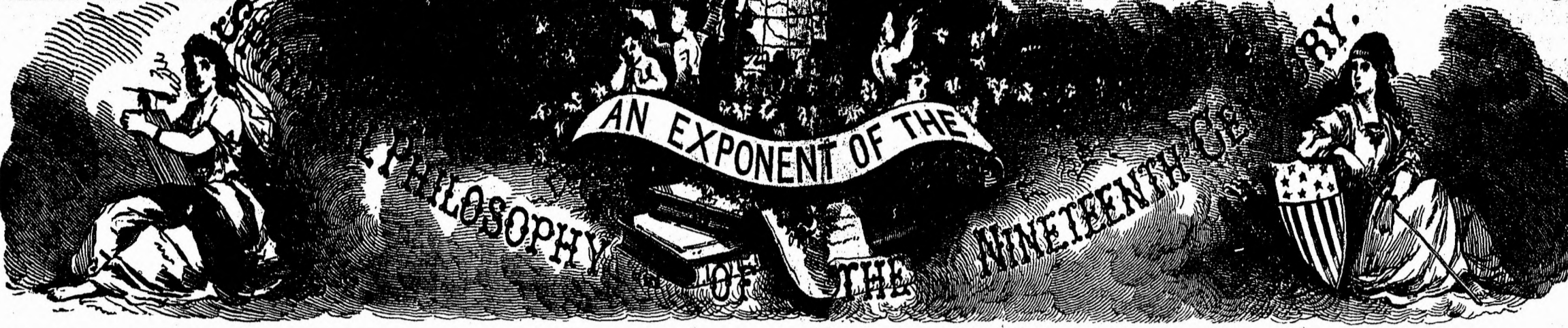


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NO. 26.

THE POET OF GOOD DEEDS.

BY BELLE DUSH.

If you would make life's journey safe and sure,
Be patient to endure;
Let all your thoughts be pure,
Your aspirations high, each purpose strong
To strive and win the victory over wrong.
Let every ill be borne with patient trust,
And learn from day to day
To bear your cross along an even way:
'T will win for you the star-crown of the just,
And leave upon your robes no soil of dust,
Upon your souls no stain of cankering rust.
Leave scorn to the proud, and pride to those
Who dwell in clay-built huts
Down in the marl-pits and the moral ruts,
Wherein men fall whose souls
The greed of gain o'ermasters and controls.
Judge no one harshly: angels never blame
Earth's erring ones, but gently fan the flame
That kindles in their hearts the sense of shame,
More potent far than words of withering scorn,
That only waken discord where they're born,
And wound the soul, and plant within a thorn.
That rankles there, and shuts from hearts forlorn
The dawn of heaven, the penitential morn.
Go, cheer the sorrowing; feed earth's hungering souls,
Starving for bread of life,
Weary and worn with watchings and with strife.
They need your heart's best prayer,
The gentle, tender care
That soothes with pleasant words and acts of love.
The bruised hearts that seldom look above
Their idols made of clay,
That fade too soon away,
And leave them mourning like a wounded dove
Whose mate is dead, or faithless, learned to rove
To other bowers, within a neighboring grove.
Cheer on the young, whose race is just begun;
Sustain the aged forms
Bowed low beneath life's storms;
Bless those who rise, encourage those who fall:
They are our brothers still; oh! bless them all.
Thus will ye sow on earth the blessed seeds,
That, springing up and whitening in the field,
A hundred fold shall yield
Of fruits for human needs,
And men will bless you for those golden seeds,
And angels call you poet of good deeds.
Seminary Belvidere, New Jersey.

The Theology of the Twentieth Century.

BY CHARLES DAWBARN.

PART II.

In the previous article I endeavored to show that man, like the Ant as pictured in "The God of the Ants," has made a most serious theological mistake by worshipping the wrong Creator; a FIRST CAUSE of the orthodox type, working with royal thought and the power of omnipotence, to whom the future in its every detail was ever present. If he intended "man" would simply think him into existence amidst surroundings adapted to his organism, the act of creation would necessarily be a perfect success. The reader will please notice that I am not denying the existence of a FIRST CAUSE, but I do assert that such a Being is unthinkable and incomprehensible to mortal man. But the cause back of man, back of this little globe and all things thereon, the cause which has been worshipped as creator, is by no means unthinkable in the light of the demonstrated facts and accepted theories of today. Both the savage and the theologian who have pictured a God-Man or a Man-God, have been fully justified in the light of modern scientific discoveries. No intelligent man now conceives of anything as made from nothing. It is an impossible conception. On the other hand, it is known that space is habitated by conglomerations of raw material, which, when analyzed by the spectroscopic, seem to demonstrate that certain elements which we call "material" are universally present. If their presence is associated with man's conception of a First Cause, be it so. The point for us to note is that from this starting point, that is from the presence of an apparently infinite supply of raw material, the process of creation is really one of manufacture. Just as man of today builds a bridge, an ironclad or a telescope, and thus plays the part of a small manufacturer, so the building of a world involves only the use of the same raw material in a more refined condition, moulded and shaped by greater power and superior intelligence. There is a yet closer comparison. The bridge, the ironclad, the telescope, are the result of thousands of attempts to progress. And very many of such attempts have been failures. In other words, man has progressed by experiment. If we now take the annals of world history, revealed by geology and its fossils, and add the demonstrated facts of evolution, we can see that experiment has been the method by which a measurable success has been achieved. In other words, the Cause, whether first or fiftieth, which man has worshipped, has been a great experimenter and manufacturer, by whom, after millions of years, a little experimenter and manufacturer has been brought into existence.

These seem to me to be truths that are all important to the student of the "coming theology." They compel us to certain conclusions, but before specifying them, one by one, we will, with a little more detail, note the conditions of the problem before us. As in the fabled history of the Ant Committee and its Report to the Royal Council, we have questions of fact to be settled, yea or nay.

(1) Have we any evidence of the existence of a Creator able to produce something from nothing? Answer. Nay.

(2) Do we find any scientific evidence to justify the common belief that an Almighty and

All-wise Being has guided the destiny of our planet and of all life thereon? Answer. Nay.

(3) Have we reasonable evidence of the existence in space of the raw material of creation? Science answers, Yea.

(4) Is it not reasonably certain that matter, force and intelligence constitute the whole of the raw material with which the manufacturer must do his work? Answer. Yea.

We thus have for our starting point a conception of a universe of raw material, with matter, force and intelligence as the components of its every particle. Intelligence is exhibited in the likes and dislikes we call "attraction" and "repulsion." Force impels that movement of the atom we call "vibration," which in its turn limits or encourages the expression of intelligence by its rate of movement. This, we say, is our starting point, and practically the same starting point for both the mortal manufacturer and the maker of our planet. But there is nothing in the raw material of our planet, even although intelligence be present in every atom, which would attain the end desired by man unless compelled or impelled by an intelligence outside itself. This controlling intelligence we call "Man the Manufacturer," who wields what I have previously discussed as "The Creative Power of Thought." He works under definite limitations. Matter is subject to his intelligent control. Yet if his control cease, every particle commences to resume its freedom, and the structure begins to disintegrate. Yet further, this raw material, with its inhering intelligence, responds readily to the wisdom or unwisdom of the manufacturer. It remains neutral as to the object of the inventor. It shapes his mistakes as readily as what he calls his success. The mineral, the metal, the vibration, are his to use or misuse for his own end. They are absolutely indestructible, and play the master or servant according to his ignorance or power. This is the position of man, the inventor and manufacturer, who, starting from a zero of knowledge, just experiments till he succeeds.

So far every intelligent reader will find little to dispute. It is the next step that is all-important to the student of the coming theology. The true student will commence as a scholar at the feet of science, which is, in its essence, the orderly arrangement of facts, and nothing more. He will presently discover that the manufacture of a planet is of the same intrinsic nature as the manufacture of a suspension bridge or an ocean steamer. It consists in first *thinking to a desired end*, and then proceeding to experiment until that end is reached. The essence is the same, although there is an enormous difference in the individuality at work. The Great Experimenter works regardless of time. The Little Experimenter has but a few years at most before another must take up his work. The one has vast experience and enormous power. The other, if an inventor, stands almost alone, wielding at best only the forces known to the civilization around him. Yet these are but questions of degree. The plain fact still remains that the world-builder is a big man, and the world's worker is a little god.

Now what do we know, or what can we find out about this World-Builder we have been taught to worship as God? We see that he possesses and wields an intelligence that can mould and shape his raw material in the same manner as man. He cannot destroy it, or do other than work with it, subject to the laws of its own indestructible existence. If the first process in the manufacture of a planet demand the use of particles in which force predominates, he will, like the mortal artisan, be subject to the condition and quality of the material with which he is working. Hence the convulsions and explosions of the early history of our planet, which are the result of the vibration under which the eternal particles are condensing into the coming globe. After millions of years, he perceives that the "life principle," which seems to be what we mean by FIRST CAUSE, and which permeates both atom and mass as well as himself, demands less of force and more of intelligence in the raw material through which it must manifest. He knows that no two particles are exactly alike. Nature never even duplicates a leaf in her forest. We see man take the soft iron, and by choosing certain atoms with more repulsion, and others in which attraction dominates, mould it into a new condition which he calls "steel." Surely this justifies us in assuming that the Great Experimenter works with his material in a similar manner to a desired end. For if his will were alone sufficient, why should he take millions of years in the preparation of the globe for the manifestation of self-conscious life?

Now let the student watch the first appearance of life upon the cooling planet, and see it clinging to matter by force. Nothing but a greater force, which we call "catastrophe," can make it release its hold. It propagates by fissure or buds; retaining the mother-hold on form without process of death. Idea, which is intelligence, cannot grow under such conditions. So the Great Experimenter must once again change the proportions of his raw material. At last intelligence is brought into sufficient control, and then comes the mightiest change in the whole process of creation. It is the introduction of "DEATH." The form now disappears; but the form idea lives. The individual perishes; but the race idea continues. To day man is perpetually dying, but the man-idea is expressing itself all the same. Intelligence has become potent, and therefore death is a universal necessity.

We have now seen that if the object of the

Great Experimenter be the evolution of a self-conscious being like himself, he is limited at every step by the independent royalty of his raw material. And his ultimate result, however grand, will be tempered by the same eternal selfhood of matter, force and intelligence. A volume might be written full of suggestive details of such limitation upon the power of the Great Experimenter. But that is unnecessary for our present purpose. We have seen quite enough to show us a World-Maker, working by experiment to attain a desired end. And this permits, us so far, a definite conception of the being or beings we have been taught to worship as God. We are now ready for another step in our investigation, and this time it must be into what we may discover of the character of this world's God.

[To be concluded.]

For the Banner of Light.

What a Declaration of Principles Should Be.

BY J. S. LOVELAND.

As the time of the National Convention is approaching, and as the question of a Declaration of Principles will be one of the most important and exciting of the occasion, we cannot too thoroughly discuss, nor too clearly comprehend the points at issue. That a Declaration of some kind is demanded by a large majority of Spiritualists is, I think, conclusively proved. But the character of that Declaration is not clear in the general consciousness of the people. To assist in clarifying the general thought is the object of this article.

In the Declaration we propose to make, as I understand the subject, we are submitting, to the thinking world, a reason for our existence as a revolutionary, reconstructive movement in human thought and action. We are not seeking a place among contending sects for the privilege of some special interpretation of old dogmas. We can have no affiliation with the effete and dying theological teachings of the old religions. We have a distinctively antagonistic basis from theirs, which precludes all possible fraternization with any doctrines of the church. Christianity is founded upon miracles, Spiritualism upon nature. One is miraculous, the other is naturalism. They cannot agree. A Declaration should emphasize the philosophy of naturalism. A Declaration of Principles should not be a mere jumble of unrelated propositions, even though they might all be true. Neither should it be a collection of special, dogmatic teachings. Nor should we pander to ignorance inside or out side the ranks of professed Spiritualists.

After a suitable preamble, we should submit a fundamental proposition, which should include potentially all that can be affirmed of Spiritualism. Then the logical deductions flowing therefrom will constitute the categories of our philosophy. We shall then have integral, harmonious wholeness, easily understood by every one capable of understanding what the word principle means. To those incapable of comprehending the difference between fact, principle and teaching, it is useless to address argument.

Our basic proposition will be a universal, not a particular one. The particular propositions will be differentiations from the universal. It may be objected that this is the deductive method and, therefore, objectionable in these days of scientific method. In reply, I submit that for fifty years past the spirit-world has been, through its marvelous phenomena, carrying on the work of scientific analysis before our eyes, and it is our work to undertake the synthetic in a declaration of the underlying principles or potencies involved in those phenomena. For fifty years we have been climbing the scientific ladder. We have reached the platform, and are now prepared for the philosophic work of deduction.

With these outline statements of what a Declaration of Principles should be, I present the following as the embodiment of what I think should constitute our statement to the world.

PREAMBLE.

Whereas, it is universally conceded by Spiritualists that Spiritualism is the Science and Philosophy of Life, it is, therefore, only necessary, in a Declaration of Principles, to define life, and state its relations to the present and the future:

Therefore, we, the Spiritualists of the United States of America, in convention assembled, recognizing and affirming the conscious communion between the incarnate and decarnate spirits of men, and invoking the wisdom and assistance of the wise and the good who have gone before us, do put forth and adopt the following articles as an epitomized statement of the principles held, and the purposes we intend to carry out and exemplify in our public and private life.

I.—Basic Proposition. Spiritualism is the Science and Philosophy of Life.

II.—Sub-Propositions or Differentiations.

1. Life is Universal and Particular.

2. Universal or Infinite Life is impersonal, automatic and eternal.

3. Particular Life is organic, and in its highest form is personal, and manifests itself as Intellect, Sensibilities and Will. It is evolved from the Universal, hence is the same in essence, and Universal Brotherhood is the natural deduction from that premise.

4. The Unity of Life involves the sympathy of kinship among men, and creates the desire for communion with our fellows; and the possession of the same indestructible attribute

prompts the decarnate spirits of humanity to commune with those still in the flesh. But we affirm that this communion should not be sought from motives of idle curiosity, or for purposes of pecuniary gain, but as a means of moral and social uplifting.

5. Human Life is Dual—(1) Social, (2) Individual. The Social Life—Society—is greater, wiser than the Individual, hence should rule. But, as the Individual Life is an integral factor of the Social Life, it is the rightful heir to a pro rata share of all the wealth of the social Man, but it extends only to use during earthly existence.

6. Life possessed carries with it the right to all the means and opportunities to preserve and benefit its possessor, therefore it is the imperative duty of society to secure the unimpaired possession and use of them to every human being.

7. Spiritualism being the Philosophy of Life, it becomes the duty of Spiritualists to carry out these principles of Eternal Justice.

8. The Philosophy of Life includes all the principles of being which man can comprehend, hence there is nothing involving human relations or destiny but is embraced in Spiritualism. All questions of government, all systems of morality and all doctrines of religion are included in its Philosophy.

9. Life is natural. It is the soul of the Cosmos, and it manifests, in form and function, in harmony with immutable law; therefore Spiritualism rejects in toto all forms of miracle, and proclaims a natural religion.

10. Education is the evolution and culture of Life's inherent potencies, and the great work and purpose of Spiritualism.

11. The Science of Ethics or morality is (1) a full and lucid exposition of the relations between person and person—between individuals and society—and (2) a thorough statement of the duties which those relations impose upon the respective parties. Practical morality is the loyal performance of all those duties by the social and individual man.

12. Mediumship is one of the most occult manifestations of the combined energies of life in its incarnate and decarnate spheres of action; and the only legitimate motive for its exercise is unreserved devotion to altruistic principles.

Thoughts on the War.

BY K. GOVE MEURLING.

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of Hosts."

Now that the war is to all intents and purposes over, we trust it will not be amiss to reflect briefly upon its outcome. What has been the good of it? Why need it ever to have been waged?

We believe there is a great underlying lesson in all its happenings. While many a noble soul has succumbed to its terrible effects, been cut down in the prime of his manhood, even this is not without its softening, elevating aspects. With the cost in dollars and cents, we at present, have nothing to do. We know that in good time the scales will be balanced and justice be done to all. There has been many a pathetic event, the recital of which has reached the hearts of all the world, and will re-echo through the corridors of Time while the sun rolls on its ceaseless round.

First in the rank, the few expressive words of the Captain of the Texas; with soul doubtless filled with the triumphant joy of victory, who with his humane nature, restrained his Jackies from the exultation which in their enthusiasm would have been offered.

"Do not cheer, boys, they are dying!" How noble and tender. What a revelation of the interior life of this hero.

In how many ways have the Americans displayed their magnanimity of character by their generous treatment to a fallen foe—rescuing the drowning, feeding and clothing the prisoners, all of which will forever redound to their credit. One is proud to call them brothers. Was there ever such a war?

The example of our President at the very beginning, in his hopes, as promulgated, to have a "bloodless war," if possible, was but a forerunner of coming events, and has proven that William McKinley was the chosen instrument in the hand of God to rid our land of the fearful incubus by which it had long been cursed, and to make the way clear for the redemption of a poor, oppressed people, as others had been selected to do his work in the times past.

Overshadowed thus by divine love, the result will be to this mighty nation a prosperity second to none. "Ye shall be a delightsome land. And to every child yet to be born there shall be an inheritance inconceivable and full of glory."

The countless number of names of all the heroes of this war of 1898 are enrolled on the immortal roster of Fame, enwreathed with the laurel of perpetuity. May their lives be filled with joy, and their end be blessedness and peace.

Aug. 13, 1898.

"Do you want to know the secret of the highest kind of beauty? This is the recipe: Cease thinking of how you look, and dwell upon what you are, and what you determine to become; and that will mould your character and stamp the face!"

"Sonny," said Uncle Eben, "do yoh bes' what yoh is needed, an doan' waste yoh life tryin' ter be sumpin' what nature didn't cut yoh ter. Remembuh dat de mightiest man, like mist cloths, alius comes cheap."—Washington Star.

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.

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

BY REV. T. E. ALLEN.

PART IV.—Continued.

One more topic deserves our attention before passing on to the discussion of a declaration of principles. Many persons have testified that they were conscious of the existence of an intelligence that cooperated with them more or less during their waking hours, bringing them a guidance, inner light, and strength which they have finally learned to trust and to accept with gratitude. Jesus called this intelligence "Father," said that he and the Father were one, that of himself he could do nothing, and warned his disciples that they would be brought before governors and kings, saying, "But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you." Confining ourselves now to the question of fact, the Hebrew prophets, the apostles, Christian believers from the first century, and some of our contemporaries, to say nothing of witnesses in so-called "heathen" lands, have furnished confirmatory evidence.

Within a week a lady, a spiritual healer wholly consecrated to her grand work, told me an instance of this wonderful cooperation in her own life where important results turned upon the intelligence leading her to two different places at critical moments. To the unenlightened, such things appear as mere coincidences, but to her they are the monitions of a power that rules her life, that keeps her feet in an appointed path for the service of her brothers and sisters. She trusts it; she knows that the way will be revealed at the proper time; she makes no plans herself for the future; she does not worry because she cannot see just what she will do next Tuesday. In a burst of unquenchable confidence she said, "Though he slay me, yet will I trust him." More and more, I find that I can understand her mental attitude and her consecration.

What shall we say about such reliance upon this power? That it is the crowning glory of finite existence, the opening of the door that leads to that peace that passeth understanding. That it can lead those who wish to serve others to the best service of which they are capable, that it proves that a force is at work in human affairs which is destined, in the end to harmonize all antagonisms, and to weld all finite entities into a grand inter-planetary brotherhood whose units realize and live the precept, "We are members one of another."

But, while I accept the truth that there is such a cooperation and glory in it, and while I earnestly desire to attain to that stage of development where I, too, shall trust my life to it to the uttermost, yet I am not convinced that the more commonly received explanation, that we have here a manifestation of the power of God, immediate and exclusive, is the correct one. I am aware that many will allege the superiority of the idea of going straight to God, thus cutting out all fallible go-betweens. Yet I must affirm that this conception, after all, is nothing stronger than a conjecture. For are those who make the claim certain that they have looked upon all sides of the question? Is it not conceivable that such guidance, even in the case of Jesus, rests in the hands of finite spirits who are competent to do the work they undertake, and who find in it a kind of activity that is absolutely necessary for their own further unfoldment, and for the creation and maintenance of a real brotherhood of all finite intelligences?

Coming back to firmer ground, however, I affirm my trust for myself in my own faculties, and disregarding entirely the objections of conventional critics, I repeat a question and answer already given above: "Is there a divine influx that is a true communion, in virtue of which new ideas proceed from God to man, just as a mortal or spirit may impart his thought? There is no means 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 claim."

Sometimes an assured knowledge of one proposition warrants us in denying another because both cannot possibly be true; but many times the right attitude toward the universe demands that we shall not deny, but wait for more light. It is a matter of indifference to me—save as one is true, and the other false, and I want the truth—whether the power of which we have spoken proceeds directly from God or from finite spirits. Enough, from one point of view, that man can wisely avail himself of it. And yet, not enough either, when we remember the greater possibilities for attaining happiness that accompany an increase of knowledge. If there be evidence of a special divine influx, I shall be ready and glad to receive it, and to reconstruct my thinking to conform with the new truth. For we can all rest assured that sooner or later we must

conform our lives to the truth, that we are powerless to remould the laws of the universe in deference to our blindness or our whims.

Considerations Bearing upon a Declaration of Principles.

We come now (at last!) to a consideration of certain points preliminary to the presentation of a declaration of principles. First amongst these is the question, should Spiritualists sustain a national organization? The obvious answer to this is, yes, provided a sufficient number of them believe it desirable to have such an organization. As a matter of fact, as we all know, there is a National Association in existence. Those who give it their moral and financial support believe that there through they can get good themselves, or do good to others, or both. There are Spiritualists who do not believe in a national organization. It is the undoubted right of those who believe in organization to organize. It is no less the right of those who do not to hold aloof. I do not think that either party ought to asperse the motives of the other.

I believe in organization. The Unitarian church has done a larger and more efficient work through organization than it could ever have done without it. To glance at a single feature of the activity of its missionary body, the American Unitarian Association, the free distribution, annually, of hundreds of thousands of tracts, and the sale, at a low price—sometimes the gift—of the works of Channing and others, has planted the seed of Liberal Christianity in thousands of minds. True, in the thought of some, organization threatens a new bondage. This it should never be permitted to become; when it does, the free soul will renounce allegiance, and hold aloof until conditions favor the formation of an organization suited to its present needs. But, remember, organization is nature's own method of concentrating and redistributing energy, of doing work.

While it has other avowed purposes, the main work of the National Spiritualists' Association has been thus far, and must continue to be, educational. The question is sometimes asked, Is Spiritualism a religion? That is according to the way a person regards it. If Christianity may be said to imply the recognition of the supremacy of Jesus Christ, Spiritualism may likewise be said to recognize the supremacy of spirit. The former may be broadly stated—though this is not, in my opinion, the position of Jesus himself, nor of all of his modern followers—as limiting itself to the measure of truth that can be discerned in the life and teachings of Jesus, while the latter can be said to be—though often made less by its adherents—co-extensive with all manifestations of spirit.

To me, Spiritualism is a religion, and the term may be very appropriately applied to universal Religion as outlined in this essay. At the same time I do not attach very much importance to labels. If a Unitarian, whether calling himself a Christian or not, or a Christian of any sect, chooses to say, "I recognize the truth of the essential teachings commonly grouped under the term Spiritualism, but I prefer to put them with some others which I hold to be valuable, and include them under another name"—if one shall so say, I have no objections to make. I claim the right to label myself, to change my label, or to cast aside all labels, as I see fit, and I hold myself bound to respect the right of others to do the same. The more truth others have, no matter by what name they call it, the better for the world at large, and for me as a part of it.

The ultimate test of Spiritualism is its power to produce a higher type of character than Christianity has, and to lift the average man a unit upon the scale of being with a less expenditure of energy than Christianity requires. The standard of judgment in this competitive world of ours is utility. The inferior plow is forced out of the market by the better one. So, in the long run, will it be in the case of rival religions. If you wish Spiritualism to live, and to command the allegiance of the world, make the most strenuous effort for the best religion man has ever known, and then the desired result will surely follow.

Voluntary action is always based upon one's belief. The claim of some that Spiritualism needs no theology is an error. It does not follow because a particular Christian theology is discredited in one's eyes, that the time has now come for the final dismissal of theology from the thought of men, for that time can never come. If we wish to fit a man for wise and beneficent action under a large variety of complex circumstances, we must equip him with an adequate supply of true beliefs. It is the office of education to do this work. The work of the National Spiritualists' Association, being largely educational, ought to consist, to a considerable extent, of instruction in the saving truths of Spiritualism. Such instruction demands a definite formulation of those truths, as impossible without it. Therefore, I hold that a declaration of principles is necessary in order to make the work of the National Spiritualists' Association effective.

The indications are that the majority of those who support the National Spiritualists' Association receive Spiritualism as their religion. It surely is true that most of them look upon their local Spiritualistic Society as a substitute for Christian churches. This being the case, it seems obvious to me that a declaration of principles should not have for its aim a mere statement of what all or practically all Spiritualists now believe, but, on the other hand, that it should embody the essential features of a Spiritualism that is capable of conforming individuals and social bodies to a type higher than any that Christianity has been able to realize.

The object of the educational work mentioned would naturally be twofold: 1. To aid the growth of a true sense of the spiritual, and 2. to make new converts. Now, the more efficient organized Spiritualism is in the first kind of work, the greater will be its power in the second, for the reason that it is able to do more for the well-being and happiness of converts. This amply justifies the claim that we need a high standard.

Spiritualism has a message not alone for a benighted world, but for a large number of professed Spiritualists. A belief in spiritism is not enough. A rejection of the errors of Christian sects is not enough. Corresponding to these errors there are truths which they need to know. The devil of orthodox theology, an evil deity, is known to be a delusion; the old fantastic hell, with its burning brimstone, is discredited; but the real hell that remains, the hell of misery, and ignorance is so expensive, that it is worth while for the more enlightened Spiritualists to bear themselves in the interest of their less clear sighted brethren.

A genuine religious revival is needed right amongst the Spiritualists to arouse the complacent phenomenalists! They have been convinced that they have souls, but I am inclined to think that many have never been forcibly impressed that their souls are worth saving. The great lesson enforced by the experiences of every day is, that our only escape from misery to happiness is through the doorway marked, "Realization of Truth"; and if we wish the truth we must work for it. By no other means can we gain possession of it. Again I say, the declaration of principles should aim high; it should embody saving truths, and a recognition of the processes which man must follow to realize his destiny. Freedom of thought is a most admirable

thing. It has cost the world blood and treasure to attain what it now has; but there is a great difference between the ways in which freedom is used by different persons. The illiterate street boy might boast of greater freedom than the son of the well-to-do man who is held to school attendance day after day for years. But what a difference there is between the world in which the former uses his freedom twenty years later and the larger one in which the latter lives! Did not subordination to schoolmasters on the part of the latter say heavy dividends in the end? We should avail ourselves of our freedom by engaging in profitable labor, not by basking idly in the sun!

I shall be pleased to have the declaration of principles presented herewith amended so as to take advantage of such deeper insight as others may have, and then, if thought worthy, to have it adopted by the National and State associations. I do not forget, however, that a number of other drafts will undoubtedly be submitted, and therefore, all that I can reasonably ask, and all that I do ask is that my draft shall receive consideration with the others, and that the best one shall be approved.

[To be continued.]

Written for the Banner of Light.

FAITH.

BY ELIZABETH D. JEWETT.

I can feel your presence near,
Though I cannot see;
Thou art ever by my side
Till eternity.

Only gone a little way,
Only crossed the silent bar;
Thou art nearer to me now—
Nearer yet—but far.

Nearer, for we know the dead—
Not dead, but gone before,
Can return to mourning ones
From the silent shore.

Oh! the cruel words which teach
The dead are gone for aye;
Not gone, but with us evermore;
Here with us to stay.

I can feel your presence near,
Darling, every day;
Thou hast only passed beyond,
Gone a little way.

Entered on the higher life,
Death, the never birth—
Changed for scenes of endless joy,
All the cares of earth.

Darling, only passed beyond,
Our eyes cannot see;
Yet we know you're always near,
Till Eternity.

Ms. Hope, Ct.

Magnetism in France and Germany.

BY WILLY REICHEL.

Magnetiser in Berlin, W. Koethenerstrasse 26. In the March part of the journal, *Journal du Magnetisme*, for 1895 (Paris, rue St. Merri 23, annual course 50), I find a very important note: "Sur avis conforme du Conseil supérieur de l'Enseignement et de l'Académie de Médecine, l'Ecole vient d'être classée au rang des grandes Ecoles supérieures libres," that is to say: According to the unanimous judgment of the chief education authorities and to that of the Academy of Medicine, the School for animal magnetism—not to be confounded with hypnotism—has just now been placed on a par with the other universities!

That it may be better understood, I beg to add that in France magnetism has been discussed scientifically during the past half century, and that the magnetic healing art has shown important results. A great number of supporters are grouping themselves around the different special organizations, and are endeavoring to give their profession a scientific basis. There exist numerous circles which have made it their special study to examine the magnetic phenomena, to spread the knowledge of the phenomena into wider circles, and to work for the fullest practice of the magnetic healing art. Congresses are convened and subscriptions obtained, partly in order to procure means for its propagation, partly to lay the foundation for regular schools and lectures for this profession. Thus the international congress for medicinal magnetism (according to an inclosure of the journal, *La Chaine Magnétique*, Paris, rue du Four, St. Germain 15, annual course 17), has also presented a petition, comprising a very great number of signatures, to the French Chamber of Deputies, for the purpose of securing for the suffering human race the beneficent healing effects of animal magnetism, and to grant the freedom of practice, possessed by other public physicians, to the magnetizers. This particular passage of the petition runs as follows:

"Au'il plait au Corps Législatif d'intercaler dans son texte de la sur la médecine, l'article suivant: L'action magnétique et le massage étant oeuvres exclusivement manuelles restent dans le domaine de la thérapeutique naturelle ou même libre que les baigns, l'air et la lumière. Leurs partisans ne tombent pas sous le coup des lois ci-dessus tant qu'ils resteront dans leurs attributions." That is to say, the Legislature should intercalate in the text of the law relating to medicinal practice the following article: "That the manual operation and massage, being exclusively manual treatments, remain in the domain of natural therapeutics with the same title as the waters, the air and the light. Their exponents will not fall under the above-mentioned laws as long as they remain within their proper sphere!"

This petition has been so much supported by the public opinion that the Ministry of Public Instruction and the Medical Faculty of Paris have been forced to satisfy the general feeling and to acknowledge by act of government the School of Magnetism—not to be confounded with hypnotism—established and managed by private persons, and to place it on a par with the other special schools and faculties.

That was an important step, and a great revolution in general opinion. Thus has the medicinal magnetism received its due recognition as light, warmth, electricity and other still unknown forces and before. In France it has secured a firm basis, founded on a scientific study, and may look to the future with great confidence. And how does magnetism progress here in Germany? In many circles the magnetizers are still placed on a level with mountebanks, persecuted by legal process and punishment. How long will it be yet, how many sacrifices have still to be made till our medical faculties shall establish a professor's chair for medical magnetism? It is true that at the beginning of our century there already existed in Berlin a magnetical hospital, managed by Prof. Wohlfahrt, and any one taking the trouble of reading over the work of twelve volumes, "Arochiv für therapeutischen Magnetismus," which has been published by the Professors Kleser, Eschenmayer and Nasse 1817-23, may learn that at that time the healing method of Mesmer was practiced by a great number of physicians; but this acquisition was soon lost again, to the disadvantage of the suffering human race, when medicine went totally in the direction of materialism, in which it remains to day.

Therefore it refers entirely to the present time, and not to the past, what Geheimrath von Nussbaum says, viz., that scientifically educated physicians do not study magnetism.

Nussbaum, asked to give judgment as a competent authority in a legal process, expressed his belief without reserve—as it is well known—in the existence of an animal magnetism and in its therapeutic qualities. So did a retired army-physician, Dr. von Stuckrad, who placed at my disposal the following judgment: "As the result of repeated treatment by Herrn Magnetiseur Willy Reichel, Berlin, Koethenerstrasse 26, I am convinced that the immediate contact of the palm of the hand

upon various parts of the body, a vivifying and greatly beneficial influence is exercised by the magnetizer upon the patient, which may be well compared with a flood coursing through and strengthening the nervous system. Below the palm of the hand at once the feeling of increased warmth is felt, and from there it spreads itself quickly, flowing towards all parts, whether the application of the hand be on the back, beside the vertebral column, or at the stomach, or in the proximity of the heart. The immediate effect of the actual magnetical treatment existed in the indubitable feeling of warmth, strengthening and vivifying, besides the pleasure of repeated and deep inspiration. What has come to my knowledge about the effect of magnetism of life, especially through the visible healing success in different illnesses, has led me to the urgent desire that it might be studied generally and thoroughly, and might be used in hospitals of all kinds as much as possible—a desire to which the literature and the practice of decenniums long past, as well as that of the present time, give the greatest justification and recommendation.

Dr. von Stuckrad, Generalarzt a. D. Berlin, August, 1893.

But the experience of Mesmer alone proves that the greatest obstacles are put into the way of the magnetic healing art by the circles of physicians themselves. Living in Paris, Mesmer was the object not alone of scorn, but also of hate and persecution on their part. By high command, two commissions of inquiry were established, which not even considered it worth while studying with Mesmer himself magnetism, which of course they rejected. In one regard they were right; their experience was—as might be expected—of inferior kind, and far from that which upheld magnetism. But it stands to reason that commissions of inquiry of even great learning do never obtain remarkable results if they bring along with them natural bias and prejudice in a domain in which the psychological factor acts a part. When in the year 1825, on the part of the Parisian Academy another commission of inquiry was appointed in order to consider magnetism and somnambulism, hate and contempt were already left behind to some certain extent. On this commission were sitting advocates, opponents and those who were indifferent. As it is well known the result was that this commission, after a sitting for a period of five years, unanimously recognized all that which in the time of Mesmer was rejected even the remarkable qualities of the somnambulists. And yet the success of even this commission was by no means a splendid one. I admit that we find in its report sufficient facts to justify the favorable judgment, but any magnetizer, surrounded by an attentive circle of spectators, would secure far more important results.

As the matter stands to-day in Germany, a German commission of inquiry would not be of any importance. They would call into question a commission learned men of great reputation, perhaps a Virchow, a Dubois-Reymond and gentlemen of this order, who have done much good in their special departments, but who do not understand anything of magnetism and somnambulism." (*Du Pré, Spinz X VII*).

Yet we may hope that there will a time come for us, too, when the truth will come to its right, for it will, even should it be after hard struggles, certainly gain the victory.

Although most of the Parisian newspapers reported this equalization of magnetism, I have never seen notice of it in a German newspaper.

Thus for instance writes: *Le Journal des Débats* édité du soir, 4 Avril 1895, "Les Magnétiseurs sont dans la joie. Sur avis conforme du Conseil supérieur de l'Enseignement et de l'Académie de Médecine, l'Ecole pratique de magnétisme et de massage, fondée en 1833 par M. Durville et le Société Magnétique de France, 23, rue Saint Merri, vient d'être classée parmi les établissements de l'enseignement supérieur libre."

"Les intéressés vont célébrer cet événement dans les banquets où les discours rouleront naturellement sur la liberté de l'enseignement." In the same way do "La Lanterne" du 13 and "La Liberté" du 14 express themselves.

Evidence is furnished for the opponents of animal magnetism who want to resolve all magnetism into suggestion in the "Photographisches Centralblatt," book 16, of the 15th of August, 1896 edited by Professor Schmidt (*Technische Schule*) in Karlsruhe, that magnetism is a matter, a fluid force, which may be photographed, therefore it stands in connection with matter with a hypothetical suggestion. It is said on page 397 among other things: A short time ago we found in several specialized papers the note of Dr. Baraduc, who made a communication to the French Society of Physicians in Paris—and what he would be able to prove—that magnetism of life, which runs through his own body, is a real manifestation of force, and that he is willing to confirm it by scientific experiments.

We have now read in "The Photogram" the kind of experiments which the above-named physician has laid before the Parisian Society of Physicians in order to prove his pretension, and having become suspicious since Röntgen's discovery of our own judgment in regard to the "Possible," the more so as an undeniable connection has been proved with the "Odtsch-magnetische Theorie," published by Reichel many years ago, we mean to introduce our readers to the proofs furnished without having the intention of guaranteeing the absolute accuracy of the dates contained in the "Photogram."

Dr. Baraduc says that if he is in a good magnetic condition and places two magnetometers before himself on the table both are diverted as soon as he brings his hands near them. The right hand attracts a needle to an extent of about fifteen degrees, but the left one repels it to about five degrees. Dr. Baraduc holds this action to be the mark of two fluids or forces, of which the one is penetrating the body and may be called aspir, the other one is exhaling from the body and may be called expir. The difference of ten degrees between the penetrating and exhaling forces seems to indicate an accumulation in the body, which is therefore free for healing purposes.

If in the darkness he is using instead of the magnetometer drying plates that one opposite to the right hand will show during the process cloudlike masses, while from the left hand will appear spots like falling raindrops. Dr. B. and some of his friends have performed these experiments in more than three hundred cases with the same results. In other cases where different results were obtained the reason was found to be inconstant attention.

Regarding the difference between magnetism and hypnotism, of which I expressed my mind particularly in my pamphlet recently published, I do not lose the opportunity of communicating an expression of a somnambulist, which a short time ago I had the opportunity of hearing. This sentence runs as follows:

"Of course hypnotism is also a power as well as magnetism, but not at all a similar one. Magnetism is a power which lies closely connected with the mind of man—soothing, curative, and never working any harm. It does not injuriously affect the heart, the head or the nerves, but strengthens, invigorates and cures the majority of ills. Hypnotism, on the other hand, has an enervating and even paralyzing effect; it is a psychical power and overthrows the will power, it curbs, it forces, it seduces. One can therefore call magnetism a great spiritual action, and hypnotism a psychical coercion. The soul of man cleaves unto the organic body, but the spirit is sometimes hybridized and can detach itself from the soul. Hypnotism is a bridled power which is of no duration; it operates only a short time, repelling sickness sometimes, which, however, soon makes itself felt again. Another way. Magnetism is a combining and healing, hypnotism a separating and expelling power, which only drives the vitalities of organism to other parts of the body."

Dr. Pierre Janet expressed in like manner his mind in his lecture on the *Influence somnambulique et le besoin de direction* at the Psychological Congress in Munich, on the 7th of August last. Among other things he says:

"Sometimes one is able in the case of hysterical patients to cause a complete disappearance for a certain time of even the worst symptoms of illness through the medium of suggestion. In such cases the patients are free from all annoying symptoms, their condition of maintenance is satisfying and their intellectual abilities are restored. But after a

time, generally not very long, all previous troubles reappear."

In the *Salpêtrière* come yearly some dozens of young girls, who lose an offer of marriage, have fallen into the illness of *aboulie* (want of will). Generally they are cured, as Dr. Janet says, by giving decision for them.

Then there are numbers of moral self accusers, who have consulted for several months physicians, in a state of shattered frame of mind, and whose minds are set at rest by a consoling encouragement; as a rule such patients have to return again in a short space of time."

Annual Convention

Of National Young Peoples' Spiritualist Union, at Lily Dale, N. Y., Aug. 13, 1898.

REPORTED BY B. GRANT TAYLOR.

The week just closed has been an eventful and pleasant one for those who are interested in the cause of Spiritualism as represented by the younger members in the ranks, the first annual convention of the National Young Peoples' Spiritualist Union having been held at this camp during the time referred to.

The exercises in the auditorium on Monday were conducted by the members of the Union, and consisted of the reading of prepared papers, recitations, music, etc., and in the evening of that day a public reception was given to the visiting delegates, which was largely attended and proved to be a very enjoyable occasion. At that time an address of welcome was given by Mr. A. Gaston, president of the Cassadaga Lake Free Association, followed by a response from Mr. I. C. I. Evans, president of the N. Y. P. S. U., and remarks by Mr. George H. Brooks, Mrs. R. S. Lillie, Mr. W. H. Bach and others, interspersed with fine elocutional and musical selections.

The following is Mr. Evans' RESPONSE TO THE ADDRESS OF WELCOME:

Friends and Co-Workers—It is with no small degree of pleasure that we have listened to the kind words of greeting from the lips of our good and tried worker, the president of the Cassadaga Camp Association, Mr. A. Gaston, and it is with some misgiving that I feebly attempt to respond to the heartfelt good-will that has been extended to us as a national body of workers. We deeply appreciate the sincere bond of fellowship that unites us to those who have led us onward and paved the way for our advancement in this field of spiritualistic glory. They have cut down the briars from our pathway and bled steps in the rocks so as to hasten and make firmer and easier our onward march. We owe much to these noble workers, and it is with great pleasure that I accept, in the name of the National Body of the Young Peoples' Spiritualist Union, the offer of fraternal cooperation that has been so freely extended to us—that I accept the kind invitation to make this camp our meeting-place, and that I accept from their hands the privileges of the grounds and buildings which they have prepared. We are proud to follow in their footsteps and to hold our first annual convention in this beautiful "vale of hills."

We cannot but gain strength and inspiration from the surrounding associations, and such a peaceful spot. Our first annual convention being held under such conditions, surrounded by the beauties of nature, permeated with the living inspiration of our dear ones who have met here before us, aided by the vast host of workers on the spirit-side of life, who are extending to us the helping hand of love and encouragement. It is fitting that we should meet in this abiding place of Nature's handiwork, following in the footsteps of our noble workers, and to build, under the inspiration of their loving guidance, a firm foundation for that institution which destiny has obligated upon us to carry forth. It is incumbent upon us to see that our work is well done. We are here to build, not for the present alone, but for the future. We are here to perform a work that will be not only an aid toward the uplifting of mankind, but a work that will in itself instill into the minds of our youths that which will enable them to live better lives, be better men and women, and create in them the love of liberty, justice, good will and the spirit of benevolent progression. Let us see to it that we build wisely and well, and that our foundation stone is perfect. Use only the best material and the best workmanship, so that the founding of this Union shall be flawless.

Much depends upon our action here. Let us ponder well our every word, deed and act, and be united in our efforts to work for the good of our fellow creatures, trying to accomplish that which will be of the greatest good for the greatest number in preference to that which will be of benefit to one's self, individually.

Since the movement to organize the young people received its first inspiration of concerted action it has been blessed by harmony and goodwill in all directions. The spirit-world seems to have woven a robe of love, of peace, of sincere cooperation around the movement; harmony is enshrined as its living principle. Energy, determination, vigor is apparent in all directions. The fundamental idea now is to unite this cooperative feeling, to strike while the iron is hot so that the welding will be the better. We have come here for the purpose of having a full and free conference, one with the other, to adopt a concerted plan of action and to gather from each and all those ideas which are deemed most fitting to be carried into execution. Let us, then, during our sojourn in this Dale, be inspired by the best motives. Let us confer freely that we may glean from each one some thought, some idea that shall be as a beacon light to us onward, and guide us in the pathway that shall prove to be the most beneficial.

This vast work is thrown upon your shoulders. The responsibility does not solely rest upon your president; his duties are to see that your orders are executed as well as possible. The responsibility does not alone rest upon your secretary; his duties are to make known to each one any special work which should be attended to. The responsibility does not fall upon your treasurer; his duty is to properly attend to the accounting and disbursing of the funds which you place in his hands, but it is to be borne equally by each and every one of us and we are to see to it that the wheel is kept turning. Your officers cannot carry out your orders unless legislation is first enacted by you. They cannot be accomplished unless we have members who will execute them. This work cannot be done even then unless we have a united effort so that it can be carried along concerted lines, neither can it be carried along without funds, which must be provided for the tools must be furnished for your officers to work with. This body is like unto a machine; it must be perfect in its every feature, or the machinery will not work. If there is a single cog out of place, the wheel refuses to turn and the entire machine is rendered useless.

We call upon each one to do his full duty, not only here, but after our convention is over, and to push forward the movement in every way possible. Let each one here-to-night resolve to be a central axis around which other members shall be gathered, so as to make larger and stronger our wreath of union. We have come here from all parts of the United States, and also from Canada. We have come from all directions, and when we leave here we go hence to different fields of labor; let us go forth filled with enthusiasm, and instill that enthusiasm into others, each determined to do his share of the work, and see to it that we not only are not holding back the work, but that we have our shoulders to the wheel and are lightening the labors of others. Let us prove by our works that we appreciate the kindness of our elder brothers and sisters in allowing us the use of these buildings and grounds, and that we are not only willing workers, but capable workers to carry forward the trust that the angel world has placed in our hands. Let each one give to the movement his or her best labor, and then the work that is to be accomplished during the present week will be a work we will all be proud of. See to it that it is. Let us prove ourselves worthy recipients of the privileges which have been so kindly accorded us.

Tuesday, Wednesday, Friday and Saturday were devoted to business sessions. In the morning and afternoon, at which a great deal of important work was accomplished. No sessions were held on Thursday, in order to enable visiting delegates to take advantage of an excursion to Niagara Falls—a sight new to many of them.

On Tuesday evening an entertainment was given by the local Y. P. S. U. for the benefit of the National Treasury, and, although the admission charged was small, the attendance was such as to net quite a sum to the Union.

A reception was arranged for Wednesday evening at the parlors of the Grand Hotel, in honor of Mr. and Mrs. Harrison D. Barrett, the first to be enrolled as charter members of the organization. Addresses were given by those interested and active in the work, and all laying emphasis upon the high regard which was inspired by the honored guest, in their earnest and self-sacrificing efforts to promote the welfare of the Cause. The principal speaker of the occasion was Mrs. M. E. Cadwallader of Philadelphia, who, at the close of her remarks, presented to Mrs. Barrett a silver Jubilee medal, which had been forwarded to her by the Junior Spiritualist Club of Great Britain—while to Mr. Barrett she presented a basket containing a beautiful floral piece. It was with difficulty that Mrs. Barrett could command voice and language to express her thanks to those who had shown these kindnesses to her husband and herself, but her brief remarks won the hearts of all who heard her. Mr. Barrett then spoke feelingly of his friends at the camp, and stated that, for a number of years, Lily Dale had been the only home he knew, and the pleasant memories of those years increased the pleasure of his return when circumstances permitted him to visit the place.

The principal work accomplished by the business sessions of the convention was the perfection of the constitution, the adoption of bylaws, and the formulation of model constitution and bylaws for local unions. These are to be printed at the earliest possible moment, and will then be supplied to the various societies throughout the country that are being formed or contemplate joining the National Body.

The reports of the President and Secretary showed the accomplishment of much necessary work since the organization of the society in Rochester last May, and it is expected that much more will be accomplished between this and the next convention. In the short time which has elapsed since the National Union was formed, two societies have applied for charters under it, and others have had the matter of chartering under advisement and are likely to make application for admission soon. The two societies referred to are the Young People's Spiritualist Union of Lily Dale, N. Y., with one hundred and six members, and The Now, of Indianapolis, Ind., with fifteen members. These societies were organized under their present names before the National Y. P. S. U. was formed, and have not as yet adopted the name which all auxiliary societies are requested to take—that of Young People's Spiritualist Union. The charter membership of the National body was one hundred and thirty-four, and this number has been increased somewhat by the addition of individual members from localities where local societies had not joined the National Union, or where no societies at all existed.

The amendments which were adopted to the constitution were not radical, the principal ones making provision that the representation in the National Convention should be one delegate from each society on behalf of its charter, with an additional delegate for every fifteen members of major fraction thereof, and the individual members who might be present and represent themselves; that the annual convention be held during the month of August, the time and place to be fixed upon by the Board of Trustees and awarded prior to April 1 preceding the convention, instead of on the second Tuesday of August, at a place to be determined at the previous convention, as was formerly provided.

A report was received from Mrs. M. E. Cadwallader, recently returned from England, where she acted as special delegate from this Union to the Junior Club of Great Britain, and also represented this society at the International Congress and before the various societies in England. She bore greetings from all these societies to us, and gave a most interesting account of her visit to them, as well as a general outline of their plan of work.

It seems fitting, before closing this report, to give a brief outline of the objects of the National Young People's Spiritualist Union, and the underlying idea may perhaps best be shown by quoting the preamble to the constitution, which reads as follows:

"We, the young people of Spiritualism, in convention assembled, appreciating the importance of education and cooperation for the promotion of the general welfare of the Cause of Spiritualism, and the necessity of advancing its truths among our young people, hereby establish this constitution for the guidance of our National Young People's Spiritualist Union."

The application for membership, adopted at this convention, is also worth quoting. It reads:

"I, _____, of _____, believing that the unfoldment of true lives and a higher civilization can better be accomplished by organization than by individual effort, and believing in the ethical principles of Spiritualism, and desiring to become a member of the N. Y. P. S. U. to aid as much as possible the general uplifting of humanity, do hereby apply for active membership in the Union, and, if accepted, agree to abide by the constitution and by-laws of the N. Y. P. S. U., and to promote to the utmost of my power the interests of the Union and the social, moral and spiritual welfare of my associates."

During the convention the question of uniting with the National Spiritualists' Association was discussed, and a fraternal delegate and committee of four were appointed to meet at Washington during the October convention of the National Spiritualists' Association, and to present to that convention a request that the association make provision in its constitution for the chartering of the National Young People's Spiritualist Union as a national body. The delegate appointed was Mr. I. C. I. Evans, and the committee consisted of Miss Anna M. Steinberg, Mrs. Marguerite C. Barrett, Mrs. M. E. Cadwallader and Mr. W. H. Bach.

Special attention was paid to the question of music, and a committee was appointed, consisting of Mrs. Lou Porter Moore, Miss Susie Hayes and Miss Jessie R. Hoagland, to select songs best suited for the young people's work, inquire the price of publication, and refer the matter to the Board of Trustees, who are empowered to secure the publication of the songs in book form, if they consider it advisable, and the finances of the Union will permit.

The committee on emblem appointed at the Rochester Jubilee Convention, of which Mrs. Rozella Lanferty is chairman, was continued, with instructions to carry out their own recommendations for the procuring of designs, and the submission of cuts thereof through the *Sunflower*, the official organ of the Union.

The *Sunflower*, the new Spiritualist paper, edited by Mr. W. H. Bach of Lily Dale, N. Y., was adopted as the official organ of the Union, and official notices will hereafter appear in its columns.

The number of delegates was fifty-three. The collections for the National treasury by the local committee amounted to \$40.86, and those of the Committee on Finance to \$27.25, making a total of \$68.11, of which a good portion will be required at once for printing, etc. The officers of the N. Y. P. S. U. are as follows: President, I. C. I. Evans, 13523 B street, S. W., Washington, D. C.; Vice-President, Mrs. Lou Porter Moore, 162 E. Barry street, Buffalo, N. Y.; Secretary, Miss Anna M. Steinberg, 506 Twelfth street, N. W., Washington, D. C.; Treasurer, Alfred B. Van Dyke, 84 N. 52nd street, Chicago, Ill.; Trustees—Mrs. Rozella Lanferty, 320 E. Main street, Van Wert, O.; Mrs. W. H. Bach, Lily Dale, N. Y.; Walter I. Prentiss, 314 Park Avenue, Worcester, Mass.

Desire is the unessential a man finds in himself upon the absence of anything, whose present enjoyment carries the idea of delight with it.—Locke.

A LULLABY.

"Rockaby baby the cradle is green,
 Father's a goldsmith, mother's a queen."
 Rockaby, lullaby, all the day long,
 Down to the land of the lullaby song.
 Babyland never again will be thine,
 Land of all mystery, holy, divine—
 Motherland, Oherland,
 Wond'ringland, Underland,
 Land of a time ne'er again to be seen;
 Flowerland, Bowerland,
 Airyland, Fairyland,
 Rockaby, baby, the cradle is green.
 Rockaby, baby, the days will grow long;
 Silent the voice of the mother's love-song;
 Bowed with sore burdens the man-life must own—
 Sorrows that baby must bear all alone.
 Thoughts will come soon, and with reason come pain—
 Sorrows and Morrowland,
 Drearyland, Wearyland,
 Baby and Heavenland lying between.
 Smile, then, in Motherland,
 Dream in the Oherland—
 Rockaby, baby, the cradle is green.
 —Boston Hygiene.

Our Original Story.

The Lady of the Forest.

BY BERTHA J. FRENCH.

"Well, how is my patient this morning?" exclaims Doris Durant, entering the boudoir of her invalid cousin and guest. "See, I have brought you a lovely bunch of lilies of the valley for a 'before-breakfast' medicine—are n't they beautiful? But that white face is not much of a credit to any doctor."

"Doctor!" smiles Marena; "to what school do you belong—the same school as the birds, blossoms, butterflies, I suppose?"

"Well, I do think they are better medicines than most of the horrid old poisonous drugs; but," continued Doris, laughingly, "I am as free from medical bigotry as the 'ole darkey,' who, when asked to what school he belonged, answered, 'I do n't belong to no school, sah—I've graduated!' But, Renna dear, even if I am 'tom-boyish,' as brother Harry says, I do feel so sorry for you, and I want you to be well and strong. I know by your looks you must have had a miserable night, yet you do not complain a bit. If I suffered one-half as much, I should transform the house into a 'bedlam'—a 'tempest in a teacup' would be tame in comparison."

"I did suffer considerably, Dorie, during the first part of the night, but later I slept—that is, the physical slept. My inner self slipped from the weary body, and though my astral self did not have, like Shelley's Queen Mab, a magic car or flying couriers to whirl through 'flaming sparkles' of atmosphere, yet I enjoyed a quiet little journey."

"Rena! Renna!" gasped Doris, her brown eyes blazing large with astonishment; "what do you mean? Are you crazy?"

"No, Dorie, I think not; but forgive me, dear; I was so absorbed in my experiences that I forgot, for the moment, that you had never studied the occult. My inner self slipped from its outer jacket, and independent, save a connecting thread, it took a little trip through the astral. Did you ever read Shelley's description of the separation of spirit and body? Shelley has been called an infidel, a materialist, yet he was the first poet to introduce an element of spirituality into English poetry. So intense was his own spirituality that it illumined like a rosy flame or gave the quiet lustre of a white pearl to the delicate shell of the physical. That one passage seems conclusive proof to me that Shelley was not a materialist."

"I have not read Shelley, but repeat that passage to me: I know you can, for you have such a prodigious memory."

"I think, Dorie, would be a good idea for you to read the poem, even though you had to slight the Duchess and Mary J. Holmes. Oh! Ouida is your favorite now. I must confess I also rather like Ouida—that is, in homeopathic doses. Her pages are full of poetry. She steals into the very heart of a nature, and hears every pulse-beat of the universal mother. She is democratic; no writer has more clearly exposed social shame. But you asked for the verse from Shelley—I think I remember it. You must imagine the beautiful sleeping form of lanthe. Hovering over her is the Fairy Mab, from whose lips fall these words:

"... Spirit, leave for mine and me,
 And from the mists and moveless frame
 A radiant spirit rose,
 All beautiful in naked purity,
 Instinct with inexpressible beauty and grace.
 Each stain of earthliness
 Had passed away; it reassumed its native dignity,
 And stood
 Immortal amid ruin.
 Upon the couch the body lay,
 Wrapped in the depth of slumber.
 Its features were fixed and meaningless;
 Yet animal life was there, and strong on
 And every organ yet performed
 Its natural functions. 'T was a sight
 Of wonder to behold the body and soul,
 The selfsame lineaments, the same
 Marks of identity were there,
 Yet 'twas so different! One aspires to heaven,
 Pants for its sempiternal heritage,
 And, ever changing, ever rising still,
 Wanders in endless being.
 The other, for a time the unwilling sport
 Of circumstance and passion, struggles on,
 Fleets through its sad duration rapidly;
 Then, like a useless, worn-out machine,
 Rots, perishes and passes."

"Oh! that is wonderful!" exclaims Doris. "But tell me," she continued, curiosity rippling all over her rosy face, "what your spirit saw and did when it was on its journey?"

"I saw a quaintly beautiful cottage gleaming like a white pearl through a mass of clinging vines and enfolded by a small forest of trees. Inhaled the dainty perfume of all the flowers that bloom in May. It was a perfect pastel peace, and it shal shine in my memory. It was just such a scene as the poetic nature of Helen Jackson would love."

"But the cottage was for the moment forgotten when I saw its life—its mistress, a woman of about sixty years of age, tall, magnificently formed, noble head, snow-crowned by time, eyes of serene and shining blue; but it was the quality of the spirit shining through the physical that was the real beauty of the face. It was the face of one who had suffered, endured and conquered. It was the loveliest in the eyes, the sympathy that shone in every lineament that made her beautiful. She was the feminine counterpart of that most lovable character in fiction, 'Monsieur Welcome.' I instinctively knelt for her blessing."

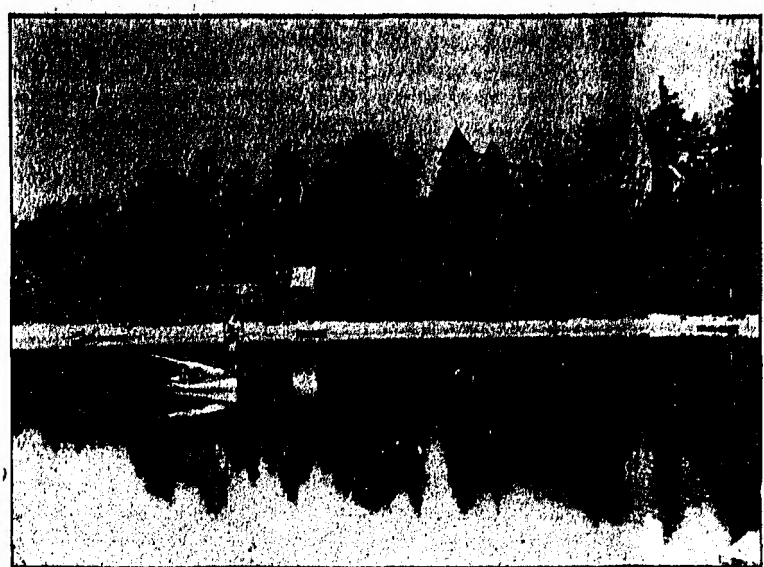
"Why, Renna, I do not know anything about 'Monsieur Welcome,' but I do know you have been exactly describing 'The Lady of the Forest,' and I will take you to see her this very day, if you feel strong enough. She has helped many who were ill for years, and may be she will cure you."

"Oh! I know a drive with my little 'doctor' in this May morning air will do me good; but I am anxious to know about this mysterious lady."

"I will tell you all I know about her as we drive along; I must run and ask John to harness 'old Don.' He was called 'Don Juan' in his younger days, but it takes a p-i-o-d-i-c-i-o-u-s amount of imagination to imagine such a steady 'old play' as was ever a young and handsome Don Juan; and I am just the same age, sweet seventeen," gaily chirruped Doris as she ran from the room to find John.

The leisurely but steady trot of old Don soon left the dust of the city streets behind, and Marena and Doris are soon breathing June country air, sweet with the newness of spring.

"Oh, Renna, look at that dear little squirrel on the stone wall there, isn't he cute! And do hear the birds. I should think that every bird in the country was rehearsing for a grand concert—but I suppose you want to hear what little I know about the Lady of the Forest. I give you her history—as current among the gossip of the town, of course they are reliable authority. When she was a girl she was a society belle, beautiful, rich. Just imagine one of Ouida's bewitching heroines arrayed in one of Ouida's ravishing toilettes, and you will see the Lady of the Forest—as in the days of



A View at Queen City Park, Vermont.

Queen City Park, Vt.

Saturday, Aug. 13, the Ladies' Aid held its annual fair, and made a grand success. It was a very enjoyable time; the many articles went like hot cakes, and the ice cream also, the day being very warm. A goodly sum was realized, which will be expended for improvements on the grounds. Sunday Mrs. Sarah Byrnes lectured both morning and afternoon, giving many grand and beautiful thoughts for the instruction of her audience.

Monday P.M., a very interesting session of the Lyceum. In the evening the annual masquerade, at which there was a large attendance, all enjoying the evening. The costumes were varied, representing many nationalities, and there was much pleasure and fun in guessing who each one was.

Tuesday A.M.—Again the Lyceum was held, and in the afternoon Mrs. S. A. Wiley of Rockingham, one of the oldest speakers in Vermont, gave a very eloquent lecture.

Wednesday A.M.—A very enthusiastic conference was held, Mrs. Soper presiding. In the afternoon a meeting for the Veteran Spiritualists' Union, which, notwithstanding a sharp thunder storm came up, was well attended, very sympathetic, and netted a nice little sum for the Home at Waverley, Mass. ten dollars.

Mr. J. Clegg Wright, one of our favorite speakers at Queen City Park, arrived on the afternoon train from Lake Pleasant, and we were

all glad to welcome him. He addressed us on Thursday, and gave one of his eloquent and soul-stirring lectures. Mrs. Cunningham followed with some good talks, which were readily recognized. We hope she will remain with us for some days.

This morning, Friday, Mrs. Byrnes left us on her way to Lake Pleasant. We have had the pleasure of a few days' visit from her after her engagement closed. We part from her with regret. She is one of our oldest and best lecturers, one who has born the burden and heat of the day in the early years of the spiritual movement, and we trust she may be spared many years to continue the good work she has so earnestly and faithfully accomplished in her life of labor in the Cause.

Conference was held in the hotel parlors Friday morning, as the hall was occupied in preparing for a grand concert by the Jubilee Negro Minstrels, and Mr. Wright gave his second lecture at 2 P.M. It was, as usual, full of deep thought and spiritual inspiration, and was listened to with the utmost attention by the large audience present. Our sweet girl singers seem to improve with each day, and please the people with their sweet voices and excellent selections. They are very faithful in their attendance, and always on time.

Dr. Smith, our good President, left us this morning, to take charge of a large excursion to Greenfield, Mass., and other points along the line. He will come back to-morrow with the return excursion from Massachusetts to Queen City Park and Burlington. J. E. T.

her youth. But, oh, look, see that delicious clump of wild azalea. I must have them. Whoa—Don!"

There is a swirl of gray draperies and Doris skims up the tall hedge and soon returns with her plump hands filled with pink blossoms exalting their peculiar piquant fragrance.

"Aren't they lovely?" Wild flowers are God's flowers; they don't have the stilted style of hothouse-bred conventional flowers. But to return to my story—the lady had some great grief come to her, what it was not even the gossips knew, and what is more remarkable, didn't even think they knew. The trouble wore upon her so that she became insane. Her parents did not send her to a retreat, but they employed a magnetic doctor. He didn't give her medicine, but massage and spiritual science were his remedies, and do you know she got well?"

"Yes," says Marena, musingly, "the healthful thought of the doctor met and overpowered the diseased thought of the patient."

"Yes—suppose so," replies Doris, "but now comes the romance. The physician who was a noble, handsome man, though twenty years older than his patient and bound by law to another whom he had never loved, but had been urged to marry—soon learned that he loved his beautiful young patient unspeakably and she loved him. They separated. She had no desire to go back again into the gay world, but found a home in her cottage among the trees; not selfish solitude for she uses her money for the poor, helps the sick, comforts the despairing and world-weary, and they do say that she has strange powers—like those you talk about—goes into trances and all those sort of things. But everybody loves her. Here's the house, I'll hitch old Don, won't he take solid comfort, under these trees, while we are gone. I do know how to take care of a horse, even if I am not 'bookish.'"

[To be continued.]

Verona Park Camp, Maine.

Thursday, Aug. 11, was Temperance Day. The subject was discussed on its broadest platform, and in its different senses. Tobacco, liquor, fashion, cooking, eating, talking, working, worshiping, and other features, all came in for their share of criticism. The greatest freedom prevailed in the audience, and the day was one of great interest and profit to all. So great was the interest that persons in the audience occupied nearly all the time in the forenoon, thus giving the regular speakers a chance to listen.

At the opening of the afternoon service Mrs. Conant presented the Association with flags, banners and badges, for the use of the children. Mr. F. W. Smith, acting President, responded in behalf of the Association; then Mr. E. F. Pierce presented the same to the children's new organization. Mrs. Conant, Mrs. Wentworth, Mrs. Pishon, of Augusta, Mr. Smith, of Rockland, Mr. La Gras and Mr. Moore, of Bucksport, Mrs. Kneeland and Mr. Pierce, of Boston, and others, took part in the further discussion of the great temperance question, and it was a truly glorious meeting, full of grand and noble thoughts.

Friday, Aug. 12 A.M.—Opening song (words original) by F. W. Smith, followed by an original poem written by Gena S. Fairfield, entitled "Would you live your life over again?"

Mrs. Wentworth then called for a subject from the audience. The following was given: "The Law of Compensation." It was indeed interesting to listen to the grand thoughts brought out by the invisibles upon that theme. It was shown that this law was in force through all nature, from the vegetable to the spiritual, working out beautifully the divine purposes of the Infinite. Whatever we sow, that shall we also reap. Whatever thought, word or act emanated from man, was sure to be rightfully compensated according to the measure in which it was given.

Lying back of all efforts is a desire or aspiration for reward. We are ever seeking a desired object or compensation; that object is usually happiness for ourselves and others.

The law of compensation has been the grand lever that has lifted humanity in all the departments of life, and it becomes more and more beautiful and valuable as we grow in knowledge and wisdom. It is a broadening out of the soul's aspirations to be enriched from the spirit-world by the opening up of views and knowledge from that inexhaustible storehouse. Spirits come to us in obedience to this same law. It is often said, "I do not know where to go for my dear ones in spirit." Our desires wing themselves to the objects of our love in accordance with this beautiful law of compensation. Our greatest aspiration is to live again, and if nature in the vegetable and animal world compensates, why not in the spiritual?

At the close of this discourse the guides improvised a fine poem for a lady upon the platform, viz, Mrs. Col. La Gras; she was a nurse in the army two years. While the poem was being repeated Mrs. Wentworth saw a military chieftain on a beautiful charger ride proudly upon the scene, and throw a flag into the lap of Mrs. La Gras, saying it was a present from the soldier boys in spirit; the little Indian spirit was present and was seen clairvoyantly standing by the side of her devoted husband as he addressed the sympathetic audience that she had so tenderly addressed in bygone days. Mrs. Mamie Kane, Miss Sadie Colony and Bro. E. F. Pierce cheered the audience with their

lovely and appropriate music. Mrs. Pishon of Augusta read a fine memorial poem. She was followed by Mrs. M. J. Wentworth, who is ever ready with something beautiful and suited to the occasion.

Sidney Dean, an old and venerable friend and worker, whose heart is filled with love for Verona, and who has officiated with so much ability in times past, poured out from the depths of his soul words of wisdom, consolation and cheer which electrified his audience and held them in rapt attention for more than half an hour. At the close of his remarks the audience rose to their feet to express their pleasure in listening once again to his inspired eloquence.

Mrs. Wentworth, filled with inspiration, improvised a poem of great excellence, so perfectly adapted to Verona and its dear workers in the mundane and the celestial.

The spot seemed hallowed by the tender and loving presence of dear ones translated, and the memories of other days were revived, and happy scenes lived over again. It was truly good to be there. A deep and lasting impression was made upon the hearts of all present, and we believe upon the very trees and rocks, which will never be effaced. Such scenes tend to mold the heart, kindle anew the tender ties of love, lift us above the cares and trials of earth, and transport our souls into an exalted atmosphere where we obtain a foretaste of the joys that await us on the sun-kissed hills of the Summer Land.

On Wednesday Mr. Smith gave an address on "Some of the Great Evils of the Present Age and their Remedy." In this address corrupt legislation, combines and monopolies, robbery of the laboring classes, and other evils, came in for their share of severe criticism. The beauties of the Spiritual Philosophy and its adaptability to the needs of the world were dwelt upon, and his belief in the ultimate triumph of truth over error, and the establishment of a pure government in this nation, where the full anticipations of its most ardent admirers shall be realized, when equality and exact justice shall be meted out to all, and woman so long oppressed, shall rise in all her refinement and grandeur to a perfect equality with man in every department of life.

F. W. SMITH.

A popular excursion to Saratoga for \$1.50, Aug. 27. Special train leaves Lake Pleasant at 7:53 A.M.

Lake Brady, Ohio.

Anna L. Robinson and her young son, Fred Manchester, both of Port Huron, Mich., have been the attraction here during the past week. Mrs. Robinson had won the love of the Lake Bradyites during her past engagement, and now it is almost equally bestowed upon her gifted son. Few if any of the speakers or mediums have entered into the social features of the camp as they have, assisting at the entertainments with their musical and dramatic gifts.

During her stay here Mrs. Robinson performed three beautiful ceremonies. One was the marriage of Mr. Frank Steele to Miss Hester Huett, both of North Amherst, O. The rite as conducted by Mrs. Robinson is very beautiful and impressive. She also officiated at the christening of little Miss Lorna May Shatto of Willow, O. Sweet Peas were the flowers used, their meaning being to aspire, to climb. Sunshine was the spirit name bestowed upon the little one. She also dedicated the cottage of Mrs. Mary Maurer with one of the prettiest ceremonies of that kind we have ever seen. She placed flowers upon the doorstep and along the porch, giving with each a suggestive thought of love, home influence and good will. Other speakers were also introduced, and several musical numbers were rendered.

The dramatic club gave two of their best entertainments with the assistance of Mrs. Robinson and her son.

Woman's Day was duly celebrated on Saturday, Mrs. McCaslin acting as chairman of the day, and Mrs. Robinson as speaker in the afternoon. Toasts were offered on all subjects pertaining to womanhood. A ball was given in the evening by the ladies to their gentlemen friends.

Aug. 17.

An opportunity to visit Saratoga, "The Great American Spa," for \$1.50, is offered by the Fitchburg Railroad on Aug. 27. Special train leaves Lake Pleasant at 7:53 A.M.

National Spiritualist's Convention, Washington, D. C., Oct. 18, 19, 20, 21.

All chartered Societies are especially requested to select able business men and women to represent them at the next Convention.

It is also hoped that Societies will see to it that they are represented by delegates instead of by proxy. The business of the next Convention is to be of great importance, and each Society should attend to this matter at once. Persons owing subscriptions, and Societies owing dues are requested to settle accounts at once. Every Spiritualist should purchase a report of the last Convention at once.

National Association is not dead, nor is it going to die; but those who know of the work it has done should come now to its aid financially.

FRANCIS BAILEY WOODBURY.

Belvidere Seminary.

Seeing an article in the Spiritualist paper a few weeks ago, wherein Miss Belle Bush, of this seminary, (Belvidere, N. J.) requests the public to refer to me for recommendations in connection with the school at that place, I felt it my duty to freely and without solicitation speak a few words in favor of the school life there.

For something over two years I have had four children under the care of Miss Bush and her worthy sister, Mrs. Ewell. I am well satisfied with the advancement which they have made in their studies during that time. I am highly gratified with their improvement, spiritually and physically, and would recommend to all Spiritualists throughout the country, who have children to be educated, and who needs must send them from home, to inquire into the facilities of Miss Bush's institute. Situated on an eminence overlooking the Delaware River, its healthfulness cannot be questioned. For the two years that my children have been in this school we have had no sick reports at all—not even one day's illness—which I think phenomenal.

I hope that the Spiritualists throughout the country will come to the aid of Miss Bush, and make this a Spiritualist home for our little ones by sending their children to this school.

Salem, Ore. July 31, 1898.

Last beach excursion of the season to Crescent Park via the Fitchburg Railroad on Sept. 1. Rate only \$1.50, and train leaves Lake Pleasant at 6:25 A.M.

In an arch each single stone, which, if severed from the rest, would be perhaps defenceless, is sufficiently secured by the solidity and entrenchment of the whole fabric of which it is a part.—The Hon. Robert Boyle.

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By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound, or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and the tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Providence, Rhode Island.

Providence Spiritualists' Association, Columbia Hall, Richmond and Weybosset street, will reopen on Sunday, Sept. 4, by holding a Mediums' Circle at 7:30 P.M., also Sept. 11 Mediums' Circle at 7:30 P.M. Sundays Sept. 18 and 25. Mrs. Effie I. Webster of Lynn will occupy our platform after noon at 2:30 and evening at 7:30. Oct. 2 Mr. J. Frank Baxter of Chelsea will officiate.

JOSEPH COOPER, President,

40 Zone street.

The red man knew and appreciated the medicinal value of Saratoga waters. The white man knows and appreciates their value. Why not visit the great Spa on Aug. 27, taking advantage of the Fitchburg Railroad popular excursion. Rate only \$1.50 from Lake Pleasant.

One Who Knows.

The following appeared in "The People's Letter Box" of the San Francisco Examiner Aug. 11, 1898: "Does the 'Arch Bishop of Huckleberry, Fifty Thousand pun per annum,' know that from the grape that has been trodden comes wine? That only one who has submitted to the greatest variety of knocks will have the blood in him to feel for the greatest number? That, until wine is crushed into you, by your voluntarily taking the thumps that make it, you will not feel the feelings of the fellow who has felt them? That, to get the same quality of blood in you that is in him, you must do as he did?"

"ONE WHO HAS DRUNK WINE."

A CASE OF Partial Dematerialization

OF THE Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF, Scientist, Philosopher, and Literateur, Ex Prime Minister of Russia.

Translated from the French by TRACY GOULD, LL. B., Counselor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the painstaking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that his latest work, will be an epoch making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say, he has said it well, and his translation has given the English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.

Chap. II. Account of a Séance given by Madame d'Esperance at Helsinki, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Right and Touch.

I. Testimony of Mlle. Hjelt.

A. Letter from Mlle. Hjelt to Mons. Aksakof.

B. Letter from Mons. Aksakof to Mlle. Hjelt.

C. Reply of Mlle. Hjelt to Mons. Aksakof.

D. Supplementary Letter from Mlle. Hjelt.

II. Testimony of Staff Officer, Capt. Toppellus.

III. Testimony of Prof. Sellling.

A. Letter from Prof. Sellling to Mons. Aksakof.

B. Letter from Mons. Aksakof to Prof. Sellling.

C. Reply of Prof. Sellling to Mons. Aksakof.

D. Supplementary Report of Prof. Sellling (illus. (rated)).

E. Letter from Mons. Aksakof to Prof. Sellling.

F. Reply of Prof. Sellling.

IV. Testimony of Madame Helene Sellling.

A. Note from Mme. Sellling.

B. Remarks on the same, by Mons. Aksakof.

V. Testimony of Mlle. Fanny Tavaststerna.

A. Letter from Mlle. Tavaststerna to Mons. Aksakof.

B. Supplement to the foregoing letter.

VI. Testimony of General Toppellus.

VII. Testimony of Dr. Hertberg.

VIII. Testimony of Mlle. C. E.

A. Letter from Mr. Schoutz to Mons. Aksakof.

B. Counter-Testimony of Prof. Sellling.

C. Counter-Testimony of Dr. Hertberg.

D. Counter-Testimony of Mlle. Hjelt and Tavaststerna.

IX. Testimony of General Sellholm.

X. Testimony of Mr. Bolin.

XI. Personal Testimony of Madame d'Esperance, the Medium.

A. Account of the Séance held at Prof. Sellling's residence at Helsinki, by Madame d'Esperance.

B. Questions addressed to Madame d'Esperance by Mons. Aksakof.

C. Supplementary Explanations by Madame d'Esperance.

Chap. III. Personal Investigation by Mons. Aksakof.

Chap. IV. Letters from the Medium concerning her condition after the Séance at Helsinki.

Chap. V. Personal Statement of the Medium as to her condition during the Séance at Helsinki.

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Chap. VI. Conclusions.

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JUBILEE MEMORIAL TRIBUTE.

FOR THE FIRST TIME in the history of the Spiritual Movement that anything like a compilation of the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc., has ever been attempted, 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. Y. This little pamphlet is a timely and valuable tribute to those who have been identified with the Cause in the years gone. All Spiritualists should have a copy. Price 5 cents.

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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

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We trust that Spiritualists everywhere will
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tained, the value of its contents and their
practicality materially enhanced, and the
Cause, which this paper has so long de-
voted 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.

Are Spiritualists Humanitarians?

This question is one that should be answered
in the affirmative by every person who pro-
fesses a belief in Spiritualism. But the evi-
dence to the effect that the majority of Spiritu-
alists are so strongly individualized as to
care for no one outside of the few choice
souls of their special set, compels every in-
telligent on-looker to say that "Spiritualists
are individualists, but not humanitarians." This
is seemingly a strong indictment, and
naturally leads to the question, Why is this
true? The utterances of some of the early
teachers of the spiritual philosophy were
strongly against coöperation, and pronounced
in favor of individualization. Organization
was considered tyranny, and every Spiritualist
was warned to keep out of it.

This failure to unite those having common
aims, beliefs and purposes, had a very natural
result. Each person lost all interest in the
welfare of others, and became exclusively
devoted to the advancement of his own happi-
ness. In other words, he became an egoist,
a lover of self and self interests, rather than
an altruistic humanitarian. This result is
most deplorable. Human selfishness was al-
together too prevalent when Spiritualism was
made known to the world, and it is to be re-
gretted that its followers have not done more
to establish a better system of ethics among
men. The spirit-world has ever maintained
the brotherhood of the race, and it is most
lamentable that the establishment of the fact
of that brotherhood is still so very remote. A
change can be made, provided the Spiritualists
of to-day rally around the principles they hold
in common, and then work together for the
good of others, as well as for their own prefer-
ment.

Is it true that Spiritualists, as a class, are not
humanitarians? Do they ever contribute as
religious, ethical or secular bodies to any pub-
lic charity? Does the name of any Spiritualist
church or society figure prominently or even
modestly in the list of contributors to the fund
for a hospital ship? Is there an annual dona-
tion to be found in any library, hospital or
home? Do the Spiritualists, as a body, ap-
point committees to look out for the worthy
poor? Do they lend a helping hand to those
who are the victims, directly or indirectly, of
persecution? Some few among our people can
respond to these questions in the right way,
but far too many needs remain silent
when thus interrogated.

Church societies, benevolent associations,
social clubs and all classes of organizations,
are contributing to funds to provide for sick
and wounded soldiers. The ice fund for the
deserving poor in thickly populated districts
is also liberally supplied from the same sources.
A fireman's relief fund, or a fund to aid any
person to whom misfortune suddenly comes,
does not go begging for help. It is true that
many individual Spiritualists do contribute
to all of these funds, but Spiritualist societies
seldom. In case of individual needs in our own

ranks, there is too often a painful lack of rec-
ognition of duty. So long as no especial friend
or relative is under the sorrow, just so long
far too many Spiritualists feel no responsibility
in the premises. We believe that the lack
of proper organization is the prime cause of
this condition.

Not long since we referred to the case of Dr.
Charles Zieglar, who is now in prison a victim
to the nefarious doctor's law now upon the
statutes of Massachusetts. His wife and chil-
dren are deprived of their natural support
while the husband and father is serving out
an unjust sentence. He and they should
have food and raiment during this trying
time. A little practical sympathy shows the
worth of any religion, be it Buddhism or Spiritu-
alism. Other arrested physicians, now
awaiting trial, have had their business ruined
through their iniquitous arrests. In some
cases, suffering for food is the result. Should
not the Spiritualists, as a class, as an orga-
nized body, do something to help all worthy
persons? We believe they should, and see no
good reason why any object for the benefit
of humanity should be neglected by the
Spiritualists.

A little from each one would provide a relief
fund that could be drawn upon whenever
needed required to help those who were really
worthy. We do not believe in stopping to in-
quire what a man's religion or politics may be
when he is dying of starvation. It is better to
feed him first and inquire afterward. A tree
is judged by its fruit; so, likewise, will Spiritu-
alism be judged by its fruits in the lives of
its followers. If they fail to feel for the woes
of their fellows, if they become clannish, self-
ish and bigoted in their views, what better is
their Spiritualism than other forms of faith?
We must not be misunderstood; many Spiritu-
alists are generous to a fault, and respond
quickly to every call for aid in behalf of a
noble cause. Some few give beyond their
means under the inspiration of their religion,
feeling it to be both a duty and a pleasure.
We refer only to those who fail to find their
own in their neighbor's good, who refuse to
give even a dime to help those who are in
need. Such ones are not humanitarians, but
selfish egoists.

Camp-Meetings.

During the present season fifty-eight Spiritu-
alist camp-meetings have been held in vari-
ous sections of the United States. Twelve of
these camps are located in New England, all
of which have been fairly well patronized by
New England Spiritualists. Many Spiritu-
alists and investigators from other States have
availed themselves of the opportunity to visit
the most attractive portions of New England
where these camps were held. The delightful
climate, picturesque scenery, health-giving
water, etc., have combined to call people from
the hot, crowded cities into rural retreats for a
brief rest. These camp meetings have served
as trying-places for many who were in search
of some sylvan nook in which they could stand
face to face with their angel friends. Even
the idle curiosity-seeker has striven to find
the means of communicating with his departed
friends, and the revelations of truth have been
such as to lead him into broader avenues of
thought.

The vast majority of the people who have
frequented these resorts have been in search of
instruction in the higher science and religion
of the soul. Mediums have had their work to
do for the investigator seeking a sign of the
truth of spirit-return, as well as to give a
word of comfort to those whose hearts have
been touched by sorrow through the transi-
tion of some loved one to higher spheres. The
people who have listened to the platform utter-
ances at nearly all of these camps have been
of a high order of intelligence, capable of think-
ing for themselves. Owing to the hard times,
many camps report a falling off in the number
of visitors in attendance, yet good audiences
have listened to the speakers and mediums
who have graced the platforms of these sum-
mer Meccas of Spiritualism.

From Maine to California, Michigan to Texas,
camps have been in session since the opening
of the summer. People have sought them to
learn something of the future, as well as in-
struction in the duties of every-day life. We
feel that these camps are doing an excellent
work for Spiritualism. It is claimed by some
that the camps serve to destroy all interest in
local society work, but we feel that this
statement is based more upon inference than
upon fact. Some Spiritualists, it is true, are
mere habitués of the camps; they take no in-
terest in local societies, and care nothing for
Spiritualism save what they see and hear of it
at the camps. But the investigators, the skeptics
and curious ones, who are convinced at
these great gatherings, far outnumber the
hangers on, and selfish Spiritualists who gorge
themselves with spiritual food during the sum-
mer, and then, bruised, subside upon their
own natures for the ensuing ten months.

The camp-meetings, therefore, are a source
of strength in this country, and are the me-
diums through whom hundreds are led to know
the truth. On the whole they are educators
of the masses, and can be made towers of
strength to Spiritualism. There should not be
too many of them in any one State, for a di-
vision of forces is always a sign of weakness.
But each State could support at least two of
them on an average, and they would be so lib-
erally patronized as to make them the centres
of spiritual thought for the Nation. It is to be
hoped that every Spiritualist will feel it a duty,
as well as a pleasure, to take at least a week's
outing each year at some one of the camps.
He will return home refreshed mentally, spiri-
tually and physically, and be able to do more
for the Cause in his community through having
come in contact and exchanged thought with
those of his own faith from other sections of
the country.

Anent the question, "Are Spiritualists
Humanitarians?" comes a reply from Onset
in the form of a spectacular presentation of
Longfellow's great poem, "Evangeline," for
the benefit of the hospital ship. The enter-
tainment was an excellent one, and was credi-
table to Onset, to the performers and to the
Spiritualists who were in attendance. It was
for a noble purpose, and was most liberally
patronized.

THE BANNER editor visited eight camp-
meetings during the past three weeks, and
must visit two more ere the close of the
season. Correspondents will kindly notice
this, and excuse perfunctory delay in his re-
plies to their letters, because of absence from
the city.

W. W. Hicks.

The lectures given by this able exponent of
the spiritual philosophy at Onset Camp-Meet-
ing, during the past week, have been of an ex-
ceptionally high order of merit. He is elo-
quent, scholarly, and absolutely fearless in his
utterances, while his logic is irresistible. He
confounds orthodox and heterodox Chris-
tians through a rational exposition of the
Bible from their point of view. He is at pres-
ent at the head of the Society for Ethical Cul-
ture in Toronto, Ontario, where he has a
large constituency.

Dr. Hicks was a Methodist minister for
many years, and preached in several of the
large cities of the South. He was also located
in India for a number of years, where he made
a thorough study of the Oriental religions,
Occultism and kindred topics. He was Super-
intendent of Public Instruction in the State
of Florida for several years, and has a national
reputation as a political orator. He has been a
close student of Spiritualism for more than
twenty years, and is endeavoring to interpret
the message of the angels to men to the best of
his ability. We hope to be able to publish a
résumé of his last lecture at Onset in a future
issue of the BANNER OF LIGHT.

Wedding Bells.

Dr. G. C. Beckwith Ewell of Shelton, Ct.,
and Mrs. Ella Hull of Worcester, Mass., were
quietly united in the bonds of matrimony at
Wareham, Mass., Aug. 19, by Rev. Geo. Youmans,
pastor of the Congregational church. This event
took the many friends of the contracting parties
by complete surprise, but they will have the
best wishes of all who know them throughout
the United States. The interested parties met
at Onset where Dr. Ewell was filling a lecture
engagement, and decided to unite their lives
for weal or woe. In company with two friends,
they drove to Wareham, where a most impressive
and beautiful marriage service was pronounced
by Rev. Mr. Youmans, after which they returned
to Onset, where they received the congratulations
of many friends who joined them in light refresh-
ments. They then took the first train for Boston,
and were quartered at Hotel Touraine during
their stay in the city. The selection of the
bridal lingerie occupied their minds for two
days, at the expiration of which they left for
their summer home at Rocky Rest, Shelton,
Ct. THE BANNER extends congratulations,
and wishes the happy couple bon voyage over
the sea of life.

Hon. E. B. Callender.

It is with great pleasure that we learn of the
candidacy of this gentleman for the Massa-
chusetts State Senate from the Dorchester
District. Mr. Callender has been a member
of the House for three years, where he has
most faithfully served his constituents. He
has earned (and well deserves) promotion to
the Senate, and we trust that he will be the
choice of his party at the primaries. A nomi-
nation is equivalent to an election, as the re-
publican party has a large majority in that
district. We appeal to our readers in Dorches-
ter to assist Mr. Callender in his efforts to
secure the nomination. His record on the
medical question is sound; he was Chairman
of the House Committee on Public Health, and
did all in his power to defeat the iniquitous
measure introduced by the Medical Trust.
Spiritualists and Liberalists ought to stand by
those who truly represent them. Now is their
opportunity, and we hope they will unitedly
support Mr. Callender for the position he is so
well qualified to fill.

Attention, Spiritualists of Massa-
chusetts!!

Candidates for both branches of our State
Legislature are now soliciting your suffrages.
You are interested in medical freedom in this
Commonwealth, hence should make it a point
to know how each candidate stands upon that
question before you cast your ballot for any
one at your party caucuses. Support no one
who favors medical monopoly, and induce your
friends to follow your example! Attend the
primaries, and work, work, WORK for the
nomination of broad-minded, progressive men
as your representatives. Now is the time to
do effective work; therefore let us act.

The American Association for the Advan-
cement of Science opened its annual con-
vention in the Boston Institute of Technology
on Monday of this week. Prof. W. Gibbs of
Newport, R. I., opened the meeting, and ad-
dresses of welcome were delivered by His Ex-
cellency Gov. Wolcott and His Honor Mayor
Quincy. Interesting and instructive addresses
were made by several distinguished scientists
during the convention. It was a notable gath-
ering, and its proceedings were watched with
deep interest by a large number of our best
people. The association is doing a splendid
work.

Onset, as well as Lake Pleasant, has
again testified her loyalty to the National
Spiritualists' Association. Liberal donations
were made by several, while the collections
at both sessions on National Spiritu-
alists' Association Day were very generous.
One of the names upon the list of contributing
members was that of Mrs. Mary E. Lease of
Wichita, Kan., whose lectures took Onset by
storm last week. She is an enthusiastic sup-
porter of the "gospel of Spiritualism," as in-
terpreted by coöperation, hence believes that
those who think alike should act together.

Georg Ebers, one of the most gifted
novelists of modern times has passed to spiri-
tual life. His historical novels were instructive,
as well as entertaining, and filled an im-
portant niche in literature. He will be remem-
bered with gratitude by the thousands to
whom he has ministered through his pen, by
whom his transition will be considered an in-
ternational calamity. Georg Ebers did a good
work, and has gone on to his reward.

An endless chain is interesting in itself
as a piece of mechanism, but when it stands
for an endless flow of dimes for a worthy ob-
ject, it becomes an object of profound admi-
ration and respect. This will apply to the Ju-
bilee and N. S. A. endless chains among the
Spiritualists. We hope every Spiritualist in
America will buy a link in both chains for the
sake of the Cause.

Our readers will do well to remember
that the Sixth Annual Convention of the
National Spiritualists' Association will be held
in Masonic Temple, corner of F and 9th streets,
N. W., Washington, D. C., Oct. 18, 19, 20 and
21. There should be a full attendance.

Labor Day.

Monday, Sept. 5, is Labor Day, and the office
of the BANNER OF LIGHT Publishing Company
will be closed on that occasion. Our corre-
spondents and contributors will kindly take
notice of this fact and see to it that their com-
munications reach this office one day earlier
than usual.

All local societies connected with the
National Association should pay their annual
dues to that body at the earliest possible mo-
ment, in order that they may have full rep-
resentation in the coming National Convention.
All delegates should be chosen at an early
date, and instructions given as to the methods
to be followed at the October meeting in
Washington. All societies not connected with
the National Spiritualists' Association should
charter with it at once, in order that they
may take part in its proceedings.

Shall the United States have a Penal
Colony? Such a proposition has been made
with regard to the Caroline and Ladrone
Islands, in case Spain cedes them to this coun-
try. Shall we shirk the responsibility of heal-
ing those who are morally diseased? What do
you say, Spiritualists?

Martha W. Bonney of Mattapoisett, Mass.,
writes: "I guess I am the oldest subscriber
you have. I am eighty-one years old. Have
taken THE BANNER since its infancy, when
Henry Ward Beecher's sermons were in it. I
remember all the old veterans, Mr. Colby in
particular."

Boston Spiritualists, who are residents
of the tenth and twelfth wards, should remem-
ber that Hon. Chas. J. Innes is a candidate for
the State Senate in their district. We know
that Mr. Innes is a friend of the people, and is
an earnest advocate of medical freedom. All
lovers of right and justice should support him.

The many friends of Mr. F. Forest Har-
ding will be pleased to learn that he has so far
recovered as to be able to leave the hospital.
The fate of his injured eye is still uncertain,
but it is thought that it will not have to be re-
moved. The sincere sympathy of hundreds of
friends is with him during this time of trial
and suffering.

Don't forget that our esteemed Eng-
lish friends, Mr. E. W. and Mrs. M. H. Wallis
are open for lecture engagements for the en-
suing six months at reasonable rates. Write
them at once, care of BANNER OF LIGHT.

Ex-United States Senator Mitchell of
Oregon is a visitor at Onset.

An Explanation from E. W. Wallis.

DEAR EDITOR: As there seems to be some
misapprehension about our work and plans
please let me state:

1st. Mrs. Wallis is an inspirational speaker
and a clairvoyant medium, and is in the front rank
of speakers in England, and gives about half a
dozen descriptions at the close of her lectures.

2nd. I am a trance speaker, and can sing
when desired, but am not a clairvoyant.

3d. We expect (and are prepared) to work
separately, and shall be pleased to meet the
wishes of Societies desiring our services, singly
or together.

4th. Our time is short; I expect to start for
home in the middle of January next, conse-
quently am desirous of getting to work at once.

5th. Will secretaries please write to us, to
Lily Dale, N. Y., stating best terms?

6th. We go to Cascadaga for a few days, and
should be glad to visit Buffalo, Cleveland,
Toronto, Rochester and other cities en route.
Detroit, Chicago, or other cities in Michigan
or the West might follow if a continuous tour
could be arranged.

7th. We are booked for Berkeley Hall, Bos-
ton, for the month of November, and would
be glad to hear from Societies in the vicinity
for week night meetings during that month or
October. Letters addressed to us at Lily Dale
will be forwarded after we have left. Prompt
application will greatly oblige.

Yours fraternally, E. W. WALLIS.

The Massachusetts State Spiritualist
Association

Held its mid-summer meeting at Lake Pleas-
ant, Monday, Aug. 15. The meeting was called to
order at 2:30 P. M., by the Vice-President, J. B.
Hatch, Jr. After greeting the friends who were
present, the chairman introduced Miss Gertrude
Sloan for a piano solo. Mr. Frank Woodbury
was the first speaker; he referred to the or-
ganization, and the record it made this last
winter in regard to medical freedom. "This
work alone," he said, "should interest you, and
I urge all present to join and coöperate with
this association to work for the advancement
of the Cause." Miss Lizzie Harlow then spoke
briefly, and suggested that our organizations
be run on a simple plan, not with too much
red tape, personal matters be laid aside, and
all work for the good of mankind. Let justice
be our motto, and we will be able to reach a
larger number of people. President A. H.
Daley spoke at length upon the need of orga-
nization, and said the trouble was the people
needed education upon the subject of medical
freedom; they did not look into these matters
as they ought. "But the time is coming,"
he said, "when we will be so organized that
we can fight these bills before the Legisla-
ture with success."

Edgar W. Emerson spoke of the laws in New
Hampshire, and said all present would join
our Association if he realized what it meant.
"I am a member of this Society, and I urge all
my friends to come forward and unite with it."

Mr. John Slater was the next speaker: "I
am a Californian," he said, "and I know that
all that has been said in regard to the curtail-
ment of medical freedom is true. I know you
need organization. You need it to make Spiritu-
alism strong; I will join this organization, I
will unite with any society that is to benefit
Spiritualism."

Mr. Hatch, Sr., spoke of the work of orga-
nization. Mrs. Alice S. Waterhouse spoke upon
the same line, and urged all to join the State
Association.

Mrs. Tillie U. Reynolds of Troy, N. Y., said
in part: "I am interested in organization and
will work for it at all times and in all places,
but I appeal to you as men, to find some one
who is liberal to represent your district in the
Legislature. We will then stand a better
chance to secure our freedom. This is some-
thing we must think of if we expect to do any
good."

Mrs. Hattie C. Mason spoke briefly; said she
did not see why any one could object to orga-
nization, as everything in nature was organ-
ized, and perfect organization made perfect
harmony. Dr. Sawin of New York spoke at
length, urging all to join the organization and
work for the good of Spiritualism. Mrs. Clara
Field-Conant spoke briefly: "I believe we
should have our Spiritualism as well as talk it.
We should put our shoulders to the wheel and
assist those who are willing to work instead
of crying down the workers." Mrs. M. H. Wallis
of Manchester, England, said she was strongly
in favor of organization, and she was commis-
sioned to extend greeting to the Spiritualists

of America from the Spiritualists of England.
"We believe in international organization. I
hope the progressive workers, if they can find
any good in the organizations of the past, will
use them for the benefit of the future. Etern-
al vigilance is the price of liberty, but we
must be vigilant that liberty is not mistaken
for license. Work well done is our best di-
ploma."

Mr. E. W. Wallis, of England, was then in-
troduced. He said he was pleased to be able
to be present at this meeting and add a word
in favor of organization. "We must bear in
mind we are spirits now, and we must compel
others through scientific experiments to believe
in Spiritualism. We must prove we are prac-
tical people and can do some good in the
world. The time has come when we must
think seriously what our next step as a body
is to be. We must coöperate, and compel peo-
ple to respect us."

Mrs. Storrs, of Hartford, spoke briefly.
A vote of thanks was tendered to the New
England Spiritualists' Camp-Meeting Associa-
tion for the free use of the Temple for our
meeting; to the lecturers, mediums and mu-
sicians for their kindness in giving cheering
words and their time to make this a success-
ful meeting.

Mrs. Tillie U. Reynolds closed the meeting
with a benediction. A liberal collection was
taken up.
CARRIE L. HATCH, Sec'y.

A Note From W. J. Colville.

To the Editor of the Banner of Light:
Among much that was interesting in your
admirable paper dated Aug. 6, I noticed a
word from Dr. Geo. A. Fuller concerning my
appearance at Onset this season. That there
may be no possibility of misapprehension in
any direction, I wish to publicly state through
your widely circulating columns that I have
made every arrangement in other places with
a view to faithfully fulfilling the contract
signed by me at Onset last September.

Though my stay in Seattle has been very
brief, I feel convinced that the lectures given
through my instrumentality and the literature
circulated at the meetings, have together
served to stir up great interest in many mat-
ters pertaining to spiritual science and philo-
sophy. Audiences have been unusually good,
though the weather has been unusually warm
for the district, which generally enjoys a com-
paratively low temperature throughout the
summer months.

The population of Seattle is so fluctuating,
and so many visitors have passed through the
city of late, that my audiences have been
widely representative and thoroughly cosmo-
politan. Many travelers on their way to or
from the Klondike gold fields have been pres-
ent in Masonic Hall on many occasions, and
though the financial returns of the meetings
were scarcely more than enough to pay the
large expenses incurred by rent, traveling and
advertising, I by no means regret a visit which
could it have continued three months, instead
of three weeks, would certainly have proved
highly remunerative in all senses and direc-
tions.

The overland trains are very rapid, and the
rates are still quite reasonable, therefore I
most confidently expect to appear at Onset on
Saturday, Aug. 27, and carry out fully my part
of the published program, to which Dr. Fuller
has so eloquently alluded. My class at Onset
can begin in the Arcade the same evening at
eight o'clock.

The Sunday evening meetings in Seattle, con-
ducted jointly by Mrs. Ada Foye and myself,
have been so successful in point of numbers
that the great hall and its spacious annex
have been overcrowded on every occasion,
while the nature of the manifestations through
Mrs. Foye's amazing mental mediumship has
been such as to arouse interest and awaken
enthusiasm to the highest pitch. Certain
people who have recently favored me with
questions that look difficult to answer con-
cerning apparent mistakes in mediumship, will
I trust, gain a little light from an article I am
now preparing, based on those enquiries, re-
ferring to some of my own remarkable expe-
riences.

Niantic, Ct., Camp.

The camp is filling up with more of the dear
familiar faces, and it cheers the heart to see
and greet them. Mrs. J. H. Jackson came to
fill her appointment. We were all glad to
greet her, for we find her the same genial,
every-day soul she was when last we met
her here, years ago. Our Ladies' Aid Social
came off whilst she was with us, and she was
equal to the occasion, as usual. The subject
she treated was so comprehensive that the stu-
dent could not help but find food for contem-
plation.

A memorial service was held Sunday night
for our three arisen brothers, James E. Hay-
den, Orin Morse and Gad Norton. But there
are some whom we miss that have not yet
passed the border—one being Mrs. Maxam
Clarke, who has always been here until this
year since the camp first started.

A reception was held at Mr. J. Hatch's the
evening of the 17th, in honor of Mrs. J. H.
Jackson, but a shower prevented many from
attending. Mrs. Jackson had many of our
Boys in Blue to listen to her, and more would
have been glad to hear her if camp duties had
not intervened. The Ladies' Aid did very
well for the effort made, and there were
some fine exhibitions of singing and dancing
by the children, also by some of our soldier
friends. Mrs. Jackson giving recitations in her
own inimitable style.

So we meet, part and go on our various paths
in life, and who can tell, "What next?"
G. C. B. Well is our next speaker, the 21st
of August.
Mrs. N. H. Fogg.

Pledges of Jubilee Deficit.

H. W. Richardson,	\$10
Charles Houghton,	10
Dr. A. A. Kimball,	10
William Speer,	10
Fred Piercy, Jr.,	10
J. R. Francis,	10
H. D. Barrett,	10

Who will add their names to this list? Seven
men have spoken, and two hundred and ninety-
three other similar pledges are desired. Two
of the above have paid their money, but the
plan is to hold all moneys until three hundred
ten-dollar pledges have been received; then
they are to be paid in a lump sum.

George A. Bacon.

I wish to state that the name of this well-
known worker, who read the valuable paper
entitled "The Passing of Spiritual Pioneers,"
at the Rochester Jubilee, was unintentionally
omitted from the list of those who generously
paid their own expenses on that occasion. He
has also contributed \$2 to the "Deficit."

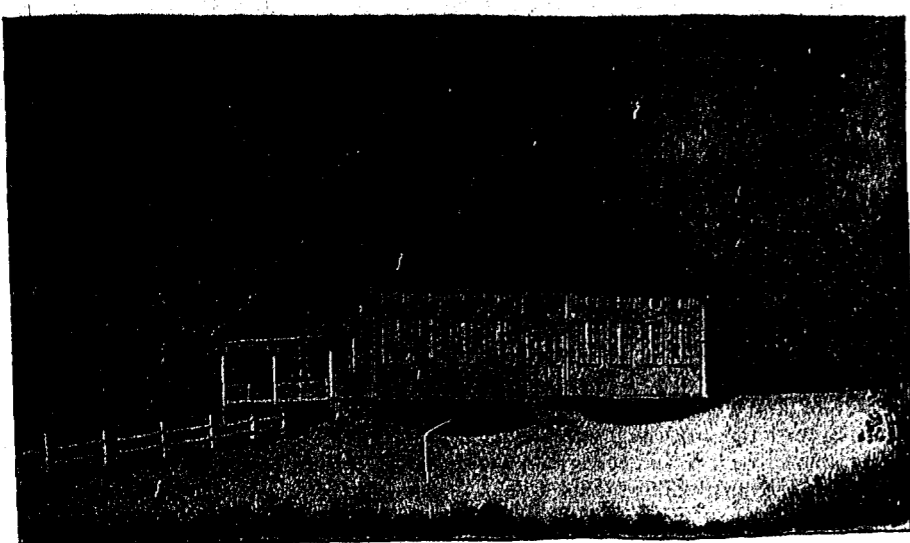
FRANK WALKER.

NEW JERSEY.

NEWARK.—G. A. Dorn writes: Aug. 21, the
First Church of Spiritual Progression held its
meeting in the hall corner of West Park and
Broad streets. We had a full attendance. The
meeting was opened with singing, and an in-
vocation by Geo. Delaree of Brooklyn. E. W.
Barber was then called upon. He gave a short
talk upon the benefit of spirit communion to
our lives. The organist played "America,"
then friend Delaree gave a short but interest-
ing talk. Mrs. Palmer read a poem, which was
very appropriate for the time and occasion,
which were all recognized and very satisfac-
tory. She was followed by Mr. Dorn, who sang
inspirationally, and pronounced the benedic-
tion.

Jubilee Deficit.

Previously acknowledged, \$744.75. James L. Heath,
\$1; Mrs. Otis E. Wood, \$1. Total, \$746.75.



The Auditorium at Lake Pleasant, Mass.

Lake Pleasant Notes.

The past week has been one of events. The first of which took place was on Sunday evening, when, before a large audience, Mr. and Mrs. E. W. Wallis of Manchester, England, were first presented to an American Lyceum on this visit to America, and spoke to the children. The exercises of the Lyceum pleased Mr. and Mrs. Wallis, and in their remarks they compared our Lyceum with those of England. Many children and visitors, including Mrs. Robertson of Brooklyn, N. Y., Dr. A. Sawin of New York, and J. Clegg Wright, took part.

Monday morning a very important event took place in the Temple. It was the annual meeting of the association and the election of officers. After the business of the old year had been attended to, the following officers were elected for the season of '98 and '99: first vice-president, H. A. Buddington, Springfield, Mass.; second vice-president, J. B. Hatch, Jr., Boston, Mass.; third vice-president, Mrs. Alice S. Waterhouse, Boston; secretary, A. P. Blinn, Boston; treasurer, Fred Haslam, Brooklyn, N. Y.; directors, A. H. Dailey, Brooklyn, N. Y., D. P. Barber, Nashua, N. H., Mrs. A. E. Barnes, Boston, K. D. Childs, Marlboro, Mass., Whiteside Hill, Greenwich, N. Y., J. B. Hatch, Jr., Boston, Miss M. A. Westcott, Marlboro, Mass., and Mrs. J. A. Chapman, Norwich, Ct., the old board being re-elected with one exception, Judge A. H. Dailey will be re-elected president by the board of directors.

Monday afternoon the Massachusetts State Association held a most successful meeting. [See report of the secretary in another column.] This association had for its guest Mr. and Mrs. E. W. Wallis of England.

The event of Monday evening was a hypnotic social, given by Dr. C. W. Hidden, and it was largely attended.

Tuesday, at 2 P. M., J. Clegg Wright delivered another fine address before a large audience. He was followed with tests by Mr. John Slater.

Tuesday evening Edgar W. Emerson gave a lecture for the benefit of the Association. The Temple was full, and the returns were very satisfactory to the Association.

On Wednesday that very popular lecturer, Prof. W. M. Lockwood, reached camp, and was received with a grand ovation. His lectures are always good, and he always gives the people something they can remember. Another event of Wednesday was the Fair held by the Ladies' Improvement Society in the Temple, and the ladies reaped a harvest from the sales of their goods.

On Thursday Prof. Lockwood gave another of his scientific lectures. We agree with Bro. E. L. Allen when he says that Prof. Lockwood is not the coming man, but the man that has already arrived.

An important event of Thursday was the arrival of that celebrated medium, Mrs. May S. Pepper, who received an ovation when she appeared to follow Prof. Lockwood at the close of his afternoon lecture. If possible, Mrs. Pepper's work is better than ever before. She has many friends at the Lake.



Prof. W. M. Lockwood.

On Thursday evening there was not room for even the best of the Lyceum. Such a crowd has not been seen here before this season. It was a testimonial to the Ladies' Schubert Quartet by their many friends at the Lake and the officers of the Association. The following artists took part in the exercises: John Slater, Charlie L. C. Hatch, Miss Helen Fanshaw, Miss Wood. It was a concert long to be remembered.

Commencing Friday morning, at 9 A. M., Prof. Lockwood held a private class in the Temple, and will continue to meet his friends at that hour for six consecutive mornings.

The event of Friday was the first lecture given by Mrs. Carrie E. S. Tving. It is needless to say that she had a large audience, and was given a grand reception. Mrs. Pepper followed Mrs. Tving with another of her successful séances.

Lake Pleasant has not escaped the rain or thunder and lightning, for it has rained some part of most every day during the season. The thunder storm of Thursday paid a visit to the lake, and spoke for itself. One would have thought that Dewey or Sampson had arrived with his fleet.

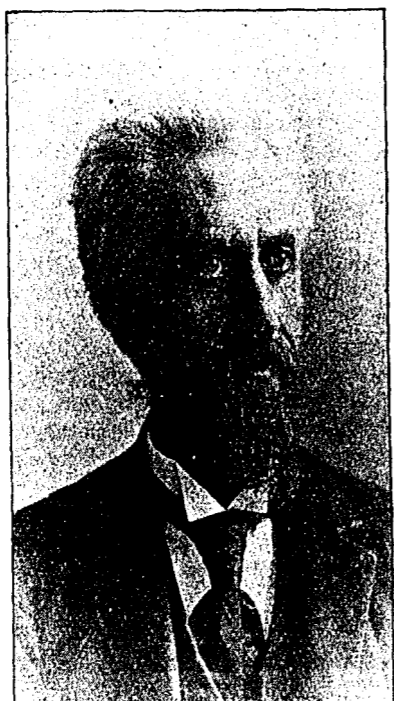
It rained so hard on Friday that Prof. Stratton was obliged to transfer his masquerade ball to the Temple, and about two hundred couples attended, mostly in costumes. They danced until 1 A. M.

I want to speak right here of the good work done this year by Mr. Edgar W. Emerson. Never were his tests or readings better or more correctly given than they have been this year. Nearly every communication has been recognized at once.

Saturday was an eventful day. In the morning a conference was held. In the afternoon Prof. Lockwood gave an address before the largest Saturday audience of the season, not excepting the one attending Rev. B. Fay Mills' lecture, and some splendid tests were given by Mrs. May S. Pepper. This seems to be medium's year at the Lake. None have ever done better. The real event of the day or rather of the night, was the illumination of the cottages. Among the buildings that deserve special mention, were those of Mrs. Waterhouse, Mr. Frank Tucker, Mrs. Lambert, the Ice Cream booth at the pavilion, H. A. Buddington, Pres. A. H. Dailey, the grocery store, Putnam Ho-

tel, Mr. Samuel Graham, Mrs. Wilkins, R. F. Churchhill and the Hotel.

The most beautiful lantern effect was of course at the headquarters of the BANNER OF LIGHT. There were fully one hundred and fifty lanterns extending from Mrs. King's cottage to and passing Director D. P. Barber's house, including Mrs. Smith's cottage, which displayed fifty or more lanterns; Dr. A. Sawin had about twenty lanterns; D. P. Barber had over forty; your correspondent had fifty lanterns, making a solid effect of light with about one hundred and fifty lanterns. Red lights were burned during the evening in front of THE BANNER headquarters. While this event was transpiring another was in progress at the Temple in the form of a benefit to the Association given by Mrs. Carrie E. S. Tving, assisted by Mrs. May S. Pepper and Mr. John Slater. They had a large audience.



Prof. J. Clegg Wright.

During the day Mrs. Sarah A. Byrnes arrived at the Lake. This is the twenty-fifth year of this camp, hence is the twenty-fifth anniversary visit to the Camp by Mrs. Byrnes. Sunday morning and afternoon the Temple was crowded to listen to the lectures given by Mrs. Carrie E. S. Tving and Prof. Lockwood. Mrs. Tving spoke in the morning, and was followed by Mr. John Slater. Prof. Lockwood spoke in the afternoon, and was followed by May S. Pepper. Mr. John Slater gave a lecture from one until two o'clock.

The Ladies' Schubert Quartet furnished vocal music at each of these meetings.

An event took place on Friday evening that will not be forgotten by all who attended. It was a reception tendered to Mr. and Mrs. E. W. Wallis, and their son, Arthur. The following people took part in the exercises: Pres. A. H. Dailey, Mrs. Tving, Vice-President Buddington, Treasurer Haslam, May S. Pepper, Dr. C. W. Hidden, John Slater, J. B. Hatch, Sr., Tillie H. Reynolds, Mrs. Lizzie Lincoln, Mrs. A. S. Waterhouse, Dr. E. A. Smith, J. M. Kelly, Miss Lizzie Harlow. Mr. and Mrs. Wallis and Arthur Wallis responded in eloquent words. The meeting closed with singing. The reception was held in the cottage of Prof. Dailey. Mr. and Mrs. Wallis left at the close of the reception for Cassadaga Camp.

An event that did not happen here, but was telegraphed to the camp, was the marriage of Dr. C. C. B. Ewell. Everybody was surprised. Capt. Gould was a welcome visitor this week. He is a grand worker for the good cause. Stratton Orchestra gave three concerts Sunday.

Mem.—An event that should happen: Everybody subscribe for the BANNER OF LIGHT before leaving the camp.

Mr. and Mrs. Wallis have been engaged for the month of November by the Boston Spiritual Temple.

There is a rumor of many matrimonial engagements at the Lake.

A large number of visitors were at the camp Sunday, many coming on their wheels.

Charlie Thrall is still looking out for the camp.

Thanks should be extended to Mrs. Chamberlain and Mrs. Willard for lanterns loaned on Saturday night.

A sad accident happened to Dr. Hidden's nephew, Master Walter Knapp, a Lyceum pupil; he is now on the road to recovery.

At the Lyceum on Sunday there was a full house and a good attendance of children.

After the usual exercises by the school, the following participated in the literary part of the program: Little Ray Borden, age about three years, Mrs. Mattie Albee, President Boston Ladies' Aid Society, Mrs. Fife, E. Warren Hatch, Dr. Chas. Harding, A. P. Blinn, Capt. Gould, Washington, D. C., and Mrs. May S. Pepper. Miss Alberta Felton, past assistant guardian Boston Spiritual Lyceum, acted as assistant guardian for our Lyceum.

Next Sunday will be our closing day.

SPECIAL NOTICES.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. May 21.

Madame Newman, PSYCHIC Readings and Magnetic Healing, 1348 North 15th street, Philadelphia, Pa. Aug. 27.

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At the time these notable letters were first published in the *Spiritual Telegraph*, they attracted a very wide public attention. The entire correspondence is included in this volume, and presents more facts and reasons in illustration of ancient and modern Spiritualism, than any book then published. It presents both sides of the question.

The letters form two series. They were written to support and deny the proposition that the Spiritual Phenomena cannot be accounted for without admitting the agency of spirits in their production, and the other proposition that those who have departed from this life continue to hold intercourse with those who yet remain on the earth. Dr. Richmond contends that all that now appears mystery and wonder would be dispelled if the public would go calmly to work to study the wonderful facts, and try to comprehend more of the mysteriousness of our own nature, regarding it merely as the natural fruit of an abnormal magnetic state. In that he advances in support of the position he is followed energetically by Dr. Britton, analyzing, criticizing, comparing and concluding. He shows untiring patience and unflinching reason. He throws the burden of proof all the time on his persistent opponent, disclaiming carefully any bias between the relevant and irrelevant. He is comprehensive and minute. He advocates truth rather than a cause. And to achieve victory.

It is a strong opponent with whom he has to deal, and therefore he performs his work with vigor and the eloquence of earnestness. In his exposition of Spiritualism he shows himself more in love with truth than with his own opinion. It is noble work he does in this thorough discussion. Taking place so long ago as it did, it is a new cream of the subject that rises to the surface, and is rich accordingly. His opponent was conceded to be the ablest man the Spiritual Phenomena had called into the field; he had the candor to acknowledge the facts, if he had not the ability to explain them on his favorite hypothesis.

The reading of this written discussion, in which Dr. Britton comes forth in support of the spirit catching glimpses of the future, and the wealth of the spiritual LIFE WITHIN, has been used. Here are the intuitive statements of immortality, full of sweetness and glory—full, too, of a divine philosophy.

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The poet is the prophet of immortality. The world will thank the compiler long after he has gone from this life.—James C. Clark, in *Job's* edition of the *Spiritual Telegraph*. This volume can only bring hope and comfort and peace into the household.—Detroit News.

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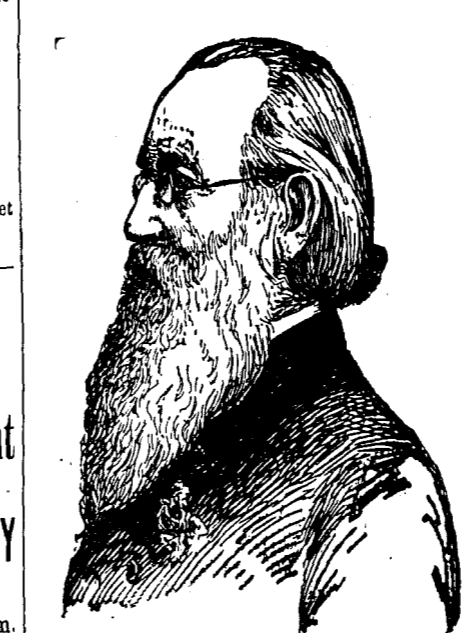
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Ever your friend, MAGGIE VAN DYKE, Fortville, Mich. Aug. 12, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: My Dear Mrs.—My child has never had a return of the disease for which you doctored her. I can never feel grateful enough to the kind friends who told me of you, and thereby saved my little one's life. May God's richest blessing follow you through life. Your friend, Mrs. ARTIE GALLOWAY, Silver City, N. M. July 29, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Gentlemen—I am happy to report a wonderful improvement in my wife's condition. I could scarcely believe my eyes yesterday when I stepped into her room. When I left home a few days since the best medical talent in the city told me that her case was absolutely hopeless, that she would never be any better. Imagine my surprise to find her up and dressed, and looking as fresh as a daisy, and the general change in her appearance simply wonderful.

Very truly, W. L. SHELLEY, Muskogee, Minn. July 31, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—Your diagnosis of my case was correct in every way. Yours truly, MARY KIDD, Philadelphia, Pa. Aug. 2, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I received a diagnosis of my case from you, and it is very correct—in fact, you told me all the diseases I have. R. C. WISEMAN, Ashland City, Wis. Aug. 8, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—Accept my thanks for your prompt diagnosis of my case. It is perfectly correct. Sincerely yours, MARGARET WEIRLE, Escanaba, Mich. Aug. 15, 1898.

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SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the 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.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE-MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held July 15, 1898.

Spirit Invocation.

Oh! thou all-ruling Power, we come before thee this morning, as we would reach for the loving parent, asking for light and instructions to carry on the work that our hands find to do; asking for wise guidance in all things, for we know that the flesh is weak, though the spirit is strong, and is seeking diligently for thy divine power to penetrate all darkness and destroy all superstition. Oh! that the veil may be rent in two, and that all mortal souls may find sweet rest and peace in infinite love. We ask for the peace that passeth all understanding. Help all to-day who are trying to assist their fellow-men, struggling for right and the elevation of the human race. Give each one power over himself and herself so that they may be fitted to do for others. Inspire every soul with a desire for liberty, harmony and justice. Destroy the great gulf made by the material, and bring us closer and closer to the spirit side. Amen.

INDIVIDUAL MESSAGES.

George Budington.

My name is George Budington; my home, Buffalo, N. Y.

I was somewhat interested in Spiritualism while in the body; knew there was truth in the philosophy and comfort in the phenomena; yet, like many others, did not publicly acknowledge it because of the amount of misrepresentation.

All people desire to hear from their loved ones, but very often the anxiety of those who seek is so largely intermingled with selfishness and curiosity that the messages received are affected thereby, and disappointment is the result, the same as in earth-life; if we seek selfishly we are rewarded accordingly.

I often desire what is not best for me, reach for the impossible, strive to accomplish tasks beyond my capabilities; for that reason it has taken me a long time to fulfil my promise and communicate with the friends in earth-life. I have often wandered about this séance-room and desired to control the various instruments that have occupied this position, but did not do so till the present time, because I wished to absolutely prove my identity, and have been seeking a way to do so all these years.

I feel that my course was a mistake, and wish to say to my friends and all earth's people: "Do not wait for full proof, do the best you can under the circumstances, and repeated efforts will increase your power; you will be astonished at the results." That is the only way I see to obtain recognition between friends of the earth life and the spirit-world.

I am glad the old BANNER OF LIGHT is still before the world as a pure flag of progress. I thank God it was able to survive the criticism it has received; it is like the spotless robe of truth; nothing can destroy it.

I hope my friends will see and recognize this message, not for my sake, but for the sake of all of earth's children. I came here to prove immortality of the soul, consciousness after death, and power to return and communicate with the loved ones of earth.

My wife, Annie, is in spirit-life with me, but I have two daughters, a son and many friends in earth-life. Thanking you kindly for this opportunity, I will now bid you "good morning."

Frank Buxton.

Well, I should like to say a few words this morning, whether recognized or not. It is one consolation to be able to know it yourself, whether any one else can appreciate it or not. I have those in earth life who are very much interested in Spiritualism, but I was not at all; in fact, I used to think that William, my brother, was a little out of his head, because he was a great Spiritualist, and is to-day. I have often said that he was a pretty good kind of a man, and did the best he could, but I thought he would do better if he did not let his mind run in this channel; but time goes on and changes come.

While I have been out of the body not a long while, I find I have been assisted a great deal by those I left behind me, and as they have had a desire to know where I am, I have been called back to earth-life through the great channel of attraction, and have tried to assist all that I could, although most of my own people are in spirit-life. I have two brothers in earth-life, and a sister and three children scattered around, and I cannot see us where they all are, for they move around so I cannot keep track of them. I have a brother right here in Boston, and it is to him I send this message, in hopes he will be able to see that I am doing the best I know how in assisting others to accomplish their work while in earth-life.

Say to father and mother, John and Frank, and oh! so many, that all join in sending this communication; and as I don't know just how to word things as they would, I will go now. I will say we are waiting for you over here, and the time is not far distant when you will join us in spirit, and then, oh! won't it be glorious?

Just say that Frank Buxton is here, and I shall be remembered, especially in Concord, N. H., although other places in the State are included. That will do this morning.

Alice Knowles.

Well, I would like to send out a few words this morning to mother and father, for I think it will do them lots of good if they can only make sure that they have not lost the loved ones whom they have laid aside through material disease. I passed out with pneumonia and was only a little while sick. When the change came it came so suddenly that it almost paralyzed those around me. I know that while, to a certain extent, mother has been comforted by the consolation that she got through those who believe in spirit-return, she still has doubts. I have stood by her side so many times and heard her say, "Oh, if I could only see Alice! if I could only make sure that we shall meet again, that we shall know each other, that we shall see and understand!"

And she often wonders if we can feel her in her sadness and loneliness; yet she says, "I would rather they would not, for I am afraid it would make them unhappy." "Mother dear, we feel you many times. It is your great soul, full of love and affection, that brings us to the earth-sphere. It is to relieve you of that load that we come here this morning. Grandma and grandpa are with me, and so is Aunt Mary and my little brother Willie, who passed away a long time before I did. We are all together, and we wish you to know we shall meet again, that we are only waiting for you until bye-and bye, when all things pass away; you will then behold anew the conditions of earth-life." I want to say to papa to be strong and positive, for many times we can impress him, if he is in the right conditions, when we cannot otherwise. Now I do not wish to send a long letter, but I know mother takes the paper, and she will feel better when she sees it. I hope I have said enough so as to make her feel sure that I do come and am around her, and that I can see her many times when she cannot actually see me. You can put me down as Alice Knowles, and my home New York City. You may say my papa's name is William and mother's is Mary Alice Knowles.

James F. Bryant.

I don't know whether I can hold this medium long enough to send out a message or not, for it all looks so strange to me. The change came so suddenly that I was not prepared, and it seems as I return the old scenes and feelings return with me. I am some distance from home, but to us in spirit distance is nothing, and I have been advised to come here, for they have informed me that your paper goes everywhere, and that it is just like a general post-office. These letters are all distributed free, and that always seems to be what the mortal world wants. Anything that is free, anything that do not cost them much, they have a tendency to get. I don't care what it costs; to me it would be immaterial what strength I laid out, if I could only come in contact with my people. They live away down in Prince Edward Island, and that is where I lived. Father, mother, sisters and brothers and many friends are all there, and it is there I find that the law of attraction is very strong. I come, feeling that others will help me to reach them. The morning I left home with all the enjoyment of a young man, with no fear, no thought of danger, feeling I had gone before, and I could go again, I took the boat, and thought I was going to have a good day's fishing; but instead of that, I was carried to spirit-life by the overturning of the boat. And that has been a great mystery. They have never really understood how it happened. I can hardly tell myself, only that it seemed I stepped too far over, lost my balance, and went into the water. I grabbed hold of the boat, and in my struggles it tipped bottom side up, hence I lost my strength and went to the bottom. This is why they found the boat upside down. Now I make this statement, in hopes it will prove to my dear ones that they can destroy the body, but no one can destroy the soul. So just say that James F. Bryant was here this morning, anxious to identify himself as one who has conquered death and the grave.

Thank you very kindly, and I hope this will bring comfort to the sorrowing soul.

Susan Woodbury.

Oh how beautiful it is for us to come into sweet communion with the loved ones, and that silent prayer is so sweet when we can touch each one spiritually and can feel that still small voice within speak to us. Oh how beautiful it is and only those who have had the experience can approach it. While not a pronounced Spiritualist, I did know the touch of the vanished hand. I did know my loved ones communicated with me, for they had often done it in the silent hours of the night. As others have helped me, so do I desire to help others, and how I wish I was able. I feel that I would like to do something more than any one else, but not exactly in that spirit. It seems sometimes when we get so close to our earth ones, that we can lay our hands upon their shoulders, can come in sweet communion with their souls, and reach the outer consciousness, that they may know what is going on. That is where the sadness comes in; where a man is taken up with the surroundings of earthly life he keeps mourning for the lost ones, who stand close by him. I wish to say to my daughter, "Fear not; neither must you falter, for if I speak to you I speak in spirit and in truth." I would like my companion also to know that while there has been a material separation, and he may miss the usefulness of the body, we are not really separated, only on the earth-sphere. I wish all my friends to realize that we will do what we can to assist them. My name is Susan Woodbury and my husband's name is William, and my home, Leominster, Mass. You might say I have been out of the body some time, but would be glad to come in closer communion with them.

Hannah Greene.

What a beautiful atmosphere you have got here this morning, and how lovely those pond lilies look over there! It seems when we come to the earth-life we are clothed again in our own physical body, and it is so beautiful! There is nothing lost, though there are many changes, but it seems very much for the better. It is hard work for those who meet with the changes and adversities to think so. If I could only make my sister realize that all things work together for good, I think I could make her happy. I feel she might enjoy much that she does not to-day, for she feels she is all alone. She feels that way as far as earth-life is concerned, because most all of us are over here. I bring father, mother and two brothers with me, and many of the loved ones in spirit-life this morning unite with me in sending out words of consolation and words of cheer for my sister Fannie, who now lives in earth life.

She is not very well, and I find her physically and mentally sick; while she has got all that the world can probably give her, she is not happy. She desires some one to love her, some one of her own to come in close communion with her; but I wish to say to her, We are with you in spirit, for we can make you feel us in the body. I thought that if I could send out a few words through, THE BANNER—for she takes it sometimes—that she would see it. I think some one will send it to her, and I will try to impress her to get it. I will say we send our comfort and cheer, that she may know that all things work together for good. Now, dear, don't worry, for we will bring the best of conditions we can around you, and want you to take advantage of circumstances and not let your mind run around too much on the material matters, and all will be well. You can put me down as Hannah Greene, and my home in Newburyport, Mass.

Messages to be Published.

July 22.—George Bagley; Mary E. Anderson; Emaline Keating; Sarah Strong; Joseph Eastman; Mabel Alice Waite.

July 28.—Sam'l Gregg; William Burns; Mary McCarthy; Jane E. Davis; Fannie Wilson; Harriett Jones.

SIGNS OF THE NEW DAWN.

BY ERNEST S. GREEN.

There's a moving of the nations,
There are signs on every hand,
That the sons of earth are waking
To behold the Borderland.
Men of science now are seeking
For the light that gleams afar
From beyond the hills of morning,
Where the souls immortal are.
They have heard the music sounding
From the fair angelic choirs,
Where the grand celestial anthems
Roll beyond earth's funeral pyres.
And they seek the pathway yonder,
Through the mazes of the mind;
Still "no royal road to heaven"
Do the seekers ever find.
There are deeper depths to fathom,
There are higher heights to climb,
Ere we roam the fields elysian
Of the wisdom-heights sublime.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES.—[B. C. Rankin, Seattle, Wash.] Is it wrong to raffle?
A. 2.—What is the Spiritualists' creed or doctrine? Have they any, or is their platform so broad that each thinker makes his own creed?
A. 3.—Do a pure life and good deeds alone for vice and sins committed in the past? Explain forgiveness.

A. 4.—What effect has bodily cremation on the spirit?
A. 5.—Has the spirit body a stomach, lungs, and all the organs such as the physical body has?

ANS.—The chief objection to games of chance, including raffling in all its forms, is that by indulgence in such practices, even when no positive dishonesty is practiced, a desire is fostered to get something for nothing, or at least to get something far below its actual value, and to rejoice over the disappointment of other people. Very few religious denominations have discountenanced raffles to aid in supporting schools and churches, as well as charitable institutions, therefore the wrong of raffling is not greatly realized in most communities.

There can be no moral justification for any such practice, and no ethical teacher can consistently approve it. Reciprocity is the life of honest trading, and though there is much that is competitive there is no cooperative spirit embodied in a raffle.

A. 2.—At the present time the question of creed or no creed is being greatly agitated among Spiritualists, and those who dislike the word creed are often ready to compromise on the phrase Declaration of Principles. For ourselves we have no objection to a creed provided it is honestly held and sincerely professed unless it is forced on people to whom it does not appeal as an embodiment of truth.

Out of the three noted creeds of Christendom the two elder creeds known as the Apostles' and the Nicene are quite unobjectionable in form because each begins with the simple statement *Credo* (I believe) and no reasonable person can fairly object to your saying that you believe whatever you do believe.

The third creed, designated Athanasian, is exceedingly repulsive in its opening sentence, even to many people who offer no objection to its trinitarian dogma because it anathematizes in the fiercest possible manner every one who does not accept its teachings, and then finally contradicts itself by saying, "Those who have done good shall go into life everlasting." If the first two of these creeds continue to be publicly recited in the American Episcopal church, and the first (with slight modification) is repeated by the congregation in some churches of other denominations, we take it for granted that all people who seek membership in such churches believe what they affirm, though they are under necessity of condemning any who believe differently.

Now, were any creed or confession adopted by an organized body of Spiritualists, it might form a basis of union among all who conscientiously adhered to the tenets thus professed, but it could not serve to unite all Spiritualists, because a Spiritualist is simply one who acknowledges spirit communion, and may accept all the Thirty-nine Articles of the English Church, or approach very near to Ingersoll's position on questions of theology. Spiritualism is too expansive to be thus codified, because no Spiritualist and no spirit has a right to speak for the entire spiritual world. Even the five great principles laid down through the mediumship of Mrs. Emma Hardinge Britten, and called by her "The Creed of the Spirit," though heartily endorsed by us, might not meet with anything like universal acceptance among the rank and file of Spiritualists scattered throughout the world.

We never object to a declaration adapted to the uses of particular societies, or setting forth the aims and objects of certain organizations; but we do declare there is a tremendous rock ahead if you endeavor to force any creed, no matter how excellent or reasonable it may be, on every Spiritualist, because Spiritualism cannot be denominationalized to the extent of excluding from its pale all save those who are affiliated with a central organization, and accept its manifesto.

It does, however, appear as though it might be possible to write out some statement which a very large majority of Spiritualists would willingly accept; but such a creed, if created it be, could not, in the present state of thought, go much if any further than a simple confession of faith in first, the continuity of individ-

ual human existence after physical dissolution; second, the possibility of those yet on earth entering into communion with dwellers in the spirit state, and third, the fact of character rather than belief determining our status in the world of spirits.

A. 3.—We cannot use the word alone in any other sense than that of unification. Atoneement means union, therefore if we have become discordant through vice we can overcome discord, and grow harmonious through virtue. A pure life and good deeds cannot remit the penalty incurred by past errors, but all penalties are reformatory and purification, therefore their object being to cleanse not to torture, when they are wisely accepted they are instrumental in inducing those who were once vicious to live virtuously in future.

Forgiveness means foregoing, surrendering, letting go of, or giving up, and these are the obvious etymological definitions of the word. To forgive sin is to give it up, and to be instrumental in another's forgiveness is to successfully exert an influence which induces that other to turn from sin to righteousness. There is no proxy vice and no proxy virtue, therefore vicarious atonement is a misconception. When one who has been a victim of error renounces it, and in place of it cultivates and exercises a contrary virtue—the new cause producing its own effect wipes out the effect of the previous cause. If you have done wrong you must do right and thereby overcome evil with good. Such is the true doctrine of atonement.

A. 4.—Cremation has not any effect whatever on the spirit except in cases where the spirit is so earth-bound in its affections as to be held powerfully by earthly attraction to the physical corpse, and in such cases it is really kind rather than cruel to consume the discarded fleshly robe, as it cannot possibly benefit the spirit to hover over a decaying body. Cremation in the neighborhood of large cities is a sanitary necessity, and as it serves to destroy many necromantic tendencies long connected with burial customs, Spiritualists should be the very first to welcome its universal introduction.

Seek communion with your spirit-friends in your homes and in all legitimate resorts of the living, but never go to the cemeteries to meet the dear departed. Necromancy, or dealing with the dead, has no parallel in Spiritualism proper, but its modern phase is represented in the practices of all who weep and pray at gravesides and hope to realize communion with the departed, when frequenting the place of bodily interment. Work for the living in loving memory of your beloved "dead," and you will soon begin to feel that the unseen loved ones are working with you.

Cremation is a sign of the increasing spirituality of human thought, and as it is a clean, wholesome, reasonable practice, endorsed by all the best thinkers of all climes and ages, no morbid sentiment should be permitted to arrest the progress of this much-needed reform.

A. 5.—The spiritual body is the prototype of the physical structure. As Swedenborg and other eminent seers have taught, one body corresponds to the other, part to part and function to function. The spiritual body is the real form; the physique is simply the corresponding or representative shape. When efflux from the spiritual body serves perfectly as influx into the physical body, the latter is adequately sustained, otherwise physical weakness and imperfection must obtain.

A Letter from Abby A. Judson.

NUMBER THIRTY-TWO.

To the Editor of the Banner of Light:

When persons remain in the old orthodoxy, they of course believe that they continue to live after the body dies, on the ground of the resurrection of Jesus. They have had no real evidence of continued existence; but as they are not accustomed to receiving evidence, this belief satisfies them, and they do not know what they miss. Even the thought of death is sweet to many of them, for they believe so firmly in the pervasive personality of Jesus, that they think he will be with them in the dying hour, and receive them in his arms when they have died. We do not especially pity this class, for they often lead lovable lives, and are content.

But we do pity those who have discarded the omnipresent personality of Jesus, and the deific inspiration of the Hebrew Scriptures, and yet have no faith in the claims of Spiritualism. These poor souls have lost what they once possessed, are sunk in the slough of materialism, and are ready to say with the worldly-wise Solomon, "The living know that they shall die, but the dead know nothing at all." Many Unitarians belong to this class, and we are so sorry for them, because they keep their eyes fast shut against the beautiful light that now shines throughout our beloved land.

For the same reason, the writings of George Eliot seem very sad to me. That high-aspiring but groping soul lived to do good, and inculcated and practiced an enthusiasm for humanity equal to that of the Nazarene, but she was never assured that we retain our individuality. She thought it more than likely that we are but momentary bubbles on the great sea of time, destined to glance in the sunlight for a little while, and then to be lost in the submerging waves. Her motto was, "Let us love one another, let us do all the good we can, for to-morrow we die."

"Robert Elsmere" is less sad than George Eliot's writings, but one can but sigh for that pure and humane young clergyman who gave up so much because he bravely followed where the unerring logic of human history and testimony led him, and yet could not see clearly that there is a natural life to come.

A little book by Beatrice Harraden, "Ships that Pass in the Night," is so great a favorite with me that I read it every few weeks. But this pen-picture of the experience of suffering souls has the same note of uncertainty regarding "that which is to come." The writer pictures humanity as always building bridges between the living and the dead. She says each bridge proves unreliable, and then they go to work and build another one. It is too bad that she cannot see what reason and science teach so clearly in this last decade of the present wonderful century.

All the bridges between life and death, that I spent so many years in building, came to grief. The piers of some were sayings in the Old and New Testaments; others were Plato's reasonings for immortality; another was the perpetual wish to live forever.

"Perhaps the longing to be so,
Helps make the soul immortal."
But none of these bridges lasted me. They

were all swamped and buried in the sea of time, and I came to think we were not likely to personally survive the savage onslaught of that universal conqueror called Death.

But, most fortunately for my individual self, there came to me testimony, eleven years ago, that was so convincing that all doubt fled away, and I began to build a new bridge between that which is and that which is to come. The first pier of this bridge was the testimony of my great and noble father, who was the soul of truth and honor while here, and who can never be otherwise. The second pier was the undying love of my angel mother. The bridge then built has never swerved the breadth of a hair. I often walk on it, and by-and-bye I shall walk clear to the other end, and pass from this fleeting and unreal life to the permanent and the real life beyond.

I have spoken of the two piers which I saw at first. These are beautiful, strong and true. But there is a deeper, grander one, which I did not see at first, on which the first two really rest. This majestic, plummet-sounding and heaven-scaling pier is the constitution of the universe itself, which is the expression of infinite, beneficent life.

My heart swells when I think of the solidity and the grandeur of this basic fact. And oh, how I wish that I could communicate this absolute certainty to every doubting soul now on the planet! The door is open. Some see the door, but they think that it is shut for them. Others do not believe there is any door at all.

I am glad that George Eliot knows now from happy experience the life beyond the portals of the grave. And many Robert Elsmere's pass to the exquisite morning land every year, and exult in those happy fields. As to Beatrice Harraden, I know not if that be her real name or not, whether she be American or English; nor whether she be still on the earth-plane of life. Whoever she may be, I hope that she will yet be even here happy in knowing that there is a bridge, that it is secure, and that we shall surely walk on it into the city not made with hands.

She puts some most touching words into the mouth of her heroine. Said Bernardine to the D. sagreable Man: "If I believed in God as a personal God, I should be inclined to think that loneliness were a part of his scheme; so that the soul of man might turn to him, and to him alone."

All have felt that loneliness. Our bodies hide our souls from each other. Talk, "like the crackling of thorns under a pot," hinders the transmission of thought. But we who are beginning to learn what Spiritualism really is, cannot be lonely any more. We are indeed alone, as a general thing, so far as persons in the flesh are concerned. But when in quiet solitude, the door swings open, and then freed souls come to the imprisoned one, and give us companionship, love and inspiration.

When finite soul touches finite soul, without the intervention or the interference of either fleshly or spiritual body, comes an experience which is real indeed. "Soul to soul, like blending of light, will our souls mingle." My father wrote me that once. I could not believe it then, but it has come true.

But, sweet as is the companionship of finite souls, there is a still more intimate bond. It is that which binds each finite being to the infinite soul on whom it depends, and out of whom it sprang into individual consciousness. He who has begun to realize this has begun to be truly happy. And, as individual existence is possible only on the basis of the existence of infinite life, so all the facts and phenomena of Spiritualism and of spirit communion are possible only on the basis that all finite souls come from the same source. Could it be otherwise, it would be forever impossible for souls to understand one another. But as they grow toward the common parent will they become nearer to each other, and realize more fully the sweetness of existence.

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

The Progress of Spiritualism.

BY J. W. DENNIS.

IN THE BANNER of May 14th, D. Feast remarks: "Is it any wonder that the Philosophy of Spiritualism has made so little progress since 1848?" Does Bro. Feast recognize this one fact in this case, i. e., the fact that we were brought up from the cradle to be a nation of "Liars," in the sense that very few of our generation or any other generation ever believed in the religious teachings that have been given us in the past. We heard all about an angry God, a brimstone hell and a fire that was never to be quenched. We have heard in our childhood days of that old pagan devil of the churches, and even in our tender youthful days we doubted all this kind of paganism, yet we have been taught it all our lives, we have listened, our whole nation has listened to these falsehoods, and while we have listened we knew that they were myths, fairy stories, and pagan tales of a bygone age. We did not believe them, and when facts in Nature's laws were presented to us, what did we do? We very carelessly said and thousands of good sensible people say it yet: "Here comes another fairy story in the name of a religion, and the minister says it is false, and so do we, for all he has told us before we now know to be false."

We have been fooled so long with religious lies and monstrous stories, that we did not believe, and refused to accept as "Truth," the grand demonstrations from that higher life of the spirit and soul that lies all around us, is with us, and of us, now and forever. I think that we have done extremely well in fifty years, for we have convinced thousands of the "Truth" of Spiritualism, that never accepted anything in a religious sense before they found that there was a land just beyond the coffin and the shroud, where the sunlight never fades, nor do our eyes ever grow dim to the beauties of a soul-life beyond—a land, too, where father and mother dwell in peace, and a realm that lies so near to us that we can hear from the dear ones who have gone before. Bro. Feast, do not get discouraged, for under the circumstances we have done very well indeed in fifty years.

A little girl in a Sunday school in Pontiac, Mich., being asked to tell something that she had read about in the Bible, told the story of Solomon and the two mothers. "Solomon," she said, "Solomon was a very wise man. One day two women went to him, quarreling about a baby. One woman said: 'This is my child.' The other woman said: 'No, it ain't; it is mine.' But Solomon spoke up and said: 'No, no, ladies; do not quarrel. Give me my sword, and I will make twins of him, so you can both have one.'"—A. W.

The National Y. P. S. U.

That the future of Spiritualism depends largely upon interesting our young people, I think no one will deny, hence the importance of the present movement under the auspices of the National Young People's Union. The establishment of this organization is a hopeful sign and deserves the best aid and encouragement that can be given by all who have the interests of Spiritualism at heart. This movement has been neglected so long that our ranks present a sad condition at the close of the first half century of Modern Spiritualism. Year after year the pioneers and veterans in the Cause are being mustered out, leaving great gaps in the ranks to be filled, and as very few recruits are forthcoming from our young people to meet the loss, we are subject to a yearly decline. The passing out of the veteran members of our societies has been so gradual that the inroads have been scarcely observed by the majority of our people until now.

The failure of Spiritualists to enlist the young, except what effort has been made in the Lyceum, has been a grave oversight as well as a duty neglected. Every society in the ranks of Spiritualism from this time on should put forth its best efforts to sustain the young people in their purpose to organize for practical work in the cause of Spiritualism. I consider this movement of the most vital importance, and just here I wish to say that parents have a duty to fulfill in this direction, for the reason that, if the teachings of Spiritualism are good for the parents, they must be equally good for the children. After receiving the spiritual light and teachings of Spiritualism, it seems criminal to send children to Orthodox Sunday-schools as many do, thus entailing upon them the effect of teachings which act as a barrier to the teachings of Spiritualism. When will those claiming to be Spiritualists take heed and fulfill this duty, instead of storing up remorse which they must meet on the spirit shore?

While at the late Rochester Jubilee, I attended a number of the meetings of the National Young People's Spiritualist Union, as its charter members were forming the organization. I also attended the convention in Lily Dale in August, and was not only deeply interested, but surprised, at the knowledge and ability manifested by the members of the Union in perfecting their organization under the able leadership of their President, I. C. I. Evans of Washington, D. C., who seems in every way competent and worthy to lead this movement.

Having listened carefully to the work while the delegates adopted the Constitution and By-Laws which are to govern their society, I must in justice say that they are entitled to great credit for the good results accomplished. Each delegate worked diligently to avoid the errors and mistakes made formerly in similar organizations.

Now this important movement has been so well started, it only requires the cooperation of the various societies with the young people to make it a grand success, and become a prime factor in the progress of Spiritualism, next in importance to the spirit rap of fifty years ago. I hope others will agitate this subject in the press.

Philadelphia.

Punctuality.

BY FRED DE BOS.

Will you kindly grant me a little space in your valuable paper, so that I may indulge in a fit of grumbling against what seems to me to be a great evil.

In the notices of public Sunday meetings in the several halls we read that services are held at 10.30 A. M., 2.30 and 7.30 P. M. I have gone to several places and I have found that instead of 10.30 it is 11 and sometimes 11.15 before the meeting commences, and it is the same delay in the afternoon and evening. How can it be otherwise? for if the meeting begins at 11 or 11.15, it will not close before 1 or 1.15 P. M.; there is then some one who wishes to talk to the president and officers, so they cannot go to lunch much before 2, and how can they be back to begin another meeting at 2.30? Even if they did, would they be in a fit condition to do spiritual work? Certainly not. With the same state of things in the evening; mediums, president and others are too weary to put forth their best efforts, and nothing less than the best will do any good.

Now, who is to blame, or is such a state of things right? I boldly say no, it cannot be right because it is untrue and the people are deceived. Here is a man who can stay from 10.30 to 12 o'clock, he is the loser of at least half an hour, as he has to leave before the meeting is over. I speak of and for myself. When I have to wait so long I become impatient, nervous, more fit to go home than to get on to do any good. I think that the president is to a certain extent to blame: "There are so few, let us wait a few moments," but you forget, Mr. President, that you have no right to disappoint the punctual ones, and you are teaching them that punctuality is useless. They perhaps arose early to do their household duties so as to be in time, they will soon see that it is useless, and before you or they are aware of it, they are in the ranks of the tardy ever, and may even become unpunctual in their work. This should not be with Spiritualists, and I think it can be changed. Let the president give notice that the service will commence on the minute, and if there are but a few, have a song service of fifteen or twenty minutes. Music promotes harmony and helps to bring us *en rapport* with our spirit friends. The influences are good, and the conditions being thus favorable we may expect and we will receive great benefits from the spirits.

But all the blame must not be laid on one, for there are persons so constituted that they are always and everywhere late. Still as all wrongs are to be put down, these people can and must be taught better; it will require a great deal of tact and patience, but I do not think that their case is hopeless, and we can but try and do our best, leaving the results with our Father.

The majority of the tardy ones are so through carelessness, indifference or some such cause; they must be won to punctuality, and it will be uphill work to break through that thick crust, but it can be done. Now, friends, you are earnest and punctual enough to make money or to take your pleasure, can you not be earnest for the spiritual things? You will find with us a field of study so vast and so interesting that you will seek to penetrate deeper into its philosophy. An early start to consider that by coming late you may disturb the harmony, and if the opening of the meeting is delayed on your account, you are wronging all the friends present, causing murmurs and impatience, which are a bad preparation for such a meeting. Not only so, but you make the work of the mediums harder than it needs be, you deprive them of their needed rest until the services and compel them to work until after 10 P. M., so that it will be midnight before, completely worn out in mind and body, they can go to their beds for the rest, which they are, too often, unable to obtain. I am persuaded that the American Spiritualists are too noble minded to be unwilling to correct a wrong when it is pointed out to them, specially if that wrong is due to thoughtlessness, and so I hope that these few suggestions will be accepted in the same spirit which inspires them, and that is the progress of Spiritualism.

Boston.

Brushes charged with electricity are now used to destroy weeds.—Ez.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

The matter of the Surgeons to the Volunteer regiments of New Jersey has been solved by the Governor. Directly after the announcement that he would appoint homoeopathic surgeons, there were applications made by a sufficient number of such to enable him to carry out such a purpose. But they found that the second thought of the Governor had put the matter out of question. He reconsidered his brave foreword, and accepted the resignation of all members of the Board, designating certain surgeons of the National Guard to make the necessary examinations. I am disposed to forbear comment, but I cannot avoid a deal of thinking. The terrorism of old-school doctors over public men, in their government of doctors, or doctors, for doctors, is significant. God send us men.—A. W.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, all Throat and Lung Affections, also a positive and radical cure for Debility, and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

A tedious preacher delivered a sermon before Lord Yelverton. He came down snorting to his lordship after the service, expecting to be congratulated. "How did you like the sermon?" he asked. "Most wonderfully," replied Yelverton. "It was like the peace of God, which passeth all understanding; and, like his mercy, I thought it would have endured forever."

The only daily line to the Adirondacks is via the Fitchburg Railroad. Call at 260 Washington Street, Boston, for full information.

A woman's office building is to be erected in St. Louis. The offices will be rented to business women or to people having business with women. It will be the aim to attract dress makers, milliners, hairdressers, women manicures, chiropodists, newspaper women, typewriters, as well as women lawyers and physicians.—Ez.

In inference to the popular demand, the Fitchburg Railroad will run one more excursion to Crescent Park, on Sept. 1. Rate only \$1.50, and train leaves Lake Pleasant at 6.25 A. M.

The largest tin factory in the world is situated in Sulo Brani, an island in the bay of Singapore. It turns out monthly twelve hundred tons of tin, more than the product of Cornwall and more than that of Australia. The ore comes from Selangor and Perak in Malacca.—Ez.

A paved street seventeen and a half miles long is one of Boston's curiosities. It is Washington Street, and said to be the longest in the world.—Ez.

The doctor that has not progressed any since the time of Noah's Ark, should go to pulling weeds in his neighbor's back yard.—Ez.

One more excursion to Crescent Park on Sept. 1, via the Fitchburg Railroad. Rate as before, \$1.50 for the round trip, and train will leave Lake Pleasant at 6.25 A. M.

A drug clerk was asked to explain the use of disinfectants in hygiene. He answered: "They make a bad smell, and make people open the windows and let in fresh air." A. W.

PARKER'S HAIR BALM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its youthful color. Cures scalp diseases & itching. 25c and 50c. Druggists.

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Mention BANNER OF LIGHT. 25w Aug. 6.

ASTONISHING OFFER.
SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. D. DOBSON-BARKER, San Jose, Cal. July 2.

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Spiritualist Camp-Meetings for 1898.

The reader will find subjoined a partial list of the localities and time of seasons where these Conventions are to be held.
At this BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will test in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby placing the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Quinsigamond Lake Free Association, Lily Dale, N. Y.—Opens July 15; closes Aug. 28.

Onset Bay, Mass.—July 14 to Sept. 4.

Lake Pleasant, Mass.—July 31 to Aug. 28.

Malson, Me.—Sept. 2 to Sept. 11.

Mayle Dell Park, Mantua Station, O.—July 17 to Aug. 21.

Liberal, Mo.—Aug. 20 to Sept. 4.

Ashley, O.—Aug. 21 to Sept. 11.

Huslet Park, Mich.—July 28 to Aug. 28.

Clinton, Ia.—July 31 to Aug. 28.

Delphos, Kan.—Aug. 12 to Aug. 23.

Camp Progress, Moverland Park, Upper Swampscott, Vt.—Will hold meetings every Sunday from June 28 to Sunday, Sept. 25.

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

Etna, Maine, Camp.—Aug. 26 to Sept. 7.

Grand Ledge, Mich.—Camp—July 1 to Aug. 28.

Vicksburg, Mich.—Aug. 5 to Aug. 28.

Island Lake, Mich.—July 1 to Aug. 31.

Lake Brady, Ohio.—July 10 to Sept. 4.

Marshalltown, Iowa.—Aug. 28 to Sept. 18.

Harmony Grove, Escanaba, Ont.—Aug. 14 to Aug. 28.

Niantic, Ct.—July 10 to Aug. 28.

Sunapee Lake, N. H.—July 24 to Aug. 28.

Topeka, Kan.—Sept. 11 to 25.

Lakeside Park Camp, Mo.—Sept. 10 to Sept. 28.

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"Heaven is here, but it only unfolds itself to those who unfold to meet it."

Sunday, Aug. 14, was the "banner day" of the season. About twelve hundred people attended the afternoon lecture to hear Mrs. Mary Elizabeth Lease of Wichita, Kan, the most powerful woman lecturer of the age, who uttered wholesome truths in a fearless manner. Several hundred people stood around outside the enclosure to listen. Melba Quartet opened the meeting with a selection, followed by Mrs. Kate G. Pope of Leominster, daughter of the highly esteemed lecturer, Mrs. Juliette Yeaw, in a beautiful original poem entitled "My Ship." Mrs. Lease was then introduced, and said: "The centuries are filled with the stories of man's struggles for advancement; even as population increased they fled from social and political problems toward the horizon to fairer fields and newer homes; here they rested until, when disturbed by the same problems, they again advanced. The inflexible purpose of God became manifest when Columbus turned the prow of his ship toward the new world's unexplored shores and sought to plant religious liberty where no one could say nay. Our New England forefathers turned their faces toward the untrodden fields of the West; westward ever more the great stream of civilization ploughed its course until the Pacific Slope was reached; and as we gaze toward the homes of civilization we find we cannot escape from social and political problems as did our forefathers, for we can go no farther; we must settle here all the questions from which our forefathers fled, and as America goes so goes the world—America is God's sturdy child. We stand to-day at the beginning of one of those revolutionary periods that need adjustment—difficult, because through man's ignorance every advance movement has met with persecution at first, but however much wrong triumphs for a time, right in the end prevails. The fulfillment of the teachings of the Nazarene that whatsoever ye would that men should do unto you, do ye even so to them, does not prevail; if it did, every form of human slavery would be abolished.

"Every form of government based upon inequality or injustice must perish from the earth. It has never been popular to denounce wrong. When Jeremiah warned the people, they uprose and cast him into a miry pit. Christ foretold of the disaster and woe that should come upon the people, and they crucified him. Truths which are to-day passing from lip to lip are born from ages of unrest. Thanks to the invisible hosts these great truths cannot be crushed or put to death. You may put to death men, but you cannot put to death ideas. This is an age of unrest and protest against century-old wrongs. We may hope the last blow for human liberty has been struck, but human greed is not dead, the human greed that speculated in the blood of our boys in blue and in the dusky cheek of the slave. The same spirit of liberty that came to the thirteen colonies when they left the old world is to-day stirring the hearts of man with strange, mysterious power. To day human liberty is more desirable than at any previous time. The hand of God is writing on the pages of to-day when it is conceded by all that the highest duty of every earnest man and woman is to decide how we shall quell the awful unrest of the nations. We have tried to solve the question by methods of hate and bloodshed. Hate and love are the two great forces of our human race. The great exemplar, Jesus Christ, supremely divine as he was, as well as human, saw that long journey to our present civilization, marked with trails of trials. He taught a brotherhood that makes of all the races of the earth one great human family. He abrogated all ideas of social caste or class, and taught simply the doctrine of human brotherhood. The sinful and sorrowful drew gladly unto him, but the hypocrite he put away. He came in contact with the thief and the magdalen, and no reproach fell from his lips until he came in contact with the money lenders and the usurers. He saw that they were the garb of religion while they purchased their influence in a Roman court against him he directed his righteous indignation. There are scribes and Pharisees in this generation; while they profess the religion of Jesus Christ and his doctrines, they practice the doctrine of hate. In John 13:34 he says, 'A new commandment I give unto you, that ye love one another.' We may differ in our views concerning his life, death and resurrection, but upon his teachings for a higher and purer religion we all agree, for it appeals to every heart.

"Notwithstanding we have repeated the Lord's prayer for the last 2000 years we are just beginning to understand its meaning. We are beginning to realize the fatherhood of God and the brotherhood of man. We pray 'Our Father who art in heaven,' forgetting if he is our father that we are all brothers. We go to the polls and vote for the kingdom of hell while we pray for the kingdom of heaven. We vote for a Joseph Letter to corner the wheat of the nation and leave humanity to starve. We pray, 'Lead us not into temptation,' yet we pay out millions of dollars to send Methodist preachers and run to the Congress. We celebrate every year the birth of the Christ-child, but we see not among us the little children, whom Christ typified, standing ankle deep in the coal mines fourteen hours a day, or the little girl tiptoeing at the loom. We have focussed our gaze upon the picture of Christ, but we can only recognize God as we serve humanity. We build costly churches, yet were the son of God to come to-day he would be denied admittance. You are sometimes annoyed when Ingersoll criticizes Christianity, but you give him the opportunity by your inconsistency. We have very little Christianity, it is mostly churchianity. For ages the church has been identified with wealth and power. The ministers preach to the back seats and empty pews, overlooking the usurers who pay for and occupy the front seats. But the world is better to-day than in any age past. We are living in the broad light of intelligence. There has never been a time when there was such a desire to ameliorate the wants of the poor as at the present time. With the awakened soul sight we shall do away with the unjust social conditions that prevail to-day, when the animal of human passion shall be lulled to sleep and the godlike be developed. We cannot develop the body at the expense of the soul, neither can we develop the soul with a hungry and ragged body. Practicing what we profess we shall mark out a new day when there shall be no land of British power on the north, no Spanish power on south, but American principles everywhere.

Nation shall not go to war with nation, and each shall make his neighbor's want his own, and the peace of God shall reign forevermore."

Band concert at 4 o'clock.

The day draws to a close; one by one the cars leave loaded with precious souls tired out with the day's experiences. The sun is setting; all nature is hushed to repose, as "twilight" drops her mantle down, and pink it with a star.

Monday—conference day—the steamer carried many on a day's excursion to Cottage City.

Tuesday, lecture by Rev. W. F. Hicks, His subject, "The Gospel of Spiritualism"; Mr. Maxham sang "The Mayflowers on New England's Shores," and a medley; Mr. Hicks read the poem, "The Mill will Never Grind with the Water that is Past," and "Jeanette's Hair."

Wednesday, H. D. Barrett, Editor of the BANNER OF LIGHT, and President of the National Spiritualists' Association, delivered the lecture of the afternoon. Mr. Maxham opened the meeting by singing "In Nineteen Hundred and One." Mr. Barrett read the poem, "Dreams Come True," Mr. Maxham. Mr. Barrett took for his subject, "The Things which Remain." He said in part: "We formerly believed the world was finished in six short days; now the science of geology shows that ages and sons of ages were consumed in its growth. In the realm of mentality man has had to change his position in the same ratio. We are confronting to-day a new era, and it remains for us to see that the good in the old is preserved. Not a great while ago we were drawing pictures of a God in the form of a man; but that kind of being has been destroyed by reason. We, as Spiritualists, have a grander conception of Infinite life. Some are still filled with the thought that many are going down to Hades, but the chemist has found a better use for sulphur.

"One of the things that have been given to the world by Spiritualism is a rational explanation of the *modus operandi* by which the loved ones can come back and make themselves known. Another is to plead for equal rights for all, regardless of race, color or sex. It pleads for the rights of the down-trodden as well as the prince in his castle. We need something besides mere platitudes. We have the facts, and should try to weave them into the warp and woof of every individual life. A good government is one of the essentials to a happy civilization. If Spiritualism is not needed in this world, why has it pushed its way to the greatest minds of the nation? I believe every movement that is for the development of mankind belongs to Spiritualism. In the social and political world alike there is need of reform. A reform is needed in the text books of our public schools. See to it that they are made secular by our votes at the polls. In the past we have thought one man had paid the penalty of our wrong doing. Spiritualism teaches that every man must answer for his own acts. We cannot destroy truth nor crush it out. When we have purified social and political life, then the pathway over which our mothers have gone will be brighter and clearer. I don't want a religion that draws angels down, but one that lifts men up. We can't sit idly by, doing nothing ourselves, for the angels guide, but do not carry us. Humanity here needs our attention instead of the angels there. Let us unify our forces; do a reform work here; cast our vote for principles in place of party, then the way will open for the embodied and disembodied to clasp hands together until we reach our home in the 'land of the dead.'"

Mrs. Nettie Holt Harding of Boston gave some fine tests; Mr. Maxham sang, "If Those Who Hate Would Love Us."

We were pleased to see Bro. Barrett looking so much better than when he was with us last season, in spite of his having already given several lectures at each of eight camps this season.

Thursday W. W. Hicks delivered an eloquent address. At the close of the meeting a reception was given to Mrs. Mary E. Lease in the Temple. Short addresses were made by Harrison D. Barrett, president of the National Spiritualists' Association, Dr. Geo. A. Fuller, Rev. W. W. Hicks and Rev. T. Ernest Allen. Recitation by Mrs. Pope.

Friday—Address by Mr. H. D. Barrett; subject of discourse—

"The soul that knows can safely rest, When doubt and fear are dispossessed."

Usual singing by Mr. Maxham.

Saturday the exercises were in the interest of the National Spiritualists' Association. Mr. Maxham opened the meeting by singing "The Sword of Bunker Hill." Harrison D. Barrett, President of the National Spiritualists' Association, conducted the meeting, and made the opening remarks. He said: "The National Spiritualists' Association is now ten years old, and it is more needed to-day than at any other time since the first days of Modern Spiritualism. It is for the upbuilding and upholding of clear pure Spiritualism. We should conserve all our energies for the upbuilding of a common humanity. The *iam* will take care of itself, but the people need organization for various reasons. Organizations will make us felt as a people in every community. We should uphold right and cast out error. We want organization for the protection of our mediums. Other denominations take care of their poor; we send ours to the town farm. I am a friend to the mediums. The first knowledge I ever had of Spiritualism was through my own mediumship. Let us cease to throw our money away, but put it in one centre for the protection of our own. If our sick people could be placed in sanitariums of our own, and wise minds who know how to deal with our psychics, our insane asylums would be diminished. Let us Cooperate, that we may have larger educational principles. The angels are ready to guide us if we cooperate with them."

Rev. W. W. Hicks said: "The difference between an organized and an unorganized force is the difference between a trained band of soldiers and a band of guerrillas. Before you sit in judgment upon the acts of others, let me ask how much you have done to assist them in their work. I believe Bro. Barrett has served the Cause well, and deserves the cooperation of every right-minded person. To compel him to go to the front to bear the burden, being a psychic himself, or to expect others of our good mediums to do such a work and still maintain the high character of their mediumship, is absurd. This business should be in the hands of competent laymen and lay women, and let such psychics as Bro. Barrett and Bro. Fuller do the work our mediums are called to do. Only by compact national organization shall we be able to build up, protect, enlarge, and make practical the truths of our philosophy. We should be so organized that no person could go to a place to work without being able to lay down authentic credentials of his genuine capacity to work in that line. No genuine Spiritualist, who is truly informed or divinely enlightened, could object to such credentials. We want to get rid of the idea that Spiritualism is something secular. It is a divine, just, holy movement in the hearts of men; it is the mind of God in all the relations and thoroughfares of human life. Spiritualism is not a refuge for broken down, spavined humanity; no running away with other men's wives; it is not the place where such things are born. Spiritualism is clean in all its relations. An unclean Spiritualist is a hypocrite.

"A medium when not under control should be a perfect gentleman, or gentle woman. A clean gentleman with a clean heart and clean hands when under control will attract clean spirits. When you see a medium under control of unclean spirits, it comes from an unclean heart, and it is not right to try to excuse it. I have the profoundest respect for mediums, pure and undefiled, and our mediums should have national protection."

Song, "The World will be the Better for It," Maxham.

Afternoon services opened with singing, "Light Your Pipe and Think It Over." Dr. Dean Clarke made wholesome remarks in favor of organization. Thomas Grimshaw spoke eloquently and practically upon the necessity of each individual making the cause of the National Spiritualist Association his own. Mr. Barrett said there were six hundred and fifty meetings held in the country during the fall

and winter months, and fifty-eight camp-meetings during the summer. Dr. Geo. A. Fuller made earnest and forceful remarks in the interest of the National Spiritualists' Association. A collection was taken up at each session, and the audience responded generously. Meeting closed with song, "I'll Do What I Can," Maxham. AUGUSTA FRANKS THOMP.

MEETINGS IN BOSTON.

Appleton Hall, 95 Appleton Street.—Palm Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Smith, Pastor, will hold services every Sunday at 2 1/2 and 7 1/2 P. M.

The Veteran Spiritualists' Union holds meetings the third Sunday of each month in Dwight Hall, 54 Tremont street, at 7 1/2 P. M. All are invited. Eben Cobb, President; Mrs. J. B. Boper, Clerk, 61 Huron Avenue, North Jamaica.

Harmony Hall, 724 Washington Street.—104 A. M. 2 1/2 and 7 1/2 P. M. Tuesday and Thursday afternoons 2 1/2 P. M. N. P. Smith, Chairman.

Hollis Hall, 789 Washington St.—Sundays, 10 1/2 A. M. Developing Circle 2 1/2 and 7 1/2 P. M. Tests and readings. George B. Cutter, Chairman.

Commercial Hall, 604 Washington Street.—Sundays, Tuesdays and Thursdays, at 3 P. M. Sundays at 1 1/2 and 7 1/2 P. M. A. A. Wilkins, President. Good Templars Hall—Johnston Avenue, Charleston, S. C.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Bible Spiritualists' Meetings, Odd Ladies' Hall, 445 Tremont Street.—Mrs. Gutterer, President. Services Sundays at 10 1/2 A. M., 2 1/2 and 7 P. M., and Wednesdays at 2 1/2 P. M.

Sunlight Hall, 21 Soley Street, Charlestown.—Meetings Tuesday, Thursday and Sunday evenings, at 7 1/2 o'clock. J. W. Cowan, Conductor.

HOLLIS HALL, 789 Washington street.—Geo. B. Cutter, Chairman, writes: Morning circle was large and interesting, Dr. Badger and Mrs. Mellen being present, doing excellent work.

The afternoon service opened with an address by Mrs. Maggie Keating Cutter: tests, Mesdames Peake, Baker, Miller and Cutter, also from the Chairman. Music was furnished by Messrs. Peake, Rimbach and Cutter.

Evening service opened with an address by Dr. Huo. The Chairman then sang "The Sword of Bunker Hill," and Miss Lucy Barnicoat was called upon for a few remarks; she responded most acceptably. Accurate tests were given by Mesdames Julia Davis, Thomas, Cutter, and also by the Chairman, who sang many solos, which were well received. He was also assisted by Prof. Rimbach.

BANNER OF LIGHT always on sale.

COMMERCIAL HALL, 604 Washington St.—M. Adelaide Wilkinson, Conductor, writes: The healing and test circles were largely attended, and a great power manifested. The following took part in the morning: Nellie Carlton, Mrs. Nutter, Messrs. Hill, Charles Day, Clark, Newhall, Taylor, Miss Sears. Afternoon, Mrs. Shelton, organist. Meeting opened with regular religious exercises. After the song service Mrs. Wilkinson read a poem, after which Mrs. Nutter, Mrs. Wilkinson, Mrs. Millan, Mr. Hardy and Mr. Chapel took part in readings and tests.

Evening services opened with singing by the colored Jubilee singers. Mr. Scarlett gave a fine address, followed by Mr. Wilson in a vocal solo. Mrs. Millan gave tests; all recognized. Walter Anderson and Mrs. Nutter closed the meeting.

BANNER OF LIGHT for sale at each session Meeting every Thursday at 3 o'clock.

ODD LADIES HALL, 446 TREMONT STREET.—A correspondent writes: Sunday, Aug. 21, the circle opened by Mr. Haines. Scripture reading and prayer; circle well attended and very harmonious, many taking part.

Afternoon meeting opened by Mr. Hall with scripture reading and prayer. Those taking part were Dr. Blackden, and Messrs. Turner, Cohen, Evans, Mesdames Lewis, Akerman, Brown, Gutierrez, Nason, Dr. Amerige, Mr. Elliott, poem: Mr. Huxley, song, "Holy City." Evening opened by Mr. DeBos with prayer and scripture reading. Mesdames Smith, Erwin, Mr. and Mrs. Stiles, Mr. Varco, remarks on spiritual thought.

BANNER OF LIGHT for sale at the door.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE. CHARLESTOWN DIST.—A correspondent says: Sunday, Aug. 21, meeting opened at 7:45 with a service of song, Prof. Rimbach, cornetist, assisting. Invocation by Mrs. E. J. Peak, conductor. There was a good audience, considering the warm weather. The test work was very satisfactory. Music by F. W. Peak. Mediums welcome.

MEETINGS IN MASSACHUSETTS.

CAMP PROGRESS, MOWEE AND PARK, UPPER SWAMPSCOTT.—N. B. P. writes: Sunday, Aug. 21, a beautiful and glorious summer morn dawned upon Camp Progress; the sun never shone brighter and the air was never purer, drawing our souls nearer to the wonderful first Cause that we in our finite littleness know so little of. Oh may we be made to see clearer. Silently yet surely the work of education goes on, and we feel a rich spiritual harvest will be gained.

The 2 o'clock meeting opened with a very fine service of song, followed by singing by the quartet, "Lead Me Gently Home."

Opening address, Mrs. Carrie F. Loring of East Braintree, which was full of beautiful thoughts concerning true Spiritualism. Singing, quartet, "Waiting to Welcome."

A very fine address, Mrs. N. J. Willis of Cambridgeport, subject, "The Growth of Spiritualism and the Duty of the Hour." Song, "The Fisherman's Child," Chas. E. LeGrand and quartet. Cornet solo, "Looking this Way."

Mr. John Hawkes of Malden. Song, "There is Only a Curtain Between Us," Mr. Chas. A. Abbott. Song, "Break the Yew to Mother," Miss Lydia Stephens of Salem. Remarks, Mr. Charles E. Dane of Lowell. Singing, "America," audience. Fine address, Mrs. Abbie N. Burnham of Malden.

Four o'clock meeting opened with cornet selection, Mr. Hawkes and Mr. Wiley of Malden. Remarks, Mr. H. H. Warner of Everett, who prefaced his address with the poem, "The Quest," by Ollah Toph. Address, Mrs. H. A. Baker of Danvers. Song, "When the Dear Ones Gathered Home," quartet. Remarks, Mr. J. M. Kelly of Lynn. Song, "The Travelers," Chas. E. LeGrand. Remarks, Mr. Chas. A. Abbott. After a very interesting and profitable session the meeting closed with singing "America" by the audience.

Monday, Sept. 6, Labor day, we shall hold a mammoth picnic; it will be the last of the season, and we intend to make this a gala day. We shall have dancing, singing, lectures, tests, etc., and we extend an invitation to all those who would like to spend a day of pleasure and amusement, and assist us in our earnest effort in carrying on this grand work and the upbuilding of this beautiful philosophy of Spiritualism. We shall furnish fish and clam chowder, ice cream, cake, tea and coffee at the café. Come one, come all and enjoy yourselves.

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, EARNSCLIFFE GROVE.—Thos. W. Pickup, clerk, writes: If the attendance at our grove-meetings may be considered as a criterion, the interest in Spiritualism is certainly growing here at present.

Mrs. Effie L. Webster of Lynn was the medium Sunday, Aug. 21, whose controls delivered a spirited lecture on "The Good of Spiritualism," after which "Sunbeam" gave a number of tests nearly all of them to skeptics, which were all recognized. Mrs. Webster is a general favorite here; we expect to have her with us often during the coming season.

Our new quartet, under the direction of Pres. Jackson, was a decided improvement on our former musical service, and was highly appreciated by the audience.

For the past four or five Sundays our audiences have been somewhat augmented by friends from Lawrence, whose presence is very much appreciated by us.

Next Saturday we are to have a basket pic-

nic at Earnscliffe Grove under the auspices of the Ladies' Aid Society.
Mrs. Abbie N. Burnham is to be our speaker next Sunday.

WORCESTER.—L. Van Winkle writes, Aug. 21: Another beautiful day favored our open air meeting in Sutton's Grove, Coe's Pond, which was well attended. Address for the afternoon was given by M. H. Hammond, a trance speaker, who expressed thoughts of deep significance to all thinking persons. After his address Mr. Hammond gave tests. These meetings have been marked by the development of various phases of mediumship, and the conversion of many persons to the truths of Spiritualism.

Next Sunday our grove meetings close for the season, as hall meetings are to be resumed by the spiritual society of this city Sept. 4. Meeting at 2 P. M.

Developing circles held at 10 Newbury street every Thursday evening at 8 o'clock. Much interest centers in these circles, and many receive convincing evidence that their loved ones still live.

A Splendid Train Atlanta Special, S. A. L.

This train, up to the present time, has been considered one of the finest trains that has ever entered the depot at Atlanta or Washington. The new train, which comes from the shops, is to be by far the handsomest train ever seen in the State of Virginia. This train, complete, is composed of mail, express, baggage, second-class coach, first-class coach, and two Pullmans. The day coach of this palace on wheels, from outside appearances, is exactly like a Pullman sleeper, and seats seventy-four people. It is equipped with standard Pullman trucks from the mail car to the last sleeper, and vestibuled from end to end. The new color is a dark olive green with silver trimmings, with the name of the train in script letters on the side of each coach. The train is equipped with Pintsch light gas, having a sufficient number of chandeliers to enable the passengers to read in any part of the train. The train is heated by steam, and the day coaches equipped like unto Pullman sleepers, with lavatories and other conveniences. It is one of the handsomest trains that has ever gone over the rails of any railroad. Vice-President Mr. St. John is doing everything he can to make the Seaboard Air Line a model road in every possible way, and he is ably assisted by his energetic and hustling General Passenger Agent, Mr. Anderson, in looking after the patrons of the Blue-Virginian and Pilot, Norfolk.

Picnic at the Veteran Spiritualists' Home, Waverley, Mass.

A large number of veterans and their friends assembled at the "Home" Saturday morning, Aug. 20, and gave themselves up to the enjoyment of rambling over the house and beautiful grounds, which have been so nicely kept in order by the caretakers, Mr. and Mrs. Anderson. At noon time tables were spread under the trees; the baskets were opened and all present enjoyed their lunch, tea and coffee being supplied free by a friend.

In the afternoon a meeting was held in the spacious parlor. E. A. Blackden, vice president, presided. An invocation was offered by Mrs. Bird; music, Mrs. Seymour, organist for the occasion; remarks were made by the chairman, calling attention to the needs of the Home, in order to place it in condition to have its doors opened to those for whom it is designed. Money is needed, and the wealthy and benevolent are appealed to to aid the Union to carry out its beneficent designs. Bro. James H. Lewis followed with appropriate remarks, and was followed by Mrs. M. A. Brown, Mrs. L. J. Akerman, F. A. A. Heath and Dr. Wm. Low, each giving very interesting thoughts or tests. Collection, two dollars.

The occasion was so enjoyable that it was thought best to hold another picnic in two weeks, which will be Saturday, Sept. 3. All Spiritualists and friends are cordially invited to attend. E. A. BLACKDEN, Vice-Pres.

Of all the pleasing outings which the Fitchburg Railroad has afforded to its patrons by its excelsior of special trains, none has been so successful as the one which was given on Saturday, Sept. 3, at the beautiful and picturesque shores of Narragansett bay. This is the largest and most famous and popular of all the Narragansett shore resorts, comprising over three hundred acres of delightful groves and pleasure grounds, and is often known as the "Coney Island of the East," though it includes none of the features that have given to Coney Island a reputation not always enviable. More than half a million people visit Coney Island every summer, and such a thing as disorder is something unknown there, ladies and children being in large proportion among its patrons. The out-door shows of Buckley's Educated Horses, Kemp's American Hippodrome and Cyclone John, and the band of Cheyenne Indians, and historical Wild West are probably the best things of the kind to be seen at any New England shore resort; and among the manifold other attractions are "shooting the chutes," the "tunnescopes," the "mutascopes," carousels, giant swings, rifle ranges, cycle track, base-ball grounds, band concerts and races, followed while in the largest and finest dancing pavilion in New England Brigham's famous singing orchestra play every afternoon and evening. The bathing beach, over a mile in length, is the finest outside of Newport, and the bathing and camping of the best. The tickets are limited, and early application is wise.

NEW YORK.

BROOKLYN.—Mrs. Tillie Evans, Cor. Sec'y, writes: "Saturday, Aug. 20, Conference at Single Tax Hall. Meeting opened with singing, followed by Mr. DeLree, who read a poem, 'Where is my Mother?' opening address by Mr. Pessinger, subject, 'Eternal Life.' Mr. Metcalf followed with 'All is Good,' diverging into new lines; your correspondent read an essay, 'A Fallen Nation,' commemorative of our glorious victories on land and sea; readings by Dr. Frank of New York, clear and to the point.

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Movements of Platform Lecturers.

(Notice on this heading to insure insertion the same week, must reach this office by Monday's mail.)

E. J. Bowtell may be addressed for engagements for fall and winter dates, at 3 Linn street, Ithaca, N. Y.

Mrs. Abbie N. Burnham speaks at Earnscliffe Grove, Sunday, Aug. 23. She can be addressed for engagements at 330 Salem street, Malden, Mass.

Mr. J. S. Scarlett has some open dates for the winter months of '99, and will be glad to correspond with societies relative to same. Address him 24 Pearl street, Cambridgeport, Mass.

Dr. G. C. Ewell was obliged to cancel his last date at Onset on account of business in Connecticut. After October he will continue his public work.

W. J. Colville left Seattle on Sunday, Aug. 21, at 4 P. M., via Great Northern route, for Boston. He cordially expects to be at Onset Saturday, Aug. 27. All communications for him should now be addressed care Dr. George A. Fuller, Onset, Mass., to secure immediate attention.

LARKIN SOAPS



Spiritualists' Home.

Remember the Spiritualists' Home with Free Library to be opened at the earliest date possible in beautiful Chicago, the great spiritual centre for all phases of medial power and development. Expenses economic. Kindly take an interest, and tell your friends. Donations from a nickel to dollars, or any article of home furnishings, gratefully received. For particulars address, Mrs. C. H. Horine, 608 44th Place, Chicago.

MOTHERS

Read What CUTICURA REMEDIES Have Done for Skin-Tortured Babies.

My little sister had cow-pox. She suffered terribly. Tried everything, no good. Scabs came off with her clothes, she was raw all over. CUTICURA SOAP cured her in three weeks. Mrs. ELIZA ROYE, 1219 4th St., Wash., D. C. Our little boy had Eczema in the most horrible state. His face was full of scabs, and parts of the flesh were raw. We used CUTICURA SOAP and CUTICURA (ointment), and in one week he was as good as ever. Mrs. J. C. FREES, 360 So. 1st St., Brooklyn.

I noticed a very red roughness on my boy's face. Doctors did no good. After using one box and a half of CUTICURA (ointment) and CUTICURA SOAP, he is entirely cured. Mrs. W. G. LOVE, 1913 Wilder St., Phila., Pa.

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