addressing remarks to the President. Mrs. Kenyon made brief remarks, giving several messages that were all recognized. Excellent psychometric readings were given by Dr. L. F. Thayer, followed by brief remarks by Mrs. Thomas. Very interesting descriptions of visions from several present. The meeting closed with a patriotic song and

CFF One fare for the round trip to Saratoga during the week, Aug. 1 to 6, inclusive, via the Fitchburg Railroad. Full particulars at 260 Washington street,

Lake Brady, Ohio.

Notwithstanding financial embarrassments, Lake Brady Camp is furnishing her patrons with the very best of talent, representing both the philosophy and phenomena of Spiritualism. It is with sincere regret that we just ductor is swinging his lantern and shouting, bade good-bye to Dr. Nellie Mosier of North All aboard I' and yet we remain in a state of Lindale, Ohio, who opened the camp, and has continued with us up to date as test medium. There is a simplicity and straightforwardness about her work that carries conviction. Mrs. Carrie E. S. Twing has closed her regular engagement, but remains with us this week. She has already given two of her in-imitable "Ikabod" séances for the benefit of the association. We have met and feel acquainted with many humorous spirits, but "Ikabod" stands preëminent as an enter-tainer. Surely, in passing through the vale of tears he must have left a streak of sunshine behind him. F. B. Dunnakin of Cecil, Ohio, has also closed his engagement. Bro. Dunnakin wears well. As we bade him good bye to-day, at the suggestion of Mrs. Anna Thomas, who succeeds him, and led by her, we gave him the Chatauqua salute. We quote briefly from the discourses he made while on the ground: "Nature is one grand harmony. Every human being has a keynote attuned to the whole; if struck in discord, disease and mis-Band concert at 1 o'clock. Atternoon ser-vices commenced by singing "Ode to Onset," by Mr. Maxham: Mrs. Juliette Yeaw read a poem, "Waiting for John"; song, "Row Us over the Tide," Mr. Maxham. Mrs. Yeaw took for her subject, "Spiritualism": "We are to day," she said, "only in the outer courts of the great Temple. While we are tender and greater inroads to the inner courts. Spiritual claims by living them. 'By their fruits ye shall know them.' Music is a great healing power, acting on the body through the mind. Music and dancing, that which once was supposed to send souls to hell, is now used as a means of healing in all insane asylums, under the direct prescriptions of physicians." Notwithstanding a heavy rain storm, the exercises of the day. We have just received from Mrs. Townsend-Wood, one of our old and interested workers port, Ky., being the attraction. Mrs. Thomas at Onset in the early days, a poem applicable is a speaker as well as test medium. Her lectures are from a high inspirational source sweeping the vast domain of space, pointing out the stars in the magnificent panorama of the heavens as proof of immortality. Said she: "Energy is indestructible and is devolved int interval. developed into memory, love and the thousand attributes that make up the man, the ego. Life is one continuous, enduring existence. In this endless chain there must be a link above man, which we Spiritualists call the 'angel.' Spiritualism has thrown a bridge across the narrow chasm 'twixt earth and heaven, which is daily traversed by angels." Mrs. Twing christened the infant son of John and Ella Boeashore of Canton, at the meeting Sunday. To the parents Mrs. Twing said: "Do you desire to publicly consecrate this child to Spiritualism? Will you promise are taught here, that feed the hungry soul, or to teach him that he is never alone, that the is it because of its natural attractions? We loved ones lost to earth-life will help to lead him near all Truth, that death is only an incident in life, that wrong doing brings punish ment and right doing brings happiness, and that he must live right because it is right to do so? Will you instruct him early in God's gift to the world, mediumship, and ask the In-finite to guide him into all truth? To-day you consecrate this child to the angel-world; may this consecration bring you nearer in touch with all that is good, and may this baptism of flowers be as a baptism of spirit. These flowers will wither and their perfume seem to pass away, but the sweetness will never be lost. Somewhere it will be utilized by that great Power with whom nothing is lost, and flowers yet to be will be sweetened by it. Even so may the souls of the pure and sweet touch this young life with their sweet perfume, and make it a beacon light to the tem The little one was truly baptized in flowers, The Woman's Auxiliary is now actively at Mr. Butler leaves a widow (Mrs. M. J. But-ler), two daughters and one son by a previous marriage. The funeral exercises were held Monday in Trinity Chapel, but Mrs. Butler, work preparing for the Fair, which is to take healing circle was held at the cottage Monday for the benefit of Mrs. Lydia Curtis, who had lost the use of her voice. Twenty persons were present, including nearly all the mediums on the ground. Mrs. Curtis's articulation has since shown a marked improvement; also her general health, which was



greatly depleted. The children of the Camp all attend the Lyceum, which meets three times a week, one of the sessions being a swimming school, where all the children are given free training in this useful art. Mrs. and Miss McCaslin, assisted by other good swimmers, take good care of the little ones

Physical culture is a special feature in the Lyceum, under the management of Miss Ma-bel McCaslin, Mrs. Sadie Herrick assisting as

Maple Dell Park.

The tenth season of Maple Dell Camp-Meeting was successfully inaugurated Sunday, July 10, with an unusually large attendance, considering the rainy weather. The excursion from Cleveland was about half what it probably would have been were it not for the morning's storm, and the attendance of the farmers around Mantua was much smaller than it would have been but for the afternoon's storm.

The exercises were opened by Prof. D. M. King, who gave a brief sketch of the history of the association, introducing Milton H. Danforth of Darrowville as chairman, who, in a felicitous manner, welcomed the friends to their tenth annual camp meeting. A. J. Weaver of Old Orchard, Me., offered an invocation, and after singing by the choir, he made a brief speech. Addresses followed by Thomas A. Black of Cleveland and others. Mrs. Marian Carpenter of Detroit closed the morning meeting

An excellent dinner was served in the newly enlarged hotel, testing its capacity to the utmost

At the afternoon session A. J. Weaver gave an excellent discourse, making a strong appeal for the higher education of speakers and mediums, for which purpose the "First Spirit-ualists' Training School" of Maple Dell was organized, having just closed its third season. Following Mr. Weaver's address, Mrs. Mar

ian Carpenter of Detroit, a medium, took the rostrum, giving prior to her séance an excellent talk on Spiritualism and its mediumship. Passing into the trance condition, Mrs. Car-penter gave many recognized tests. During the afternoon a letter to the children of the Cleveland Progressive Lyceum was read from Mrs. Mattie E. Hull, then in Winfield, Kan.

The heavy rain prevented the attendants from taking in the beauties of Maple Dell Park. The exercises were enlivened by the readings of Mrs. Alfarata Jahnke, and the

singing of the Mantua Quartet. Next Sunday another excursion (50 cents) will run from Cleveland, on which occasion E. W. Sprague and wife, of Jamestown, N. Y... will be the speaker and medium.

THOS. LEES. From Cleveland Leader, July 18.

Niantic Spiritual Camp.

July 18.-Again are we in our cottage by the shore, enjoying the cool breezes and listening to the inspiration of our gifted speakers. Our camp exercises were opened by A. E. Tisdale, followed the next week by Miss Lizzie Harlow, who spent the week following with Miss Mary

Hatch. 20th.-Mr. Tisdale has returned to our camp Basket Picnic, Waverley, Mass.

A basket pionic was held Saturday, July 23. at the Waverley Home of the Veteran Spiritualists' Union. There was a very large attendance, the weather was everything that could be desired, and all seemed happy and harmonious.

After lunch, at which hot coffee was served, P. P. Field, M.D., an eye specialist of Boston, delivered a very interesting and instructive lecture, in the large parlor, (with illustrated stereopticon views) upon the human system, especially the eye. A collection was taken for the Home fund of two dollars and six cents. After the lecture, a spiritual meeting was held, Dr. E. A. Blackden, Vice-President of the Union, presiding. Meeting opened with congregational singing, "America," Mrs. M. F. Lovering organist; invocation, Mrs. Flor-ence Wite, concing address Dr. F. A. Black ence White; opening address, Dr. E. A. Black-den; song, "Hark, the Birds are Calling," Mrs. Cora Simes Barker, who sang with fine effect and received a hearty encore; remarks enect and received a hearty encore; remarks and tests, Mrs. M. A. Brown; address upon "Evolution," Mr. L. W. Baxter; duet, "I Am Waiting," Mr. Baxter and Mrs. Lovering; re-marks, Mr. F. A. A. Heath, Mrs. Dr. A. E. Gil-bert; song, "My Mother's Beautiful Hands," Mrs. Kneeland; closing remarks, Dr. P. P. Field Arother collection was taken for the Field. Another collection was taken for the Home fund-two dollars and forty-three cents --and two new memberships. Dr. P. P. Field presented ten pounds of hygienic coffee to the

Home. The next picnic will be held there Aug. 6. All are welcome. MARY F. LOVERING, Cor. Sec'y.



Mysore hands commenced with a burning on my fingers. When I rubbed them you could see little white pimples, and I felt like twisting them out of their sockets. I had high fever and cold chills, nights I had to walk the floor until I fell asleep. My hands peeled like an onion, the finger nalls got loose, the water ren out, and there the burning fire was. My hands puffed up worse than a toad, the water ran through the bandage on to the floor: 1 went to a doctor for a year. I got CUTICURA RE-SOLVENT and CUTICURA SOAP. The nalls hardened

up, peeled off, and my hands are now cured. CASPER DIETSCHLER, Pembroke, N. Y. SPEEDY CURE TREATMENT FOR TORTURING, DISFIG-PRING HUMORS, WITH LOSS OF HAR.- Warm baths with CUTTURA SOAP, genile anonitings with CUTTURA, and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Boston. "How to Have Beautiful Hands," free.



- and DR. GEORGE T. DEXTER

benediction by the President. MRS. M. E. PROCTOR, Sec'y.

Boston, Mass.

musician.

count of the uncertainty of Two-o'clock meeting opened with singing, "Only a Thin Veil, my Darling," quartet; invocation and remarks, Mrs. H. A. Baker of Danvers; singing, "Only Waiting," C. H. Legrand of Salem; remarks and tests, Dr. C. F. Huot of Boston; fine musical selection, Mrs. Geo. D. Merrill of Lynn; remarks and poems, "Charity," "My Angel Mother," Mrs. B. Rob-ertson of Boston; song, "The Angel Kisseth Me," quartet; remarks, J. M. Kelty of Lynn. Four o'clock meeting opened with singing by the quartet "Going Home"; remarks, Dr. Wm. A. Hale of Boston; singing, "No Night There," Mrs. Geo. D. Merrill and quartet; re-marks and tests, H. H. Warner of Everett; song, Dr. Wm. A. Hale; tests, Mrs. Mary E. Hubbard of Boston; musical selection, instrumental, Mrs. Geo. D. Merrill of Lynn; remarks and tests, Mrs. Effie I. Webster of Lynn, Mrs. M. L. Sanger of Waltham and N. Scott Steadman of East Somerville.

Meeting closed by singing "America." There were about fifteen hundred present, and we

had one of the finest meetings of the season. Thursday, July 28, we shall hold a basket picnic, a popular amusement this season. All are cordially invited to be present. Ice cream, fish and clam chowder, tea and coffee will be served.

Sunday, July 31, a rare treat will be in store for all who attend our camp-meeting. A very young and promising test medium will be present. Do not fail to hear her.

Electric cars pass the grove every fifteen minutes from Lynn and Salem.

BANNER OF LIGHT for sale and subscriptions taken. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

LOWELL, EARNCLIFFE GROVE, July 24 .-Thos. W. Pickup, clerk, writes: We had another grand meeting before a large, appreciative audience. Mrs. Dr. Caird gave a very interesting séance, the tests being readily recognized.

Next Saturday, July 30, we hold our monthly meeting, and have a basket picnic in connection with it at the grove.

July 31 we have two local mediums, Mrs. A. Coggeshall and Mrs. Anne Jones, and expect a large audience.

BANNERS sell readily.

IF No summer school has been such a success as that located at beautiful Lake Chautauqua. If you contemplate visiting it, remember the Fitchburg Railroad is the line to use.

NEW YORK.

BROOKLYN. - Jerome H. Fort, Cor. Sec'y, writes: The Fraternity of Divine Communion held its usual services at Aurora Grata Cathedral on Sunday evening, July 24. As Mr. Ira Moore Courlis is still away on his vacation, which he is spending at Bellport, Long Island, our platform was again occupied by Mr. F. H. Roscoe of Providence, R. I., who delivered an eloquent and instructive address upon the subject, "One Reason why I am a Spiritualist," and later in the evening gave us a number of "One Reason why I am a Spiritualist, psychometric readings and spirit communications. all of which were recognized.

This is the first time in the history of the Fraternity of Divine Communion that a medium other than our regular psychic, Mr. Cour-lis, has occupied our platform, but Mr. Roscoe's work with us has given satisfaction to the Fraternity, and he has made many friends in Brooklyn.

We were favored during the evening with a bass solo, "For All Eternity," by Mr. Conner, and a soprano solo by Miss Burger.

Prof. Adolph Whitelaw, our violinist, is away on a vacation at present. Mrs. L. J. Weiler, our President, being still at Onset, the chair was occupied by the Vice-President, Mrs. Grace E. Walker.

The racing season at Saratoga opens on July 28, and the Flichburg Railroad will place on sale Aug. 1 to 6, inclusive, round trip tickets good return-ing until Aug. 17, at one fare for the round trip.

apathy. Read Num. 28: 26, and Matt. 9: 27. True Spiritualism is to teach the divine art of health to every person. Instead of filling yourself with drugs, learn that the power of healing is within you, lying dormant. Your body is but the reflection of yourself. Jesus healed the people continually. Why do n't the ministers heal the people? Modern Spir-itualism stands to day the nearest to primi-tive Christianity of any religion. Turn to Daniel, fifth chapter. The writing upon the wall is of past days while alot a writing it the wall is of past days, while slate-writing upon the same thing of the present day. In Matt. 17 we read of the transfiguration of Jesus and Moses and Elias with him, and so we recognize transfiguration of the present day. It is well not to live in the past, but for the future, and he who lives for the future lives his best in the present; then will we recognize the true brotherhood of man and the fatherhood

of God." "Salvation is Free," a song composed and set to music by Mr. Maxham. Band concert at 1 o'clock. Afternoon ser-

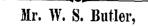
greater inroads to the inner courts. Spiritualgreater inroads to the inner courts. Spiritual-ism is only a higher form of naturalism; it has no limitations." Song, "Live always as under the eye of the Lord," Mr. Maxham. Fine, con-vincing tests were given by Mr. Wiggin; "Backward, turn backward, oh time in your flight," Mr. Maxham; band concert closed the everyies of the day

to the times, to which we would like to give place, but space forbids.

Many declare their vacation not complete without one sail on the "Fleetwing," with Capt. Tripp, to Gray Gables and down the

bay, as of old. "Beautiful as a poet's dream is the fair face of dear old Onset," so says one just returned, who has traveled much since bidding good-bye in '97. And we hear many expressions of like nature all around us. A casual observer would be led to think the traveler was returning to the home of his birth after a long absence, instead of a Spiritualist camp-ground whose charter was obtained but twenty-two short years ago, it previously being but a wilderness of foliage. Why is this fondness expressed on every hand? Is it because wholesome truths think both. AUGUSTA FRANCIS TRIPP. July 24.

A better racing card and a better rate to Saratoga than ever before; one fare for the round trip via the Fitchburg Railroad during the week, Aug. 1 to 6.



Husband of Mrs. M. J. Butler, passed to the higher life from his home, 1091 Boylston street, Saturday morning, July 23, of hemorrhage of the stomach. Mr. Butler was born in New London, Conn., sixty-one years ago, and is known throughout the country as the head of the firm of William S. Butler & Co., retail merchants of Boston, Mass. He was a kind and pest tossed." considerate employer, and will be missed by offerings from friends in the audience. his many employes.

with a few intimate friends and relatives, held a spiritual service at the home Sunday evening, Mrs. Sarah A. Byrnes officiating. Mrs. Byrnes spoke words of comfort and sym-pathy as only she can on such occasions. and is to remain for a week. Many anticipated hearing Mrs. Nettie Holt-Harding, who was engaged for the 24th, and, whilst we would extend our sympathies to her in her hours of anxiety in behalf of her companion, it compels the camp to disappoint many friends of this medium. If pleasant, we expect a boatload from Mystic on a steamer chartered for that day.

July 25.-Camp opens to-day after a pleasant reunion of many old acquaintances, and, while we had a goodly crowd to attend our meeting, we did not have all anticipated. Miss Harlow spoke in the forenoon to an attentive and appreciative audience.

In the afternoon A. E. Tisdale gave one of his most excellent scientific and philosophical discourses. Religion is emotional, therefore a wholly religious life is one-sided. Man's fall was out of ignorance into reason. The soul makes the progress, not progress the soul. Re-ligion is like the compass; Science is a fact gatherer; Truth is the Savior, the Christ of the world, in its various stages of develop ment, by or through the different ones born for its teaching. Man is ever grasping for the Christ to come and cruoifying the present. Comparing the past, Spiritualism is the Sav-ior of the present age; but we are only on the stepping stones to a new era, a new and grander achievement. We cannot report his lecture, which was

full of nuggets of gold from higher thought realms.

Evening, had a conference at the hall. We miss many of our old friends. In six-teen years some have been called to the higher

life. Mrs. Carrie E. S. Twing is our next speaker, and many are looking forward to greet her. May we all be keyed in unison, with the thoughts presented each week, that they may fact any caule with eternal good.

feed our souls with eternal good. MRS. N. H. FOGG,

Lake Pleasant, Mass.

Sunday, July 24, a conference was held in the old grove. Mr. H. A. Budington presided. Mrs. Hattie C. Mason sang, and interesting remarks were made by Mrs. Fletcher of Low-ell, Mr. A. P. Blinn, Mrs. Mason, Miss Jennie Rhind, Mr. F. B. Woodbury (Secretary of the National Spiritualists' Association), Mrs. Dowd (who also gave a few tests), and Mrs. Hand. In the evening a free concert was given in the Pavilion by the Bickfords and others, which was very enjoyable.

The regular camp-meeting will begin next Sunday, July 31, with President Dailey for the forenoon speaker, Miss Lizzie Harlow in the afternoon, and the Lyceum in the evening. M. W. LYMAN.

For Debilitated Men,

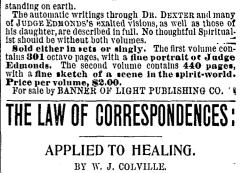
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Dr. J. B. ALEXANDER, Charlotte, N. C., says 'It is not only pleasant to the taste, but ranks among the best of nerve tonics for debilitated men.

NEW JERSEY.

NEWARK.-G. A. Dorn writes: July 24 the First Church of Spiritual Progression held its meeting in the hall corner of West Park and Broad streets. While during the summer many of our people are away, we had a good meet-

ing, many new faces appearing. The meeting held in Elizabethport by Mr. Dorn is gaining in numbers. Many to whom the philosophy of Spiritualism is entirely new are coming into the meetings, and interest in the Cause is growing.



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NEW HAMPSHIRE.

PORTSMOUTH, - Mrs. W. T. Lucas writes: Mr. J. S. Scarlett was with us again, on July 20, to the satisfaction of all present. He also took a prominent part in our social which was held on the 22d, at 29} Market street, and 'a very pleasant time was the verdict of all.



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