VOL. 84.

Banner of Light Publishing Co., Bosworth St., Boston, Mass.

BOSTON, SATURDAY, SEPTEMBER 10, 1898.

\$2.00 Per Annum, Postage Free.

NO. 2

The Golden Jubilee.

Fifty Years of Spiritualism in America. Our Past and Present. Shall We Absorb or be Absorbed? Obstacles in Our Way. Organization. Shall We Have Leaders? Shall We Have a Declaration of Principles? Shall We Have Settled Speakers? A Crisis Upon Us. What of Our Future?

Delivered at the Rochester Jubilee, 1898, by J. M. Peebles, M. D.

tions of vital importance, relating to this grand jubilee occasion, thrill my soul this moment to and the South, the East and the West, to review the past, to rejoice in the present, and to plan work, in connection with the higher powers, for the incoming future-the next fifty years.

The yesterdays conspired to make the todays. Without the past the present could not have been. For ages history had recorded in brick and stone, on parchment, papyrus, and rock inscriptions, the rise and growth, the decline and fall of nations in Asia and Africa, end later, Europe; but the history of America remained a blank, its very existence being unknown to the swarming Orient.

At length a new land was discovered. Columbus, mooring his ships on the coast of this continent, found it peopled with millions of aborigines, who, with open hearts and hands, received the white new-comers. They at first supposed these Spaniards to be gods, but soon found them to be ruthless invaders—selfish human demons greedy for gold. The cry of these Spanish Christians was, "Your lands, or a war of extermination."

Later there flocked from Europe the Hollanders, the Huguenots, the Scotch and the Puritans, a strange interblending. They fled from persecution to become in time themselves persecutors. They fled to a land magnificent in its resources; in its wide range of climate and rich products; with skies brilliant as those of Italy; winter resorts, the peer of Cannes, as those of Carlsbad and Baden Baden; air as healthful as Algiers and Egypt, plains as productive of breadstuffs as the valleys of the Nile and the Ganges in their palmiest days; mines far richer than ancient Golconda and Ophir; a land of furs in the north, and orange groves in the south; a land of progress, of civil liberty and of human betterment; a land whose possibilities were so vast that the wildest visionary did not and has not as yet scarcely begun to comprehend the mighty outcome of a land

> "The sounding aisles of the dim woods ring With the anthems of the free."

It was here that angels planned to sow the seed and plant the tree of life-Modern Spiritualism. The Fox sisters, the discoverers and founders, were of as little note in the world as were those historic women of old, who were "last at the cross and first at the grave" of the martyred Nazarene.

When the time for a new dispensation had come, angel fingers touched the electric button. The Fox sisters caught the echoing sounds, translated them, and so demonstrated a future existence. Materialism was struck dumb, and sectarian orthodoxy sunk away, for the hour, in grim dismay. .

Half a Century Ago.

Fifty years since those mystic rappings, and what marvelous changes! Watchman, what of the night? Is the star rising? Is the sun of truth in the ascendancy? Are those that are for us more than those that are against us? What have Spiritualists during the past fifty years accomplished? What is the real foundation-stone of Spiritualism? Do Spiritualists require any leaders? Are settled speakers desirable? What questions have Spiritualists settled? Has organization proven a success? What has been the character of spirit-influence upon the lives of mediums? Have we any declaration of principles? What does Spiritualism in the estimation of the world stand for?

These inquiries, with others quite, if not more important, require consideration and the best thought of the most highly inspired minds constituting this Jubilee Convention. Each co-worker present will no doubt speak as fearlessly, as conscientiously, from his or her standpoint. Personally, no padlock shall fasten my lips, nor fear palsy my tongue. "If the truth offend," said St. Jerome, "be ye offended." Peace, if possible, is my motto, but the right, the truth at all hazards. This is the voice of all true manliness.

For many years I had no warmer, nobler personal friend than Prof. S. B. Brittan, and often since his resurrection out of the mould of mortality into the higher completeness of immortality, have I had the most direct and satisfactory communication with him. He has never had any difficulty in proving his identity. Just before leaving the Pacific coast, and while having a sitting with Mrs. Freitag, unexpectedly Prof. Brittan announced his presence, and said in substance:

"I see you are pondering and revolving in your mind as to what will be the outcome of the Fiftieth Auniversary of Modern Spiritualism. Doubtless it will be an important occasion, and one that will interest us immortals, as you are pleased to denominate us, quite as much as it will yourselves, who are yet clothed with mortality. While assuring you of my presence and that of others of the old pioneers, who went forth weeping, bearing precious seeds,

Many thoughts, memories, and considera- (use of one or more of my positions while in the body upon a similar occasion. Inspired at that time, I broached thoughts and expressed ideas in advance of my period, causing considerable controversy. Strange as it may seem its very depths. We have come from the North to you, there are spirits on our side opposed to organization, and others strenuously opposed to an inter-commun ion between the two worlds; others still make use of the communicating channels for selfish and various unspiritual purposes. I send greetings of good-will to the Jubilee."

> This communication, clear-cut and Brittanlike, reveals to us the interest that resurrected souls take in the bettering of humanity. And why not, since consciousness, memory and identity, in their deepest, widest sense, accompany them to those evergreen shores of

> To be or not to be, is not the question with Spiritualists. To be-to exist consciously in a future life of activity-is with them a settled question. They know that the dead, so-called, are alive. They know that these mortal bodies are raised again only in the mosses, the grasses and the wild vines that twine alike around tower and tombstone. They know that those whom on earth they loved live as conscious identities hereafter-live and love them still. They know these facts through spiritual phenomena, through science, philosophy and the historic testimonies of the ages. They know the higher truths of Spiritualism through consciousness, reason, the soul's intuitions and the cultured judgment of the enthroned Ego within—the divinity in humanity!

Spiritualists are not Materialists, for they consider matter as little more than illusion. At best, it is only the covering and temporary instrument of Spirit. Spiritualists are not Agnostics, for, in place of "We do n't know," the Riviera, and Mentone; waters as healing they have inscribed in imperishable characters of light and truth upon the portal of their divine philosophy, "We do know!" We know that the so-considered dead are more vigorously alive to the activities of growth and soulunfoldment than are the masses yet dwelling in the fleshly tabernacles of mortality.

> Job's inquiry, "If a man die, shall he live again?" is never asked or reiterated by Spiritualists, and because man-essential mannever dies. It is the body, the physical temple only, that decays. The body, however beautiful and perfect, is in no sense the man, but the machinery that the spirit temporarily uses in accomplishing the varied purposes that pertain to this primary stage of existence.

This moment I am immortal. This moment I am a conscious, individualized spirit, living as Causation—whom Jesus pronounced Spirit in a dual world, the world of matter and the over arching, infilling world of spirit. You, oh! fellow-pilgrims, are all immortal now, clothed in mortality. You are gods, made in the image of God.

"The world hath felt a quickening breath From heaven's eternal shore, And souls triumphant over death

Return to earth once more. For this we hold our Jubilee, For this with joy we sing-

'O Grave, where is thy victory? O Death, where is thy sting? " Our cypress leaves are laid aside

Fer Amaranthine flowers, For Death's cold wave does not divide The souls we love from ours. From pain and death and sorrow free

They join with us to sing-'O Grave, where is thy victory? O Death, where is thy sting?"

· The prophet, when standing upon the Mount of Vision, declared, "That God breathed into man the breath of life"; that is, breathed into | sation we construct our science of matterhim conscious spirit, a potentialized portion physics, in the broadest sense of that word. of himself, breathed into man by the law of influx, immortality; because God is immortal and our intuitions, we determine that we are ity itself. This was original involution. God | intellectual beings and also religious beings. is spirit. God is life itself. God is energy, in- As a correct classification of the facts obtelligence, power, wisdom and love-infinite and unchanging.

Man stands upon the very apex of the earth's organic pyramid, made in the divine image. He is a finite spirit. He is the crowning glory of evolution. He can say to sun, moon and | for his intellectual reputation, now denies, we stars, you may perish, but I, a thinking, con- construct the science of Spiritualism. scious, progressive being, shall live on and on, traversing the immeasurable spaces, eternally but it is demonstrated just as definitely as approaching, yet never reaching, infinite per-

The to-days largely fashion and function in the to-morrows. This life is a school, out of which we graduate one by one into a life of infinitely better facilities. And by an inexorscious self. Though at death's door, we move up one step higher; we take consciousness new and higher stage of existence.

Cause and effect are links in the never-ending chain of being. There are heavens of itism under some name was the light bearer brightness over there and hells of moral that, all along the cycling periods of the past, darkness. There are prisons there, primary in a measure, illumined the world; while Modreformatories, higher schools, academic de- ern Spiritualism in its truer, higher aspect is partments, and universities of transcendent a science, a religion and a philosophy-aye, brilliancy in those magnificent mansions of more; it is the philosophy of all philosophies,

motions in those higher etherealized realms of | itself! immortality. Over the golden portal of those celestial spheres is written, " Enter only when thou art worthy.'

No thought is lost. Memory is the recording angel, conscience the undying worm. And the divine, inmost Ego, the enthroned God within, is ever saying to the self-conscious depraved, "Depart, depart for further discipline. Depart, and only return for promotion when bringing with you garnered sheaves, as harvested souls." Being good, doing good, and in saving others, we save ourselves. Salvation in all worlds is of works.

"The fault, dear Bruius, is not in our stars, But in ourselves, that we are underlings.' And yet, upward all things tend. No star sets that does not rise again. God's mercy endureth forever.

"I can but trust that good shall fall At last-far off-at last to all, And every winter change to spring."

"Not one life shall be destroyed. Or east as rubbish to the vold. When God hath made the pile complete.'

Spiritualism is of God.

Every structure to be permanent must have a substantial foundation. And the foundation of Spiritualism is Spirit, in which are embodied consciousness, force, immutability. The Trinity of Athanasius-all of the old churchianic ideas of God must go. They well became the babyhood period of the races. But antiquity and its gods are all dead. Science and reason are now busily engaged in burying them. But such modern-coined phrases to represent God as "the causeless cause," "the underlying law," "the infinite variety," "the absolute reality," "the eternal force," "the indwelling potency," "the infilling energy," fail-all most effectually fail in satisfying the reason, or touching the soul's deepest emotions. A potency, a presence, or an energy without intelligence is only comparable to an all-diffusing gas, or a boundless ocean of gaseous nothingness in space.

A God without consciousness, intelligence, wisdom and love is in fact little more than provoking emptiness! Let us away then with all sophistries, and say with a straight-out manliness, Spirit-Infinite Spirit is God, in which are centered life, force, intelligence, law-everything that is great and good and beautiful. These exalted conceptions, while carrying conviction, touch the great heart of humanity and command both confidence and reverence.

There are a few platform Spiritualists, standing upon the stilts of their own fancy, who seem half afraid of the very word God. Mention it, and they fly back to the Jehovah of the Jews, and begin to furiously dilate upon his anger, his jealousy, his commands to "butcher the men, women and children of the old Canaanitish nations." But stop! I have said nothing about the Jehovah of the Jews, nor the Zeus of the Greeks, nor the Ju piter of the Romans, nor any other national deity. I said God-God, whom Proclus defined -A. J. Davis, the Great Positive Mind, and whom Theodore Parker denominated in tones most tender, "Our Father and our Mother too." If the ignorant confound God with Je hovah or Jupiter, the thinker is not to blame. If the depraved confound love with lust, the socialist is not to blame. If the unprincipled politician confounds liberty with license and anarchy, the statesman is not to blame-no man is required to find both brains and com prehension for others. Spirit is God, and Spiritualism, therefore, is of God!

Spiritualism a Science.

What are our sources of knowledge? Obviously, the facts of observation and experience, as recognized by and interpreted by reason.

We are all conscious of such sensations as color, hardness, acidity, form and others, which reason arranges and classifies. And accordingly, out of these recognized facts of sen-And further, relying upon our consciousness served in the physical world in connection with reason gives us a science of the intellect, or psychology; so from a correct classification of the facts of psychical or spiritual phenomena, which no intelligent men having respect

It is not hypothesis—it is not assumption; any other science, by consciousness, observation, experience and sound judgment. Spiritualists may in minor matters disagree. The forms and methods connected with Spiritualism may change—the same is true of the science of geology, the science of botany or chemable law we take the harvests of this life along | istry. The whole terminology and science of with us. Never can self get away from con- chemistry has changed since my academic days; but the laws and principles underlying chemical action have not changed. New disthought, purpose and will with us. And this coveries, new phenomena and new hypotheses myself-this yourself-this mortal status of are continually being connected with or added attainment in this present life, determines to the science of Spiritualism. But the cornerour condition, at least temporarily, in that stone, which is Spirit, remains fixed and abid-

Metaphysically speaking, occultism or spir-

the most rigid, precede graduations and pro- | real heavens above us, the boundless universe

The phrase often used by some of our speakers, "Man is a religious animal," must be dropped. Man is not an animal. His spirit did not originate in, nor is it an output from the animal kingdom. Brutality does not, canrot evolve up into spirituality. No-man is not "a religious animal," but a noble, religious being, a possible angel, gifted with such moral powers and mighty, potent prophecies as to warrant the eternal unfoldment of all his Godgiven attributes.

No, I repeat, man is not an animal; he does not crawl like the worm, walk on four feet like the jackal, nor root like the swine. Bodily, man has in a very large degree the animal organization; but man really and absolutely is a spirit; or, reversed, the spirit is the man, with a conscious mind that can soar high as the cerulean heights, dive deep as the cimmerian depths, traverse space, count the burning stars, and measure those rolling, circling planets that stud in grandeur unspeakable the measureless spaces of infinity.

God being absolute Spirit, mortals being incarnated spirits, and our loved beyond death's river being resurrected spirits, they necessarily sympathize, and also just as naturally communicate, soul with soul, through the psychic and vibratory laws of nature, as music responds to music. Spiritualism, therefore, is naturalism. It is the science embracing the proven in all sciences, and the good and the true in all religions.

The Progress of Spiritualism.

It is an undeniable fact that the progress of Spiritualism has been rapid beyond compari son with anything to be found in the whole history of civilization and the growth of ideas. The most of this progress is to be credited to the spirits themselves.

Since the advent of these Hydesville demon strations there has been a thorough revision of the popular preaching, of our system of morals, of philosophy and religion. The trend is in the direction of liberalism. There is everywhere an enlarging sympathy; there is a growing cooperation with advanced minds, regardless of religious professions. There is more charity and more enthusiasm and union among all classes and all religions for bringing in the better day of a universal brotherhood. As a significant sign of the times the New York Herald advertised the paying of a thousand-dollar prize last winter to the preacher who would furnish the best sermon in a series of ten to be published, one in each Sunday's issue. The decision was to be left to three impartial, unsectarian judges. The prize was awarded to a Congregationalist preacher of Massachusetts. The sermon was beautiful in now mark, not one of these ten up to date sermons contained the doctrine of endless-hell torments, a hint about a personal devil, the resurrection of the body, or any vicarious atonement by substitution. What a change from fifty years ago! The seventeenth century creeds are shelved and worm-eaten. Theo logical dogmas are dying, priest craft is nearly powerless, the devil is annihilated, and the old time orthodox hell is transfigured into Gehenna gardens and vineyards, just outside Jerusalem's walls, where purpling grapes now grow in richest luxuriance.

The secular press is not only tolerant now, but liberal. Spiritualists, so far as my personal knowledge extends, have as free access | the condition of the few, and could not take to the press columns as do sectarists. The place without it. To reduce the few to the pulpit quietly, tacitly acquiesces in Spiritual. relative state of generations ago would be to ism, or preaches much of its philosophy with set the many back to the absolutely lower a very gracious sprinkling of the phenomena, state of that period. under the euphonious phraseology of "the ministries of God's dear angels." The victory is well nigh won.

Our army is constituted of millions of brainy thinkers. In legislatures and political parties we have become a power to be reckoned with; a factor insisting upon a hearing; a religious body only partially organized, yet as proudly, as loudly demanding our rights! a Spiritualist, there are probably as many of them to-day. Our only violent opposers are the little sect of Seventh-Day Adventists, some few Protestant Sectarists, Atheists and Materialists.

Spiritualism is no longer considered a church heresy in the most enlightened quarters of product keeps all employed. the globe. All cultured preachers hope that it is true, and some of the most advanced in the Episcopalian, Congregational and Unitarian ranks openly avow that God is neither a respecter of persons nor of periods of time. They plainly see that the visions, trances and marvels of Bible times, and those of the last fifty years, must stand or fall together. They know that their churches are honeycombed with the beautiful and comforting thoughts of Spiritualism. At funerals they preach it. organization of labor and the employment of They know that many of their members consult mediums and read Spiritualist literature. They know and see the truth as it is in angel ministries, marching on, and they further know that the truth in the end must come off triumphant.

This view of the field may be too optimistic. But from extensive travels it is my honest conviction. Nevertheless, the battle is not is to retrograde, and to destroy it would be to fully fought. We are a church militant, Controversies we court. We are on the spiritual warpath, with camps in England and upon the Continent; camps in South and Central America; camps in South Africa, New Zea. I wish, if you feel so disposed, that you would make some the angels. Examinations, self-examinations encompassing the depths below us, the side and, Australia and the farthest isles of the

ocean. These camps, churches or societies have their lecturers, lyceums, mediums, conferences and helping hand associations.

To Absorb, or be Absorbed?

That is the question-or at least, with us, one of the burning questions of the hour and of the day. The facts-the rational, beautiful truths embodied in Spiritualism-will never die. But will they go on from conquest to conquest until they wear the victor's wreath, under their legitimate name? or will the advocates and mediums, instrumental in disseminating these truths, prove such unprofitable servants, prove so unworthy of the high trust mposed upon them by spirits and parliaments of angels, that others more worthy will seize the prize, wave the palm and wear the crown of moral conquest?

No; "to be, or not to be" hereafter with Spiritualists is not the question; but it is the all important question whether, as a great body of Spiritualists, we shall swallow or be swallowed? whether we shall absorb or be absorbed by the liberal Christian churches, and so finally lose our identity in the great upheaving, widening ocean of liberalized and ransfigured Christianity? This question is now in the balance, being weighed. The result-the decision lies with us.

[To be continued.]

Written for the Banner of Light. FAR ABOVE.

BY STEPHEN H. BARNSDALE.

Oh! inspiration, grand and free! Floating down from the skies to me. Guide me o'er life's rolling sea To a port of light and love. What though storms may rage around? What though perils thick confound? Soon will calm and rest be found Far above, far above.

Even here sweet peace begins. Ofttimes now my spirit sings, Oft it soars on joyous wings Far above earth's care and storm: Often now blest glimpses bright Of a world of joy and light Break upon my raptured sight As I near my star-lit home.

Roll on, roll on, oh, storms of earth! Ye only hasten a higher birth When the quickened soul ne'er knows a dearth Of truest peace and joy and love; But ever is most strong to bear All earthly leads of toil and care, Till it joins you radiant throngs, so fair, Far above, far above.

No Inequality, No Progress.

Inequality of human condition is a postulate of human civilization, says the Portland Orestyle-classic, sympathetic and practical. But | gonian. Without it can be no human progress, and its absolute increase is the measure of the advancement of the race-not of the few merely, but the betterment of all. There is no absolute equality of human condition, except the equality of destitution which prevails among the most bestial savages. With the first step above this lowest state begins inequality of possessions due to inequality of capacity, and this increases with every step upward. It is greatest in the highest civilization, where the condition of the lowest individuals is the most enviable. This is not accidental. Improvement of condition of the lowest individuals is a result of the increase of inequality; that is, of greater improvement of

The reason can be made plain to any who has a moderately clear conception of the part played by capital in the scheme of civilization. Capital is a mere labor-saving machine, and, like other machines, it enables human labor to produce a larger quantity of the means of living with less expense of effort. That is, capital, like machinery, increases the number of human beings who can be supported in Being respectable, we are respected; and comfort on a given part of the earth's surface, being honorable, we are honored for our con- and increases the amount of the means of scientious convictions. If a simple belief in a | comfort and enjoyment each can command. present spirit-communication constitutes one By organizing labor in masses, capital increases the producing power of each unit and Spiritualists in the churches as there are out diminishes the labor cost of the product. Therefore, it enables the workman to receive more wages, and gives those wages more purchasing power. That it does, like other machines, without diminishing the demand for labor, because the larger demand for the cheaper

The general principle involved is this: Every device by which human labor can be made more productive-whether through organization in masses or multiplication by machinery -and by which means of human comfort and enjoyment can be supplied more cheaply, elevates the condition of the whole human race down to the lowest. The most effective device to that end is the accumulation of capital. since this is an essential condition to both the machinery on a large scale. But the accumulation of capital involves inequality of human condition, since if all the wealth of the world were divided equally, there would be no accumulation. Indeed, no individual would have enough capital to organize even his own labor effectively. Therefore, inequality of human condition is a means of progress; to lessen it revert to barbarism.—Exchange.

"Virtue brings its own reward," says some one. Let us therefore possess ourselves of the great virtue Truth, in order that we may deserve the reward that Truth bestows upon her faithful followers.

Our Scrint Story.

CALIFORNIA GIRL,

Or a Story of the Golden West.

BY MRS. MARY T. LONGLEY,

Author of "Outside the Gates," "When the Morning Comes," "Only A Step," "Looking God in the Face," etc., etc.

Written Expressly for the Banner of Light.

CHAPTER II.

THE GREAT PINK PEARL.

As he took the beautiful gleaming jewel in his hand, a wave of emotion, and one of mingled recognition, amazement, sorrow and joy, swept over him, for to Gordon Joscelyn this was like a message from the lost one, a ray of hope and a promise, and as he stood, the singing of the tide made rare music in his ears.

But he was not allowed to dream and muse, for the eager tones of little Lou again broke inupon his reverie.

'Papa, papa! why do n't you say something? Is n't it lovely? and won't you send it to mamma with our love, and tell her that we want her to come home?"

He aroused himself with a start as he replied:

"Yes, my pet, it is a beautiful gem, but we will say nothing about it to any one. Your mamma had one just like it once, and this may be the same. Perhaps she lost it in the sea, and the waves have brought it to our feet. As soon as I can, dear, I will send it to mamma with our love, and tell her how we long for her

Satisfied with his answer, the child went scampering over the sands again with Staff at her heels, leaving her father to his dreams with the pearl still clasped in his hands. He had never told the little one that he had no clue to her mother's whereabouts, and to the cause of her absence. She had been given to understand that it had been necessary for her "grandpa," whom she well remembered, to go to a far distance on some important errand, and as it was not wise for him to go alone, her mother had borne him company, but that they would probably return some day. But the little one had grown tired of waiting, and she now frequently importuned her father to send for her mamma, and he had answered her as best he could. She was growing older, and would not be put off with the evasive answers that had once satisfied her, and the father was often taxed severely for explanations that would quiet and yet not deceive the child.

Now he stood upon the sand, still gazing at the beautiful plnk pearl in his hand. It was the size of a large bean, and exquisite in lustre. How strangely familiar it looked to him. Surely he had seen it before, and many a time. It was long since he had purchased that rare gem from a Jewish diamond merchant, and had it set in a rim of gold and diamonds to adorn the breast of one he loved. She had smiled when he presented it to her upon their wedding morn, and as she fastened it in the filmy laces at her throat had said:

Pearls, dear, are for tears, but this is so rosy-pink with the flush of love and hope-1 shall take it as an emblem of joy and of smiles instead of tears and woe.

And he had tenderly replied: "My pearl, my little one, there can be no tears and woe for you. We start out on our married life with only smiles and joy in our hearts and upon our lips. Our faces are turned sunward toward the light; the night is behind us, the morning is

in our souls."

And he had spoken earnestly, while she marvelled a little at the seriousness of his tones at the same time nestling in his embrace with the air of a contented bird

For four years they had lived happily together, with never a word or look between them to jar upon the perfect concord of their wedded bliss, and for four years the great pink pearl in its diamond setting reposed upon the snowy velvet of its pretty casket except at such times as Hazel wore it amid the laces at her throat.

The last time he had seen it was the very day she fled. She had brought it to him that day and said it had fallen out from its setting and she must have it reset. What she had done with it then he did not know, but he had learned something of it since from a tiny note which had come to him by post while he was ill, and which he did not see nor read until months had passed—for it had been placed among his papers by a servant's hand, and in the confusion and anxiety of his ilmess, forgotten. When he found the note he was still an invalid. It was addressed in a strange hand, but the note itself was in Hazel's penmanship. It had been written on board ship and read as follows:

Gordon-I am steaming far away and shall never see you more. Papa and I will live for each other. We are dead to the world. Care for my little one we are dead to the world, care for my intre one with tenderest tore. Give her a father's affection and a mother's care. I cannot claim her now; some day, if I live, she may see my lace. I know not whether it will be best. Time will tell. But I must never see you again. God knows how I loved and trusted you! and to be deceived, wantonly deceived it is more than Lean heart. You was more than lean heart. -it is more than I can bear! You were more to me than God aid heaven, but I am punished for my wership now. Gordon, it was true. The pink pearl meant tears and woe. How could it be other than meant tears and woe. How could it do offer than an omen of evil to me, coming as it did from one who had worn it on her hand as your prighted git? I know all, all. The pink pearl is now hateful to me, and I will drop it into the sea. Never can I look upon your face again. Never, till the sea gives up its prize and you bear the pink pearl back to me (with your own hand), cleansed of the taint that now makes it a hidden taing will blook upon your face " makes it a hideous toing, will I look upon your face.

And these were the words he read, words that he remembered well, and which had given him a faint clue to the distraction of Hazel explained her terrible distrust and loathing of him. And now he held it in his hand, the pink pearl that she in her frenzy had cast into the sea; and the waves had borne it to his

cherished child and to himself. How well he recalled her written words: "The pink pearl meant tears and woe. How could it be other than an omen of evil to me, coming as it did from one who had worn it on her hand as your plighted gift."

Yes, it was true another had worn the pink pearl in other days, had worn it, set in its claws of gold, upon her hand as his betrothal ring. And that other had been his wife for the brief space of two years—of two years in which he had supped heavily of sorrow and had known the chastisement of bitter grief. Truly, Gordon Joscelyn, in his now but little more than thirty years of life was a man with an experience, a man with a history that had eaten into his heart and left its impress on his face.

He was but a boy when he went abroad with his father, a retired merchant of the old school, widowed and with but this one son. For three years they lived in France and Germany, in the art schools of which Gordon studied and practiced with his brush. During this time he purchased the pink pearl, and its first setting was that of a handsome finger ring. Shortly after his return from abroad, his father died, and Gordon set up his studio in an eastern city. Here he made friends with certain youngstudents, artists and journalists who lived a Bohemian life, and who intro-duced him to their friends from the concert

Among those whom he met were two sisters, as beautiful as houris, with their handsome faces, brilliant black eyes, dusky curls and shapely forms. These girls were twenty and | Staff. twenty two years of age respectively, and they

closely resembled each other. Marie and Pauline were of French extraction, graceful dancers and fine singers, who made their living upon the boards of a music hall, where Ger-mans, French, and others of the foreign element-not to speak of many free and easy go-

ing Americans—were wont to congregate.
We will not go into details, but suffice it that in three months Gordon made the dashing Marie his wife. She had dazzled him with her charms, and had melted him into sympathy with a recital of her woes, with many a lam entation that she was compelled to earn her living in a vocation that she abhorred.

And so he married her, moving to another city, where she was unknown, that she might become freed from her old associations and environments, and begin life anew as the wife of a talented and respected man. Pauline did not accompany them. From the first she had refused to give up her old life, and the young artist, who was then but twenty-one, and his wife entered upon their married life together and alone. But it was only for a together and alone. But it was only for a brief season that Gordon enjoyed his honeymoon. In less than a month he awoke to the fact that he had married a designing, heart-less woman, whom experience had made bold and cunning far beyond her years; and for two years he lived in the anguish and shame of Hades. During that time she twice absconded from him, taking his jewels and ready money, and twice he had brought her back with words of patience and of love, vainly seeking to win her from the evil of her ways. At length she attempted to again flee from him, this time with one who had promised to take her back to her beloved France, and she was busy securing such valuables as she could take with her, when, by some means, her clothing caught fire from the grate, and she was soon enveloped in flames. Her screams soon brought help; but as her

door was fastened, it took some time to break it open and get to her side. In the meanwhile the poor woman was frightfully burned, and when at last the flames were extinguished. the first there was no hope, and she knew it; and in the intervals between her paroxysms of great suffering she insisted on confessing all her misdeeds to her husband. The recital of folly and sin, intrigue and shame, was a horrible one for him to hear; but he never rebuked her once, only listening with patience and compassion; not even when she confessed that her marriage with him had been the result of a plot between herself and her sister that she should inveigle him into her wiles, marry him, get all she could of his patrimony, and flee, did he draw away from her; but tenderly as a mother he watched over her, listening to her confessions, soothing her anguish, and giving her such assurances of forgiveness as she craved. Thus she died, blessing him-poor, misguided, unhappy Marie. And only pity remained in his heart-pity and silence concerning the wife of his youth. He was only twenty-three then, but the agonies that he had endured had made him feel as if ten years older. Shortly after her death he went to Southern California and established for the intuitive soulwho gazed upon it felt, had инивен а поше н dena-a home at the foot of the mountains whose lofty summits and lovely tints of crim son and violet brought joy to his artistic eye and comfort to his soul as he gazed upon them at morning and eve.

And here, at the home of mutual friends, he had met Hazel—Hazel with her sweet, winning ways and handsome face. She too was dark and beautiful, as Marie had been, but totally unlike the French girl, who had been sparkling and effusive, while Hazel was modest, gentle and spirituelle. They were only betrothed a few months when they were wed. Gordon, who had brought the pink pearl with him, for Marie had always refused to part with that, had had it reset in a circlet of diamonds as a brooch for his bride, and the gem that had shone on the hand of the dancinggirl had found a resting place upon the bosom of the sea captain's daughter.

Gordon had never spoken of Marie to Hazel, for the subject had been too painful to him. He simply could not recall the harrowing details of that horrible nightmare of his first married life, and he felt it was best for his little dainty Hazel to remain in ignorance of his past in so far as it concerned the dancing-girl. But that she had gained some knowledge of his history he could not doubt, though why she should forsake him and her child thereby, and how she could accuse him of having deceived and betrayed her he could not conjecture. It was all a puzzle and a mystery to him. Still, here was the pink pearl in his hand, and she had written: "I will drop it into the sea. Never can I look upon your face again; never, till the sea gives up its prize, and you bear the pink pearl back to me with your own hands, cleansed of the taint that now makes it a

hideous thing, will I look upon your face."
"The sea has given up its prize," he whis pered. "An unheard of and unexpected gift from the deep. May it prove an omen of good to me, and may I yet find you, my Hazel, and return this pearl to you with my own hands, cleansed of all taint and sin."

CHAPTER III.

THE INFLUENCE OF A DREAM.

Once in the convalescent days of his long and serious illness, when Gordon Joscelyn was struggling back to life and health from the borders of the invisible land, he had a dream, him a faint clue to the distraction of Hazel or a vision; he scarcely knew what, although and the cause of her flight, but which had not at the time he was fully awake and well aware of his posture on the couch and of the presence of his attendant in the room. He knew that he was in his own handsome home at Pasadena; he could feel the gentle breezes stealing through the open windows, and scent the sweet odors of rose and heliotrope that they bore to him. He was not asleep, though his lids partly veiled the violet eyes, and the listlessness upon him was more like that of a dreamer than of an awakened man. As he lay, musing upon the sorrow that had come into his life, and resolving, as soon as he should be sufficiently strong to make the journey, to go to Australia—and anywhere where she might be, in search of his missing wife—keep-ing his eyes closed, that his attendant might think him sleeping, and thus leave him to repose, he suddenly realized that his sight of the room and of every object in it was as clear as if his eyes were opened and gazing upon his surroundings. Just then the door, which was not in his ordinary range of vision from the couch, opened, and little Lou, with her great four-footed companion, entered. He saw the child and the dog distinctly, noting every detail of her garb, and especially no-ticing that she held a cluster of beautiful "gold of ophir" half-blown roses and buds in her hand. Then he heard the little one ask: "Is papa asleep, Nursie?" and the nurse Yes, dear, and we must not disturb reply: "Yes, dear, and we must not disturb him, for the doctor says he needs all the rest he can get." But the voices seemed far away and as if coming to him through a cube telephone, and he wondered at it. But the child continued: "Please, Nursie, put these in indescribable something that cannot be defined, but which gave to it an added charm and the continued in the continu them when he wakes up, 'cause I brought 'em purpose for him.' And then the door closed after the retreating forms of the little one and

Then the walls seemed to recede and the

man lay looking out upon the peaceful land- his vision, and into this work of art he put all scape that environed his pretty home. We saw the orange laden trees with their dark and glossy leaves, the golden globes of ripened fruit, and the waxen blooms that indicated the fruitage yet to be. He beheld the trellises and great bushes of beautiful roses of every hue that adorned his grounds, and but a little distance away he gazed upon the splendor of the mountains that now enwrapped them in a shimmering veil of rosy light. But his vision was not confined to these familiar scenes. It widened and extended till it seemed far out in illimitable space, and the glory of revolving worlds was shown to him with a clearness and an understanding that could never be effaced from memory's walls.

But again his vision changed and fell from for districts the impactal blue to a city's

far distances in the imperial blue to a city's streets. It was a large metropolis and a bustling one; he saw the great warehouses and the handsome residences, the crowded thor-oughfares and the moving throng. Then he became conscious that he had in some manner passed into the exhibition hall of some grand and spacious art building. At first he did not recognize it, but slowly it dawned upon him that he had seen this place before, and he dimly thought that it must be either in Paris or Berlin, in either of which he had in his boyish days studied his art, and many times visited exhibitions and halls of painting and statuary. But things had changed with him, and in this place, since those earlier years, he felt so much older now—years and years older—quite like an elderly man; and, curiously enough, he did not feel as if he was himself at scarcely thirty-one now, but as if he was projected into the tuture some five or ten years, perhaps, and seeing things as they would be

His surroundings in the lofty and spacious hall were perfectly clear to him. He felt the soft touch of velvet carpets beneath his feet, tor he seemed to be standing now upon the floor; he beheld beautiful paintings and graceful statues gleaming from niches around him or from the walls. At a little distance two ladies and a gentleman sat upon a divan as i to rest after their sight seeing, and towards this group Gordon seemed to be irresistibly attracted. The gentleman was a very young man, not more than two and twenty, with large, melancholy brown eyes and auburn hair; he was evidently the son of the elder of the two ladies, a fleshy, good natured looking woman with a fresh and buxom appearance.

Gordon had never seen these persons before and after glancing at them he turned toward the younger woman, a dark-eyed handsome lady, but with a countenance of extreme pallor, although not one of ill health. At the second glance he recognized her. Yes, it was Hazel, his cherished, lost wife, and he made a bound as if to spring to her side and clasp her in his arms. But something held him, he could not stir, as if invisible chains bound him; he stood and gazed upon his lamented a panting disfigured, tortured creature upon the bed from which she never would rise again. For three days and prichts of her dress as she paned by his side. the bed from which she never would rise again. For three days and nights Gordon watched beside her before she died. From notice of him, not even as a phantom in the air. Evidently her attention was not for him, for it became riveted upon the portrait of a child that, handsomely framed, hung just in

front of him. He, too, became interested in the picture, for it was that of a tiny maid, not more than five years of age. The little one was robed in dainty, spring-like green, that had a whitened gleam upon it like the bloom upon the grape. On her beautiful dark curls rested a garland of pink rosebuds, and as she half reclined in agreat crimson velvet-covered easy chair, one tiny slip pered foot was thrust out, as if half-teasingly. at the great cream colored dog reposing on the floor. She was a beautiful creature, this tiny Lou, that looked in laughing roguishness from the canvas wall; and the picture was one that attracted every visitor to that gallery of art not only for the fidelity with which the skill ful artist had depicted the child and her favorite companion, but also because of the nameless witchery and grace that seemed to emathe intuitive soulwho gazed upon it felt, had been produced by a loving heart and hand. Looking more closely, Gordon Joscelyn recognized the form and features of his own little baby, Lou, as they might appear in a year or two from now; for all the while he was conscious of his bodily surroundings in Passadena, and that his child was at this time less than four years of age. As his eyes traveled over the picture he discovered his own name, traced in the left. hand corner, near the lower edge of the frame, and he knew that this portrait was the creation

of his own brush. The lady beside him recognized it, too, for she started and held out her hands toward it. She did not speak, for no sound issued from her lips; but her thoughts were audible to

the invisible man beside her:
"Oh baby, baby, my darling, precious Lou! Where, oh where are you now? And papa, too, whose work this portrait is—my loved ones, how I long for you, long every hour of the day and through each night. But it cannot be; I must not see you again. Never, never will I cross your path. The shame and horror that are upon me will never let me look upon his face again, nor hold my child in my embrace. She must think her mother is dead. Gordon! Gordon! wherever you are, I pray you, I implore you to teach our child to forget her mother as a living woman, but to think of her as dead! Oh woe, woe, that neither husband nor child remains to me, but that my life is a blighted thing!"

In an agony of pain the man listened to these unspoken words, and yet he could make no sign, for the invisible chain bound him, while the lady gazed and gazed at the portrait that fascinated her very soul. At length, she turned away, and in a moment more she and her friends had left the place—then the cords binding the artist seemed riven, and he turned as if to depart. But he now found that he was neither in sculptured hall nor city streets, but in a clear, sun lighted field, where innumerable birds of lovely plumage soared and woke sweet music as they cleared the air. In surprise he lingered, and presently a grand, majestic figure stood before him; he was a man of noble bearing and of fine proportions, a patriarch whose brow wore the tokens of wisdom and experience. "My son," the presence said, "thou hast had many trials, nor yet is it given thee to arise from them. But fear not, thy life shall be one of growth and of achievement. It is useless for thee to seek thy wife; she is far removed from thee, and thou would'st only find fruitless toil and care in thy search. Remain at thy home, seek for restoration to health, return to thy art, and face life's duties with a loyal, earnest heart. There is no explanation thou cans't now make to thy wife, even were she at thy side, that she could accept. There is but one on earth who can set her mind at rest, and that one will not speak until forced to confess by approaching death. Be of good cheer, my son; light will come from the darkness; the crooked shall yet be made straight. Thou hast been projected into the future, thy soul hath caught a glimpse of coming days. Thou wilt paint the portrait of thy child even as thou hast beheld it, and it will prove a blessing of peace

and comfort to thy missing wife. All is well." With these words the patriarch vanished, and Gordon opened his eyes to find himself as all the while, even in his soul wanderings he knew he was-lying upon the couch in his room, with the perfumed breezes playing around him and stirring the gleaming petals of the "gold of ophir roses" that baby Lou had brought for

Was it a dream, a vision, a reality? He never could exactly satisfy himself on that point, though at last he came to call it a dream; but he cherished its memory, and the influence that it held over him was a never-failing source of inspiration and power. When he became strong enough he resumed the work of art that he had suspended when Hazel fled from him; it was a beautiful picture, which had been or dered of him by a wealthy man in Los Angeles, light that only an inspired hand and spiritual magnetic force could supply. Later on the artist rented a furnished house at Redondo for

the love and tenderness of his soul, not only for his child, but also for his far away wife. This was no hasty piece of work, for well he knew that the eyes of his beloved Hazel would not rest upon it until years had passed, and he lingered long and lovingly over it as the flower-like face of their darling grew beneath his touch, and the conviction gained upon him that sometime and somewhere in the future Hazel would look upon that ploture, and perhaps unconsciously soften toward him, if not for himself, for the sake of their child.

Now he had found the pink pearl, and it had come to him with a message of hope out of the very sea. This was a good omen, he thought, for somehow in the past two years this man, who had been a practical man of the world in many things, despite his artistic temperament and profession, had grown to believe in dreams and omens and to feel himself in vibration often with invisible presences and things, although never since the hour that his vision, as recorded in this chapter, was upon him, had he experienced anything that could possibly be assigned to an occult or psychical charac-

ter.
Running up and down the sands, peering into this mass of seaweed and that, peeping under stones and driftwood, skimming here and there at the very edge of the waves in her search for pretty shells and other trophies of the sea, with her great dog at her heels, his little daughter passed a happy half-hour, hum ming gaily as a bird to herself, or talking confidentially to Staff of all the pleasant things she meant to do when "mamma comes home." In the meanwhile Gordon Joscelyn stood apart from the strollers on the sand, with the pink pearl clasped in his hand, and his eyes

now fixed upon a beautiful cloud far out at to relieve the depression which Bro. Barrett sea, which had become tinged with rosy light and other earnest, thinking minds see foreas the sun kissed it with caressing touch. For a strange spell had come upon him, and he stood as one entranced. In the rosy cloud he edies we have at hand. Who so dull and unbeheld faces of the past; they looked into his eyes and smiled upon him. There was his mother, fair and gentle, as he remembered her, though she died when he was but a lad—his mother, with violet eyes like his own—and she gave him a glance that was at once a benediction and a smile ere she faded away. There was his father, full of kindly light and sympa thy, who looked upon him from the cloud, and others that he had known; and at last Marie—poor sinning, suffering Marie—looked out at him from the cloud, but not in her old piquant or defiant way, but with a sorrowful, pathetic expression, a look that spoke volumes of the experience she must have had. As he gazed upon her in compassion, there was borne in upon him in her tone and voice these words: "I will help you. My work will be to clear up the mystery and to make her repent." The vision faded as Lou came singing gaily back to him, and, as they turned to climb the road that led home, the soft sea waves seemed to echo the message of hope and promise, which the pink pearl had brought to him from the sounding deep.

[To be continued.]

Is Our Cause Waning? An Address Delivered at Onset and Lake Pleasant Camp-Meetings, August, 1898.

BY E. W. COULD.

This is a vital question. One that will arouse a lively discussion in the minds of many who have never thought such a thing possible; while in the minds of others it will awaken a fearful apprehension, and still another class will respond with indifference.

To all true Spiritualists no more important question can arise, and none other is fraught with greater consequences.

My mind was especially called to this subject by reading a few pertinent questions in the BANNER OF LIGHT of a recent date, showing evidently that the editor of that conservative, impartial paper will answer my question in friends to do for us what we can do for ourthe affirmative.

Among the several questions propounded were the following: Will a declaration of principles place Spirit-

ualism in its true light before the world? Will the movement advance as it ought under systematic organization?

Shall alt reform issues be advocated, or shall they all be ignored?

Shall Spiritualists shut their eyes to the work of the counterfeit medium, or shall fraud and chicanery be denounced and exter-

Will the presentation of phenomena alone rescue the movement from its present perilous position a

Can the rescue be made by the philosophy and the religion of Spiritualism, without the aid of the phenomena?
What will improve the condition of local so-

cieties, and attract earnest, thinking people to our meetings? Ought Spiritualists to interest themselves in

politics, or have anything to do with the aftairs of the government? What can be done to raise the standard of Spiritualism to its rightful position among

men? In closing the paragraph, the editor remarks: "He who can answer the above questions correctly, will be a savior to Spiritualism and

a benefactor to the race. Some of the above questions can be easily answered, and require no argument, as all will agree in the conclusion. There is an honest difference in opinion as to some others, and as am not in a controversial mood, I prefer to leave it to others to settle minor differences, realizing that there are several important questions, in which all will agree if properly

presented. The one I propose to address myself to now, and to which lask your candid consideration for a few moments, is as follows: What will improve the condition of local

societies, and attract earnest thinking people to our meetings?" A correct reply to this simple question will as the editor suggests, be a savior to Spiritualism, if not a benefactor to the race.

It is to local societies we look for everything relating to the well-being and advance of the Cause in which we are laboring. They are to Spiritualists what the church is to orthodox sects. It is to the local society we look to know the character and the standing of Spiritualism in that community. If any unlawful act is committed by one claiming to be a Spiritualist, it is to that society the responsibility is charged

whether just or otherwise. It is to the local society that all appeals for benevolent purposes are made, and all cases for individual relief are referred.

The local society is an organization that is expected to furnish teachers for the Children's Progressive Lyceum, and to be foremost in all enterprises calculated to advance the cause of Spiritualism, not only locally but nationally. It is to local societies alone the National Spiritualists' Association can look for repre-

sentation at its annual conventions. Hence everything, for the promotion of Spir-

itualism, is centered in the local society.

No wonder, then, that the editor of the
BANNER OF LIGHT, whose every thought seems absorbed in the welfare of Spiritualism, should inquire, What will improve the condition of local societies? Many things, of course, will improve them; but the first and most important thing that suggests itself is, that our people everywhere should learn that organizing local societies, and laboring to increase the membership, is the most effective and most important work in which they can engage. And it is a duty which belongs to every Spiritualist, as every one is capable of doing effective work. However obscure or humble our position, we can all do something towards increasing the membership of our local so-cieties. If in no other way, by our example, in living a pure, spiritual life, which always carries conviction to the minds of those with

whom we come in contact.

I have often attempted to show that the financial question was the all-important one, when considering the best practical mode for the advance and up building of our Cause in the season, and here he commenced the portion | the world. It is one our teachers avoid generate undertaker. Let trait of little Lou, exactly as he had seen it in ally, for reasons best known to themselves. for a funeral, -Ex,: the world. It is one our teachers avoid gener-

The editor of the BANNER OF LIGHT evidently hopes to revive what seems to him a "waning cause," by stimulating appeals, which suggest remedies that have so often failed that it

seems to me a vain hope.
In order to make the financial question a practical one, in carrying forward the great Cause in which we are engaged, I submit that by a simultaneous effort on the part of all those who are members of local societies, or are interested in them, they enter into a sol-emn compact with themselves, and with each other, to lose no opportunity, to use their best efforts to increase the membership of their own society, and to organize new societies wherever possible; to the end that when all Spiritualists and those in sympathy are enrolled, and become members of societies, the moral influence and the influence of numbers, will be sufficient, with the aid of our spirit-friends, to overcome the depression now apparent in our ranks, and put new life and activity into our Cause.

If the proper effort is made, our working

members will be so increased that the financial problem will explain itself. A small contribution from each member, annually, for a few years, which none will refuse when they know it is to be appropriated to legitimate purposes, such as building comfortable meetinghouses for themselves, which is the basis of the financial scheme suggested. It is not necessary, my friends, for me to go into an argument at this time to show you that this scheme is practical; that its adoption will result in "attracting earnest, thinking people to our meetings," which is one of the important queries made by the editor of THE BANNER. Yes, my friends, we have the means within our-selves to overcome our embarrassments, and

observing as not to know that the efforts made by other sects and denominations will result the same when adopted by earnest, sincere Spiritualists? When we have nice comfort-able meeting-houses, and make the same effort to entertain those who are seeking to know the truths as we understand them, we shall have no cause to complain of a lack of interest or of empty seats or of a "waning

wanting cause."

Who does not know that a pleasant, commodious chapel or church building does create an honest, earnest desire, on the part of all interested, to see it well filled and its visitors well entertained? What greater stimulant can there be to unite all in an effort to bring together and to harmonize any conflicting element in our ranks? What inducement can be offered to those who are dissatisfied with their church relations and are seeking more satisfactory church theories, than to know there is near at hand a place, or church, where they can be made comfortable and where freedom of thought is one of the funda-

mental principles taught?

It is not difficult to make converts to Spiritualism, when we have any place to entertain them; but when we are surrounded by anxious workers from numerous church organizations, all urging their superior accommoda-tions, saying nothing of their teachings, the inducements we have to offer, when occupying a public hall several flights of stairs above the ground, is often too much for those who are seeking for comfort and popularity with their

If my theory is correct, that with money we can accomplish everything necessary for the promotion of our Cause, the question will naturally arise, How are we to raise that money? My previous proposition, to enroll in a local society every Spiritualist and friend of the Cause that can be induced to unite with us, will secure an aggregate membership sufficiently large, by a small per capita tax, for a few years, to turnish all the means necessary to carry forward our work from day to day. These estimates are predicated, of course, upon what may be accomplished by ourselves, if the proper effort is made. If we hesitate and wait for something to turn up, or for our spiritourselves, if our Cause is not already ing," it evidently soon will be.

There are many wealthy Spiritualists passing

to the higher life who undoubtedly would contribute liberally to the promotion of the Cause they have so long cherished if our people showed an earnest determination to maintain it, and adopt measures that would be sure to successfully carry forward the great work they have so auspiciously commenced.

My point is, as I trust you are enabled to see. that the remarkable developments that have been made since the introduction of Modern Spiritualism, in 1848, have so interested and absorbed our writers and thinkers, from that time to the present, that they have been engrossed and almost bewildered, in anticipating what would be developed next, and instead of waiting to learn from the higher authorities what was really meant to be inferred or taught. they have assumed to know, and declared what seemed to them to be truths that others have doubted for the want of evidence. And hence a diversity of opinion, a conflict as to what is truth and what ought Spiritualists to believe or to teach.

They remind one of the reproval of Jesus of Nazareth to the Scribes and Pharisees, when he said: "Woe unto you, Scribes and Pharisees, hypocrites, for you pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law-judgment, mercy and Spiritualists have been more engrossed, more

anxious to learn of the theories taught by certain teachers, than to learn and practice what all recognize as pure spirituality. We spend too much time in discussing theories and unimportant points of doctrines, "omitting the weightier matters of the law"—the simple truths and the duties necessary to promote and perpetuate the great truths of Spiritualism, which are lost sight of in the anxiety to discuss the power and the authority of mediumship, its genuineness and its possibilities, together with new that are frequently being urged upon us, and new phenomena.

When we recognize the necessity of a super-structure, a building in which we can develop our theories, teach our doctrines, and show by our works and our examples that we are here to stay and are prepared to extend a kindly greeting to all who are seeking for truth through the avenues from which we receive it, and in the spirit of "love for the brethren." we shall no longer have reason to feel that our Cause is waning.

> Written for the Banner of Light. WORDS HAVE WEIGHT.

> > BY MARY KINNCAR.

Oh! gentle and kind. As a balmy wind, Be the words that your lips set free; And cheerily strong, As a wild bird's song Each message they wait from thee!

Never motive or thought By a soul outwrought Through a loving and audible word, But may thrill and cheer As a thing most dear Some lone heart by its sweetness stirred.

Then whether you toil Through the rancor and moll Of perpetual worry and strife, Or whether you tread On a path overspread With the bountiful splendors of life,

Oh, sing out your words, Like to heart-cheering birds, With a message of peace unto all! And ne'er from your lip Let a syllable slip That may lead to another's fall.

A man who practices medicine as his grandfather did is a man who is in company with the undertaker. Look out for him or prepare

Written for the Banner of Light. AMID THE GOLDEN-ROD. BY JULIA STEELMAN MITCHREE.

"Beautiful Golden rod, tell me, I pray, What words your blossoms are trying to say? Nodding so gracefully all the day long, As if you were sluging some grand, sweet song. I'm suro you're expressing as best you can Your mission on earth for the good of man; And though you've no voice nor fingers to write, Colors have language, so speak to my sight, And try, pretty flowrets, to answer me-

What lesson is learned by gazing on thee?' "Well, thoughtful malden, my voice is best heard When bright young people say never a word. So close, if you please, those lips cherry-red And send little Chatter-box off to bed-Up in the chamber, 'neath roof of fair curls-A very good shelter for nice little girls. Then, while there reclining, 'mid buds of thought. Just after the thinking cap has been brought, Tied on and drawn down quite over the brow-That to understand color you may know how-Throw open those windows, two eyes of blue, And listen while Golden-rod talks to you. My color, dear child, says energy, force Is busy within me-that's plain, of course. But little of rain or moisture is mine-One cause of yellow in blossom or vine. On stalk that is slender, brittle and tall I come to brighten the fields in the fall. And I stand as an emblem-that beyond all strife There's a golden harvest for the autumn of life!" Newport, Ky.

Our Original Story.

The Lady of the Forest.

BY BERTHA J. FRENCH. [Concluded.]

Marena takes the easy chair by the window and reads again the letter before attempting an answer. (Marena and I are dear friends now, and when she gave me permission to

was the messenger awakening my sleeping memory. Ah, Marena Morris, that life in Spain was but one of many reëmbodiments. tions of her soul created a spiritual atmoback over a never-ending stretch of time. When did our love first begin? As true love can have no ending, it cannot have had a beginning. As life had first to wear the form of savage brute, so love has had to evolute from sensual passion. When all was dark and chaos, ere yet the suns and stars had rippled their golden waves o'er the black abysm, amid the innumerable atoms, swirling in a sea of space so vast it knows no shore, we came together, drawn by the embryonic spell of love. Through long, long ages of time struggled the mighty triad of life, love and light. Then the sleeping consciousness which had dreamed through myriads of nature's creations, awoke. We were savages, knowing nothing of love but its rudiments, its savage instincts. Together we roamed through trackless torests and built our wigwam from its trees. We were not much different from the other animals about us, excepting in the erectness of our forms, Many times, in garments of flesh, we have lived, and have felt the uplitting power of love in proportion to the measure of our un-

away existence under the torpor of a tropic sky. We have braved the hardships of a land of ice and snow. Poor and obscure, we have lived in a little hut on the mountain's side with the edelweiss growing at the door. We have lived in other worlds than this. Some times we have been separated for the span of a human life. I have been enamored of other women. You have been charmed by other men. But soul unity, no time, change or death can destroy.
"I wish I might dispel the erroneous ideas

which have arisen in the minds of those who have looked but lightly into the subject of reembodiment. "Whose soul have I now?" is an inquiry which never could have been form ulated by a deep thinker. It implies that the body is the Ego, while the very opposite is the fact. I am the soul, and the soul is I. It is secure in its individuality. It dons the body, wears it, casts it aside, even as the body dons, wears and casts aside its garments. Another misleading idea is-that if one has been a king in one embodiment and is a peasant in a following incarnation—that he has retrograded. True progress is not necessarily proclaimed by outward conditions. True advancement is counted by the throbs of the soul as it expands in the spiritual light.

'Oh, my little one! my comrade! my soul mate! mine through all that mysterious past! mine through this remnant of earthly time! mine through that uncomprehended vastness we call eternity! I love you, not with a tur-bulent, fleeting fancy, which is soon lost in the Niagara of its own turbulence, but deeply, tenderly, abidingly—a love that will walk with you through the shadowy paths of sorrow as well as on the sunny uplands of joy. For love, even at its tenderest, its sweetest and best, cannot lift the shadows from life; but it gives them a lining of light.

"We have lived many times and had many divers experiences, but, considering life in its entirety, we have seen but few of its phases. In our former embodiments our forces have been focused almost entirely on the material plane. There is no real satisfaction there. Even its joys are evanescent and carry a sting. We are at this present time slowly withdrawing ourselves from the leash of the lower senses. The transitional state is always attended by pain, toil and endeavor. As from the bondage of animal instinct human consciousness was evolved, so from sensuous existence springs the highest life-the life and evolution of the soul. For us this highest of destinies is now unfolding. And at this exalted moment I know it is true that until we have, by repeated, patient efforts along the paths of pain and toil, won our freedom and may forever throw aside the imprisoning bonds of flesh, we cannot realize in all its sur-

passing beauty the majesty of life and love. "We are slaves no longer to the desires and needs of the body. The intellectual and spir itual universe is mounting and mounting before us; higher and higher it sweeps away into the unbounded expanse of infinity, and our interlacing souls, on the tireless wings of thought, may soar forever onward, yet find no barricading shore. Shall we reach that mystic locality named Nirvana? Undoubtedly it will ultimately be the condition for all. Nirvana, truly interpreted, does not mean a merging of individualities into one composite life, but it means perfect harmony. The drops which form the ocean mingle, but each drop is distinct in its individuality. So souls, as they grow closer in the bonds of universal love. take keener lines of personality. Universal love does not mean that there are no longer special affinities. The same law of sexual attraction which reigns in the material realm is regnant in the spiritual; but it is spiritualized attraction, and so remains unfurrowed by

"And your soul and mine, my Marena, as they grow closer together with each winged moment of eternity, will grow stronger in indi-viduality, more distinctively feminine and

masquine, more attuned to the exquisite vi-brations of spiritual life, the ethereal costasies

I was at their wedding. Marena, under the skill and tender care of Dr. Chaluey, had gradually regained her health, and in one year from the day they met they were married. Oh! what a beautiful day it was—in the latter part of May. They were parted beautiful day it was—in the latter at the latter and May. They were parted beautiful day it was—in the latter at the l part of May. They were married out of doors, at Marena's quiet home in Warwick. More appropriate for two such unconventional souls was the great Cathedral of Nature than a dingy church. How warm and sparkling the sunonuron. How warm and sparkling the sunshine fell upon the encircling uplands, while about us clustered soft shadows (so typical of life, whispered Marena softly) Cool little breezes, laden with the tonic breath of pines and the delicate odors of spring flowers, caressed our faces with velvet touches. Close to us Mt. Grace rose in lofty beauty to meet the blue of bending sky. Away in the distance Mt. Everett towered, like great brown turrets, glimmering through the soft smoke of red and purple fires sweeping away to the west in long lines of gold. Nature's choir, visible and invisible—the hum of insect, the wild, sweet song of birds, the singing leaves, the jubilant carol of the brook, breaking into silvery cascades of laughter as it whirled over mossy rock or leaped the steep descent of hill —played the wedding march in accents sweeter than the notes of Mendelssohn. The air was throbbing with the passion of life; shimmering with lights and shadows. It seemed to have caught in its silken meshes the unsolved mysteries of life and love.

Oh, I remember it all so well! Before a background of blossoming trees, under an arch of flowers gathered and arranged by loving hands, stood Marena Morris, slender, graceful, in dress white and dainty as the fleecy clouds o'er head, lilies-of-the-valley in her breast, in her hands and tangled in the meshes of her veil. And by her side stood the noblest man I ever knew (excepting one) tall, stately, dark, a face intellectual and strong, with brown eyes expressing the radiance of a white soul and the tenderness of a warm heart. I knew my dalling heart warm to the state ment: heart. I knew my darling's happiness was safe in his keeping. (So handsome, chivalrous and good he looked I should have fallen in love with him myself if I had not been already so deeply in love with some one else; and the some one else is my husband, who has been my comrade for more than forty years). Near the bridal pair was the maid of honor, little Doris, looking like a moss rosebud in her pink sketch her history she gave me a few pages of the letter she had received from Dr. Chainey).

"Your story was different from any I ever read. Was it wafted to you from Parnassian bowers by some sweet Hermes? It certainly the Forest (who had been ordained by the most propagasing of all religious).

"Total most point and point in the amoss roseoud in ner pink takes the poetry out of an alliance with the mother country. At the anniversary celebration of the Ancient and Honorable Artillery (Company of Boston, he listened to the remarks upon this subject of Dr. R. R. Meredith of Brooklyn, N. Y.. who, among other things, "ridiculed the Farewell Address of Washing-most propagasing of all religious) parformed the decay and account the following the most propagasing of all religious) parformed the decay and account the following in the most propagasing of all religious parformed the mother country. At the anniversary celebration of the Ancient and Honorable Artillery (Company of Boston, he listened to the remarks upon this subject of Dr. R. R. Meredith of Brooklyn, N. Y.. who, among other things, "ridiculed the Farewell Address of Washing-most propagasing of all religious parformed the mother country. At the anniversary celebration of the Ancient and Honorable Artillery (Company of Boston, he listened to the remarks upon this subject of Dr. R. R. Meredith of Brooklyn, N. Y.. who, among other things, "ridiculed the Farewell Address of Washing-most propagasing of all religious parts and the poetry of the Ancient and Honorable Artillery (Company of Boston, he listened to the remarks upon this subject of Dr. R. R. Meredith of Brooklyn, N. Y.. who, among other things, the poetry of the Ancient and Honorable Artillery (Company of Boston, he listened to the remarks upon the poetry of the Ancient and Honorable Artillery (Company of Boston, he listened to the remarks upon the poetry of the Ancient and Honorable Artillery (Company of Boston, he listened to the remarks upon the poetry of the Ancient and Honorable Artillery (Compan who was Harrison's cousin. The Lady of Brooklyn, N. Y.. who, among other things, the Forest (who had been ordained by the most progressive of all religions) performed ton, and proposed that it should be framed and the marriage ceremony. Never have I heard anything so impressive. The intense vibrations of her soul created a spiritual atmo-sphere which carried us to majestic heights. The spoke of the beauty and sacredness of plauded." love, the duties of marriage. How impressive were the concluding words of the ceremony, spoken in that clear, ringing voice, "And now these two souls, whom God by the laws of love has joined together, no man, change or death can ever put asunder.'

> It was five years ago, that beautiful bridal day, and to me it seems like yesterday, so swiftly time flies. I was sixty then, and I am sixty live now, and my dear companion has passed beyond the veil. But you do not care to hear about my affairs or to know my age, do you, dear reader? I fear that like many elderly

-of course you do. I am spending my vacation with Marena and Harrison in their lovely home in one of the charming suburbs of Boston. I have been abroad on a lecturing tour, and I have been telling Marena how blessed it is to be at home again. Traveling is always tull of stirring incidents, some of them pleas ing, some non-pleasing, but the most pleasing "Long ago, far away where a sacred river part of it all is to be once more sately at home, wings its dusky flight through a country so settled in an easy chair, and living it all over "Is wings its clusty light through a country so ancient its history is lost in its antiquity, where pyramids and tombs cast great shadows, we knelt to the god Osiris.

"Clothed in the purple of power nations have trembted before us, and then a widely different seene. We were slaves to a tyrannous mas ter, toiling for many years under the burning sun and the sting of the lash. We have drowsed away existence under the torpor of a tropic."

settled in an easy chair, and living it all over nothing; is the American Republic something or nothing; ls it a delusion or is it a fact? Is it something to be admired and defended and adored, or is it the hauut of malcontents, a fiction of demagogues, an arena unfit for 'business' to flourish in, and fit only for the parade of anarchy and the display of oratorical exuberance? It is either the one thing or the other. It is not both. For our part, we say away existence under the torpor of a tropic. you will have to lay aside your writing soon, for Doris is coming to see you this afternoon. You remember I wrote to you that she matried Ralph McDonald about a year ago"—"Why," I interrupted, "he was a fine looking boy, but he had hair so red that it would make fire look

pale, and you know that Daris vowed"—
A small whirlwind of exasperation sweeps through the door, and an inaignant voice ex-

claims:
"Tisn't red; it is a beautiful Titian auburn, and all the finest portraits in the art galleries have exactly that shade." Doris, in her impatience to be with us, had been more than punc tual in her arrival. But we soon pacity the loyal little matron, and she is much interested to hear that I am writing "the sequel" to Marena's history. "And are you going to tell all about their courtship? I could give you lots

of interesting information, and ""Ne," I reply, "for I should only make a
'botch' of it, just as every one does who attempts it. The unfolding of love, the mingling of two souls, is too exquisite to be portrayed by clumsy words. It is like trying to build a flower with cloth, wire and paper; the shape is there, but the delicacy, the perfume, the vibrating soul which gives it life are not there. So the one who attempts to describe the sweetest and most wonderful chapter in the history of life, merely brushes away the bloom from the beau-

ty he would portray. And so out of consideration of my reader's sensibilities, I will not try to accompany the nightingale's song with the scratching quavers ground from a rusty handorgan. Neither can I take Doris' advice and introduce a plot,

a scoundrel and a few murders into my history. Doris says it will be "slow, tediously tame," and that a "happy ending" is dreadfully untashionable. But I tell Doris that after sixty five years of active life, in which I have seen sham, I may claim the privilege to be unfashionable. And I am sure that many readers would prefer that it should be written, just as it happened. Perhaps they will find it restful to linger for a moment in a quiet harbor af.er long buffeting by the strong waves of sensationalism.

Doubtless many of you are acquainted with Dr. Chainey and his wife. He is the author of many scientific works. He is always helpful to the poor and distressed. You, perhaps, in our civilization which is cruel and disheart-have listened to Marena's inspired utterances ening, one may be pardoned for growing weary the noble sentiments embodied in her popular

their home, to see them together. They are entirely suited to each other. Life has for them, as it has for all, its darker issues, but love gives them a lining of light. Such a full, bered, there is a pessimism divine and an oprich life they live, throbbing with intellectual passion and soul aspiration. In all the complex problems of human destiny they are a mental stimulus to each other. Never does love appear so beautiful as when it joins souls like theirs; one in thought, aim and purpose.

I have often heard writers of fiction say that they became so attached to the people of their fancy that to part with them was deepest sorrow. But for me there will be no agony of farewell, for when in a few weeks time I shall leave them, it will be with the expectation that soon I shall see them again. So, dear readers, do you not think it better to give a quiet history of real people than it is to take sensa tional flights with fictional ghosts?

There is one who is greatly missed from our little circle, but we often feel her spiritual presence near us, like a benediction. About a year ago she arose to the ascended ones, but in the hearts who love her so well will always linger memories sweet and tender, of the noble woman, "The Lady of the Forest."

[The End.]

"Fall in" for Cincinnati, but be sure your ticket reads via the popular Fitchburg R. R.

Literary Department.

A RENA,-In the August manner the Anglo-RENA,-In the August number are ourl-American alliance, from the pens of two of the most highly-esteemed writers for this pro-

gressive magazine. B. O. Flower speaks strongly in favor of the proposed alliance, on the ground of common language, blood, interest and ideals, upon all of which he expatlates quite fully. He claims that the result of such an alliance would be to secure the realization of the aims of liberal and progressive governments, to further the best interests of civilization, etc., etc. He also thinks the commercial interests of America would be very greatly enhanced.

Referring to the English form of govern-

ment, he states that it is a monarchy only in name; that the British sovereign is in some respects less a factor in law-making than our President, and that to day there is greater freedom of speech and action among the working people of England than has been possible among our laborers since the advent of what is aprly termed "government by injunction."
While England has her House of Lords, he

thinks our Senate, "composed largely of cor-poration attorneys and very rich men," has a greater and more baleful influence. Then too in England there is a growing sentiment in favor of silver, which is championed by many of her ablest statesman. In fact, "The Parli-amentary Report on the causes of depression among the English farmers gave so much importance to the demonetization of silver as a factor, that the document has been used ex tensively for campaign purposes on this side of the water."

There will doubtless be much objection in the United States, and perhaps much time will elapse before the proposal will be acted upon; yet I believe that it will be realized some day, and that its realization will mark one of the most notable and far-reaching victories for en-

during civilization." On the other hand John Clark Ridpath quite takes the poetry out of an alliance with the hung up as a ridiculous memento of an age no longer admirable, and a doctrine no longer ap-

Dr. Ridpath asks some very pertinent questions, as "What kind of an alliance is it that we are asked to enter? Is it an alliance of mere sympathies between the people of the United States and the people of the British Isles? Or is it a league which contemplates a union of military resources, defensive and offensive, one or both? Is it a temporary joining of forces for specific purposes in relation to the existing Spanish war? Is it a civil and political union which is contemplated? Is it a governmental alliance in the sense that the Governmental alliance in the Governmental allian ernment of Great Britain and the Government dear reader? I fear that like many elderly people I am getting egotistic and garrulous.

Do you wish to have one more glimpse of Marena and her husband, and little Doris, and more glimpse of the United States shall be and act as one? And if so, which one shall it be? Under which flag is the alliance to be made? Are we, when the union shall be effected, to follow the more glimpse of the union shall be effected, to follow the standard of St. George, or are we to march under the star banner of our fathers? whose flag is to prevail? whose institutional struc ture is to be accepted for both nations? Of a certainty we cannot march under two flags It must be under the one or the other; which shall it be? Shall we take the flag of the British Empire or the flag of the American democ-

> "Is the American Republic something or other. It is not both. For our part, we say that it is a reality. We say that it is the greatest and most important political fact in the world. We say that this reality of ours surpasses anything that has been attained in the past history of nations. We say also that it contains the prophecy of a glorious future. We say that the American Republic has furnished a fit abode and shelter for men; and that, God willing, we are going to preserve it untarnished for our posterity."
>
> Dr. Ridpath then states: "If we join Great

Britain, we shall join the Concert of Europe,' which he proceeds to explain and show how impossible it would be for Great Britain to withdraw from the Concert and how undesirable for us to tie ourselves up with it. There are conditions, however, under which he feels that America could willingly join hands with them, which would "involve, on the part of the European governments, the abandonment of their mediaval pretensions and the acceptance of democracy as the bottom principle of society and state. With this, AND NOTHING LESS THAN THIS, We shall be satisfied.

In discussing the very important subject,
"The Criminal Responsibility of the Insane,"
F. E. Daniel, M.D., says: "The greatest advances in the study of mental diseases have been made within the last quarter of a century. Within that period medical science has realized that insanity is a manifestation of disease of the brain; that the brain, the organ of the mind, is the seat of the disease; and that there can be no such thing as partial insanity. Thus, for the first time in the his tory of medicine has there been a scientific basis for insanity: and the study suggested by this view has enabled alienists to formulate a rational classification of the disease. In that time, too, a new science has been born, the science of criminology, or criminal authropolthe sawdust fall from many a fashionable ogy; and those cases known to alienists as 'borderland cases,' so-called moral insanity, a condition between insanity and deprayity, and barely distinguishable, if at all, are now recognized as forms of congenital madness."

Throughout the article the terms psychological, occult, obsessed, etc., are noticeable, de-

noting the trend of scientific minds. In a series of papers under the general head, "The Churches and Social Questions," Rev. Geo. W. Buckley says: "In the face of so much in our civilization which is cruel and disheartfrom the rostrum, and have been uplifted by of a certain dulcet strain of optimism about our wonderful progress in liberty and well-being. Behold our railroads, manufactories, masterpieces of fiction.

What a privilege it is to be with them in inventions, national wealth, etc., etc.! Down timism devilish. And of the latter quite too much is in the pulpit and elsewhere, graceless for its want both of sympathy and manhood."

Rev. Robert E. Bisbee says: "The religious press claims to bring to us the teachings of Jesus, to inspire a love for truth, and to show how man may regain paradise; and yet the average American seeking to better his earthly condition would as soon search Alaska for orange groves, or hades for an ice crop, as turn to the religious press for help in a crisis like the present. The religious press has failed to get a grip upon that part of humanity which is most earnestly working and praying for more

Christlike social conditions."

And again, "The tranquillity of institutions must be preserved at all costs, even at the ex pense of truth and the right to think. As I write, the church papers are thundering at the Rev. B. Fay Mills. It is evidently very important to save the church from Mills, even humanity goes to the devil while this is doing. The disturber of the existing order is a walking pestilence, and must be suppressed. Because of this the reformer has come to feel that organized Christianity is not his ally, but is at best neutral, and at times his bitterest foe. . . . A timid, time-serving, vacillating

religious press neither God nor humanity has any use for. Anything that is afraid of the truth, let it perial from the earth."

T. S. Lonergan says: "The masses still believe in Christianity, but not in citurchianity.

The following religious agrees for so many

... The following principal causes for so many non-church goers in our large cities are respectfully submitted to a candid public: 1. Superfluous sects. 2. Extreme individualism. 3. Clars distinctions. 4. The rented new system. 5. The war of creeds. 6. Dry and artificial sermons. floial sermons.

"When the ministers of every creed and denomination open wide the doors of their churches, preach fearlessly the gospel of Christ and apply it to the social problems of our day, espouse the cause of labor, extend their sympathies to the poor and the unfortunate, do away with carping criticisms, and teach the classes the duties they owe to society and re-ligion alike, then the working people will re-turn to the churches of their fathers, purer and better citizens."

and better citizens."

Then there is the article on "Japanese Home Life as Contrasted with American," by Chujiro Kochi; "The Extirpation of Consumption," by Lincoln Cothran, M.D.; "The American Girl," by Mrs. Rhodes Campbell; "A Tramp's Experience," by Amelia C. Briggs, and last but not least "The Editor's Even ing" all in the August number of the Argust. ing," all in the August number of the Arena. The Arena Company, Copley Sq., Boston.

WHAT A YOUNG BOY OUGHT TO KNOW, by Sylvanus Stall, D. D. How to inculcate the principles of life in such a way as to create a feeling of reverence, a desire to ennoble and purify the temple of the soul and make perfect, the grandest work of God, has been and is a problem that must claim the attention of every educator. The subject is so sacred and so delicate that wise men have failed to do their duty for fear of doing more harm than good, and dire results have been caused by the deplorable ignorance of the

For the first time we find this difficult sub ject presented so simply, clearly and naturally that the growing youth can read with profit and an ever increasing pleasure in his own be ing and in every living, growing thing. It is indeed what boys ought to know-the failure to know which has been the cause of many sorrows, pains and penalties. After being taught the sacredness of his own body in such a sensi ble, satisfying way, a boy will be repelled, rather than attracted, by the vulgarity of the street.

There is no baseness or vulgarity except where there is ignorance of the Divinity in man. The moment knowledge is impregnated with the Divine wisdom that underlies all creation, that moment is knowledge a power for incalculable good, and this little book is a welcome beacon on the road of science that leads to a thorough understanding of the grandeur

Vir Publishing Co., Philadelphia, Pa. Order through the Banner of Light Pub. Co.

WHAT THE SCANDINAVIANS HAVE DONE FOR AMERICA formed the subject of a very interesting lecture delivered a few nights since in the Old South Church of Boston, by Joseph P. Warren. It appears that the Norse discovery of America is among the least things they have done for it. Possessed of a roving disposition, they sailed far and wide in earlier days with piracy as the main Their first direct influence upon America began when a Swedish colony, under the policy of Gustavus Adolphus, formed a town called Christiana, near the present site of Wilmington, Delaware. While this settlement was exterminated by Peter Stuyvesant, governor of the Netherlands, the result was a large number of Swedes when William Penn established Philadelphia. They made no further attempts at colonization until near the present century; but one-fifth of the Scandinavian race is now in the United States. comprising 2,500,000 people, of whom 1,500,000 were born in the old world. Few families in Sweden have no relatives in America, but the movement has gone on so quietly that few have realized its importance. Not driven here by famine, military sorvice or religious perse cution in their own country, they have come simply because a livelihood could be had more easily in America. They have been an important factor in pushing westward our population and civilization. One fourth of the entire Scandinavian population is living on farms; besides, there are Ericsson and Dahlgren in invention, Ibsen and Hans Christian Andersen in literature, Thorwaldson in art and Jenny Lind in music, all of whom have exerted much influence in America. Among their American literature is a Scandinavian Spiritualist paper called the Nya Tiden, of which Cora Svenson is editor.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly falling to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Half's Catarrh Cate, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and nuteous surfaces of the system. They ofter one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address.

F. J. CHENEY & CO., Toledo, O.

To Bear Witness, A METAPHYSICAL SKETCH

BY SUSIE C. CLARK,

Author of "A Look Upward," "Pilate's Query," etc. A true story, presenting metaphysical healing from the standpoint of a Spiritualist, and portraying some of the limitations and luconsistencies of Christian Science, viz., its lack of any proof of immortality, or recognition of Deity

CONTENTS. The Valley of the Shadow; The Resurrection; What They Said; Greek Meets Greek; Theology rs. Christian Healing; Law vs. Science; The Teacher; At Work: The Departure New Revelations; Alone with Nature; A Sabbath in the

Mountains; For the Truth's Sake; Fruition. Cloth, pp. 180; price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

PSCYCHOLOGY,

Hypnotism, Personal Magnetism, and Clairvoyance. (Illustrated.)
BY WILLIAM A. BARNES.

The author in his preface says: "The object of this work is to give the reader a general and correct idea of the practical application and value of Psychology, hypnotism, personal magnetism and clairvoyance, as applied to education, morality, spirituality, medicine, surgery, business and development and exercise of personal magnetism as employed in society. Pamphlet.

Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

JUBILEE MEMORIAL TRIBUTE.

TOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc. has ever been attempted, appears in the Advocates, etc. has ever been attempted, appears in the Advocates, etc. has ever been attempted, appears in the Advocates, delivered at the recent Golden Jubilee at Rochester, N. Y. This little paa phiet is a timely and valuable tribute to those who became identified with the Cause in the years agone. All Spiritualists should have a copy. Price 5 cents.

For sale by BANNER OF LIGHT PUBLISHING 20.

THE GOLDEN ECHOES.

THE GULDEN ECHOES.

A new collection of original words and music, for the use of Meetings, Lycowns, and the Home Circle. By S. W. TUCKER, author of various Musical Publicatious. Contents: Angel Dwelling; Angel Visitants; Ascension; Beautil 1 isle; Beyond the Weeping; Bliss; Drifting On; Harven Home; Heavenly Portals; Journeying Home; My Spirit Home; Over There; Passed On; Pleasure; The Beautiful Hills; The Flower Land; The Heavenly Land; The Home ward Voyage; There'll be no more Sea; There's No Night There; The River of Life; The Unseen City; We are Walting; We'll Meet Again.

Price 15 cents; one dozen copies, \$1.50; twenty-fiv copies, \$3.75.

For sale by BANNER OF LIGHT PUBLISHING CO.

LIBRARY OF

Old Spanish Romances.

Illustrated by 48 beautiful Etchings by R. de Los Rios. 12 vols., crown 8vo, cloth, \$18.00; half calf extra, or, half morocco, \$36.00.

The History of Don Quixote OF LA MANCHA. Translated from the Spanish of Miguel de Cervantes Saavedra by Motteux. With copious notes (including the Spanish Ballads) and an Essay on the Life and Writings of Cervantes, by John G. Lockhart. Preceded by a Short Notice of the Life and Works of Peter Anthony Motteux, by Henry Van Laun. Illustrated with sixteen original etchings by R. de Los Rios. 4 vols., post 8vo, 1,758 pp., \$3.00.

Lazarillo de Tormes. (Life and Adventures of) Translated from the Spanish of Don Diego Hurtado De Mendoza, by Thomas Roscoe. Also, the Life and Adventures of Guzman d'Alfarache; or, The Spanish Rogue, by Mateo Aleman. Translated from the French edition of Le Sage, by John Henry Brady. Illustrated with eight original etchings by R. de Los Rios. 2 vols, post 8vo, 729 pp.,

—Asmodeus, or the Devil UPON TWO STICKS. Preceded by dialogues, serious and comic between Two Chimneys of Madrid. Translated from the French of Alain René Le Sage. Illustrated with four original etchings by R. de Los Rios. 1 vol., post 8vo. 332 pp., \$1.50.

The Bachelor of Salamanca. By Le Sage. Translated from the French by James Townsend. Illustrated with four original etchings by R. de Los Rios. 1 vol., post 8vo. 4∞ pp., \$1.50.

-Vanillo Gonzales, or the MERRY BACHELOR. By Le Sage. Translated from the French. Illustrated with four original etchings by R. de Los Rios. I vol., post 8vo. 355 pp., \$1.50.

-The Adventures of Gil Blas OF SANTILLANE. Translated from the French of Le Sage by Tobias Smollett. With biographical and critical notice of Le Sage by George Saintsbury. New edition, carefully revised. Illustrated with twelve original etchings by R. de Los Rios 3 vols., post 8vo. 1,200 pp., \$4.50.

PRESS NOTICES.

"This prettily printed and prettily illustrated collection of Spanish Romances deserve their welcome from all students of seventeenth century literature."—The

"A handy and beautiful edition of the works of the Spanish masters of romance... We may say of this edition of the imm stal work of Cervantes that it is most tastefully and admirably executed, and that it is embellished with a series of striking etchings from the pen of the Spanish artist De los Rios."—Daily Telegraph. "Handy in form, they are well printed from clear type, and are got up with much elegance; the etchings are full of humor and force. The reading public have reason to congratulate themselves that so neat, compact, and well arranged an edition of romances that can never die is put within their reach. The publisher has spared no pains with them."—Scolsman

POPULAR EDITION OF SPANISH ROMANCES.

Asmodeus; or the Devil upon Two STICKS. By A. R. Le Sage. With designs by Tony Johannot. Translated from the French, With fourteen illustrations. Post 8vo, 332 pp., paper, 50c.; cloth, \$1.00.

A new illustrated edition of one of the masterpieces of the world's fletion,

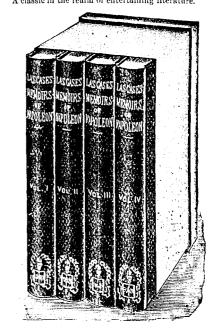
The Bachelor of Salamanca. By Le Sage. Translated from the French by James Townsend, with five illustrations by R. de Los Rios. 400 pp., paper, 50c.; cloth \$1.00.

Adventures related in an amusing manner. The writer exhibits remarkable boldness, force and originality while charming us by his surprising flights of imagination and his profound knowledge of Spanish character.

Vanillo Gonzales, or the MERRY BACHELOR. By Le Sage. Translated from the French. With five illustrations by R. de Los Rios. 455 pp, paper, 50c.; cloth, \$1.00. Audacious, witty, and entertaining in the highest

The Adventures of Gil Blas OF SANTILLANE, Translated from the French of Le Sage by Tobias Smollett. With biograph ical and critical notice of Le Sage by George Saintsbury. New edition, carefully revised. With twelve illustrations by R. de Los Rios. 3 vols., post 8vo, 1,200 pp., cloth, \$3.00.

Cheaper edition from the same plates, in one volume, Illus., \$1.00. A classic in the realm of entertaining literature.



Napoleon. Memoirs of the Life, Exile, and Conversations of the Emperor Napoleon, by the Count de Las Cases. steel portraits, maps and illustrations. Four vols., post 8vo, each 400 pp., cloth, \$5.00; half calf extra, \$10.00.

With his Son the Count devoted himself at St. Helena to the care of the Emperor, and passed his evenings in recording his remarks.

Napoleon in Exile; or A Voice FROM ST. HELENA. Opinions and Reflections of Napoleon on the Most Important Events in Life and Government, in his own words. By Barry E. O'Meara, his late Surgeon. Portrait of Napoleon, after Delaroche, and a view of St. Helena, both on steel. 2 vols., post 8vo, 662 pp., cloth, \$2.50; in half calf extra, \$5.00.

Mr. O'Meara's work contains a body of the most interesting and valuable information—information, the accuracy of which stands unimpeached by any attacks made against its authors. The details in Las Cases' work and those of Mr. O'Meara mutually support each

Koran, The or, Alkoran of Mahomet. "The Bible of the East." Translated into English from the original Arabic, with Notes and a Preliminary Discourse by George Sale, With Maps and Plans. Demy, 8vo, gilt top, \$2.00; Roxburgh Style, \$1.00.

Descent of Man (The.) By Charles Darwin. Cloth, gilt top, 75c.
On its appearance it aroused at once a storm of mingled wrath, wonder and admiration. In elegance of style, charm of manner and deep knowledge of natural history, it stands almost without a rival among scientiflo

The Great Ingersoll Con-TROVERSY. Containing the Famous Christmas Sermon, by Col. Robert G. Ingersoll, the indignant protests thereby evoked from ministers of various denominations, and Col. Ingersoll's replies to the same. A work of tremendous interest to every thinking man and woman. Paper, 25c.

For sale by BANNER of LIGHT PUBLISHING CO.

BANNER OF LIGHT BOOKSTORE. SPRCIAL NOTICE.

The BANNER OF LIGHT PUBLISHING OF PANY located at 0 Besworth Street (from 08 Trement Street), Beaton, Massa, keeps for sale a complete assortment of Spiritual, Progressive, Referanciery and Misce linneous Books at Wholeasie and Retail.

TREAM CASIL.-Orders for Books, to be sent by Express, must be accompanied by all or at least inif cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postuga stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quother from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utte

ance.

The No attention is paid to anonymous communications.

Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

The 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 Bight.

BOSTON, SATURDAY, SEPTEMBER 10, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Streat, corner Province Street, (Lower Floor)

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

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

Issued by

BANNER OF LIGHT PUBLISHING COMPANY,

Isaac B. Rich......President. Fred. G. Tuttle.....Treasurer. Harrison D. Barrett Editor-in-Chief.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

TWO DOLLARS PER YEAR.

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

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

Our patrons will please take notice that until Sept. 19 the BANNER OF LIGHT Book store will close at 5 o'clock each week day except Saturday, when it will close at 2 o'clock.

Unexpressed.

The unexpressed thought, the unsung song, the repressed longing, the smothered aspira- him to set the masses free. But the love of tion and the carefully hidden love, may be considered the soul's greatest efforts to express creased the burden of his subjects through itself to its kindred. Do these blossoms that are killed before their birth count for nothing in God's eternities? Does the soul's travail in endeavoring to outwardly interpret itself | has yet appeared to give the needed token to fail to lead to a tangible result to the individual concerned? Do the melodies and harmonies of the invisible realms whose rhythmic sounds are sensed by the inner self, whose struggle to express them to the world results in seeming failure, really amount to nothing? Does the earnest call for more light, the ardent desire for a larger freedom, the intense | ferers. One of these is a terrible infliction in yearning for an understood companionship. utterly fail in its divine quest? Does the aspiration for wisdom, the earnest search for the cloak to conceal their nefarious schemes. same, die with the fading away of the wish? Does the hidden love for the good, the true and the beautiful, fall short of fruition in the soul's gyrations through the ages?

The bud may be blighted in its material form of expression, but upon the spiritual side of life it goes on to full fruition. Science teaches stamps him as a charlatan, while his inflictions us that no material atom can ever be destroyed, hence the attempt of the minutest particles of life to assume an outward form are also indestructible. The energy put forth in all direc- good of the people, and they have been actions is turned aside by some unseen agency, and goes on to the zenith of its power in that | mankind for many centuries. Violated law world where the realities of soul-force are the always brings punishment of some kind. agencies in control. The blighted blossom, the whether deserved or not, hence every inflic half-grown withered fruit, and the flower or tion may serve the same power. seed that never sees the day, burst forth into the fullness of beauty and complete growth in that realm where the real and permanent

abide. Therefore the agonizing travail of a soul seeking to express a noble thought, the earnest wish to sing the harmonies and melodies of the spirit, the cry for light, the desire for for the American people, and cooperation will freedom, the yearning for true soul-comradeship, the aspiration for wirdom, and that inner | followers will but follow principle instead of love for the noble, the spiritual, all find full expression upon the soul-tree, in the form of the choicest fruit, in that realm where the advertisements should be considered objects real endures. Each unexpressed thought for of suspicion the moment they appear in any the good of others, for the extension of hap community. We do not believe in sitting in piness, for the enlightenment of the masses judgment over the world, but we do believe in will hang from the loftiest bough of the tree ridding ourselves and the world of the terriof one's being, to feed every needy soul that ble plague of pseudo-mediums, fakirs and passes by. The unsung songs will take form charlatans, who are now endeavoring to dein the spirit and swell forth into the most stroy honest mediumship by their unholy pracglorious anthems that ever found their way to tices. These tricksters are menaces to the man's consciousness, and soaring upward, embrace the divine symphonies, the grand diapasons and sublime oratorios of the ages of but will be easily interpreted by the inner,

lamp will be hung upon the soul-tree to guide of their present bondage into the promised

deed with the music of the spheres.

the footsteps of all belated travelers who pass it by in search of truth. Its light will reveal the freedom of the spirit, under the control of an enlightened soul-a freedom that knows no boundaries save only such limitations as forbid the trespassing upon the sacred rights of others. The yearning for soul-companionship cades, through the divine principle of cooperbecomes a luscious apple upon the tree of being in and through the recognition of its own. The groupings of souls draw those together whose panting spirits seek congenial association with those who know, through feeling and without words, their very, very own. Intuition or the soul's tuition will reveal the ward path to God in the city of Knowledge, where wisdom shines undimmed for all.

Upon the soul-tree also in clusters of richest fruitage will be found those loves that were never put into words, those hidden, repressed emotions that went out of mortality into a riper, richer expression in a glorious immortality. Every feeling of good toward others, every noble desire to advance the loved one's interest, and every attempt to find and do the right, are there in rich profusion, with no apples of Sodom to mock the soul as it strives to pluck for its sustenance that which it needs most. Then the feeling of loneliness is supplanted by the knowledge that the other half of one's being is found-that, no longer alone, misunderstood, abused and exiled, it now is rounded out complete, perfect in form and majestic in beauty, because of the full fruition of hidden, pure and noble love! Beautiful indeed is the picture, and its perspective stretches away into the past, out into the future, uniting Past, Present and Future in one eternal

Then fill the soul-tree of thy being, oh reader, with pure and holy thoughts, with noble desires, with high aspirations for purity and truth, with longings for true freedom for all. with a yearning for the good in all things, and with a love that transcends speech, that shall be an inner light to guide thy stumbling feet, until thou dost stand beneath the drooping branches of thy soul-tree, there to eat the fruit of thine own producing in company with thy soul-companion, for whom thou hast struggled and suffered, and dared and loved so much, so much that thy love becomes more than love. and seems as 't were the voice of God bidding thee to awaken and go with Him until Life, and Time and Sense shall be no more.

Inflictions.

The people of ancient Egypt were once sorely distressed by a succession of plagues inflicted upon them by the wrathful Jehovah of the Jews because of the failure of the Egyptian monarch to set injured Israel free. These terrible inflictions were fearful object lessons and brought great suffering upon all classes of people save, it is supposed, the Israelites. The plagues grew worse and worse as one succeeded the other, until Pharaoh at last, in mere self-defence, told the Hebrews that they were free. They went out from the land of bondage under the leadership of their prophet, with their faces turned toward the Canaan of their hopes, where they were to live in peace and plenty ever afterward. After many years of weary wandering they reached the promised and, where they pillaged, robbed and murdered the inhabitants and took absolute pos session of the same in the name of their God.

The people of America at the present time are passing through a series of plagues equally as disagreeable as were those of ancient Egypt. War and famine have had their full share, while the plague of legalized robbery is an ever-present guest in nearly every home among the masses. Corporation greed and human selfishness constitute another plague from whose terrible influence the people have long been struggling to be free. The leaders of the people have appealed to the modern Pharaoh in his castle of wealth and power, beseeching gold has hardened his heart, and he has intaxation upon nearly every necessity of life until they are most grievously afflicted. Want and woe are abroad in the land, but no Moses cause the signing of the proclamation of free-

dom for the multitudes. Plague after plague of like nature could be mentioned, but the victims thereof do not need to have their memories refreshed with regard to them all. There are some plagues from which Spiritualists alone are the sufthe form of a multitude of traveling fakirs, who use the fair name of Spiritualism as a They advertise as the world's greatest known psychologists, life readers, prophets, mediums. etc., etc., hoping thereby to be able to fleece the unsuspecting people ad libitum. One of these fakirs has inflicted himself upon the people of Boston. His very advertisement upon the sorrows of his victims mark him as a man wholly without conscience. Inflictions have generally been considered to be for the cepted as such probably by the majority of

We do not believe, however, in tamely submitting to inflictions that can be easily obviated, and permanently remedied. In our national life, the grinding Pharaoh should be made to feel the people's power, while the plague that he has evoked should be stayed by the same strong hand. Cooperation will do this work rid Spiritualism of its present inflictions, if its prejudice. Every man and woman who seek to attract the people by false and misleading well-being of society, and deserve the anathe-

mas of an outraged public. Boston's plague will probably move on to in Time. They will form a music of words and flict itself upon some neighboring city, while sounds that will transcend mortal expression, other plague's of like nature will come in to torment the people here. Fakirism, charlathe soul of the real man, and acquaint him in tanry, and counterfeiting in Spiritualism are worse than the combined plagues of Egypt The cry for light will swell forth from the could possibly have been. Spiritualism is in bud, burst its chrysalis and roam through the sore distress because of them, and the widehighest spheres of heaven in its quest for the awake Spiritualists are anxiously looking and deserves recognition at the hands of every the true path unto the City of Knowledge. Its about for some Moses to lead our forces out

land of peace and truth. They seek no fair Canaan at the point of the sword, through the death of the people, but ask that ALL people inay have a share of that celestial Canasu, revealed by the angels of God through honest and truthful mediums for the past five deation. All Spiritualists can aid in the work of removing this plague, this infliction of counterfeit mediumship, if they will but act together, and follow the Moses who has been selected by the angel-world to lead their mortal friends through the Red sea of difficulty, doubt and fear into the land of milk and complements of being, and point out the up | honey beyond the mountains of time and sense. That leader, that Moses, is the National Spiritualists' Association, whose mission, under the law of cooperation, is to relieve the people of all their inflictions, and as their willing servant, to execute their will for the highest good of all. Let us therefore rally around the National Association in order that our plagues may disappear, and right and justice be given a hearing among men.

The Czar's Note.

Nicholas, Czar of all the Russias, has recently startled the world through a suggestion to the effect that the great standing armies of Europe be abolished by mutual consent of the interested parties. The disarmament of European nations is an ideal long dreamed of by humanitarians and philanthropists; but that the first attempt to realize that ideal should come from autocratic Russia is indeed surprising. The standing army in any nation is a menace to peace, as well as a source of weak ness. It saps the vital and financial forces of the people, and stimulates and fosters the spirit of militancy, revenge, hatred and murder. War is a relic of barbarism and the re sort of tyrants. A large standing army is maintained at great expense through the levying of heavy taxes and the absorption of the flower of the youth of a nation.

The disarmament of Europe means the esrid the people of the grievous burden of taxation, and enable them to devote themselves to morality and education. It would lead to a larger freedom for every individual, and would ultimate in the establishment of a government of, for and by the people. It would be a long stride forward in the direction of civilization, and would do much to remove the baser emotions of malice and revenge from the minds of the masses. It might not prove the longtalked-of millennial age, but it would be a means to that desired end. It is gratifying to know that the ruler of a great nation has sufficient courage to propose such a radical innovation. If that ruler be the autocratic Czar, then we must conclude that influences of a high order, unknown to the world of mortals, have made him their mouthpiece.

The immediate ancestors of Nicholas are known to have been interested in Spiritualism, and rumor has it that he, too, clings to that faith. His father is known to have been guided and advised by wise spirits from the other side in determining the policy of state. His hand was stayed by his spirit-friends from several reforms that he had planned, because the Russian people were not ready for the new measures, and would be injured rather than helped directions has been greater than is generally known, and it is more than probable that the take a step in advance. Emperor Nicholas is speedy return to health. evidently sincere in his proposal. By some he is deemed a visionary advocate of an impossible Utopia, while others look upon him as a leader in the work of establishing peace and goodfeel that he is an instrument in the hands of names, and let us have the whole sum pledged wise teachers who are seeking the good of mankind from the vantage ground of the spirit, to

do a great work for the children of men. It is not to the credit of the United States to realize that Russia, the despot, and not the Republic, has taken the lead in this good work. It is a sad commentary upon the civilization of this century to behold the most enlightened nation on the globe engaged in war. True, the Cuban contest was instituted in the name of liberty, yet it does seem as if progressive states manship ought to have been able to find some other method by which the difficulty could have been settled. It may be that the war with Spain has been such an object lesson to all Europe that the rulers feel that a peace basis is now their only safety. Modern warfare is scientifically conducted and very destructive, hence the necessity of avoiding further conflicts at arms. If our Spanish war shall prove to be the stepping-stone to universal or international peace, then, indeed, it will have been fought in the interests of humanity. If the Russian Czar, under the inspiration of spirits in wisdom spheres, has sounded the call for the adoption of the religion of peace, then let us unite to stay his hands until the grand ideal is realized.

Our esteemed friend, Hosea B. Emery of Glenburn, Maine, Secretary of the Etna Spiritualist Camp-Meeting, is a candidate for the Legislature on the Silver ticket from his district. Mr. Emery will make an excellent representative, and, as he is sound on the medcal question, vaccination and other reform questions, we hope he will be elected. Every Spiritualist in his district should vote for him.

When the slimy serpent of slander is seen crawling into the fields of virtue, Honor's voice should ring out a clarion call to all the possessors of purity and integrity to rally as one man to put the monster to a speedy and eternal death. That serpent is now endeavoring to defile the fair fields of Spiritualism. and Honor calls upon all Spiritualists to rise and defend what they know to be pure and

The kingdom of peace is first established within the human soul. If we would have Peace rule the world, each human soul should be led to become at peace with itself. and in harmony with all of its kindred. True Spiritualism is the teacher and leader who will do this work for mankind, when it can obtain a hearing.

Hon. M. V. Reynolds of Sidney, Maine, was a member of the Maine State Senate during the past four years. He stood up and recorded himself as a Spiritualist when interviewed by the legislative biographer. Senator Reynolds has the courage of his convictions Spiritualist for his frank and open avowal of

Mrs. M. T. Longley.

We learn that this gifted and versatile worker is to return to the East this autumn. She will be a delegate to the National Convention in Washington, from California. Her candidacy for the Secretaryship of the National Association has been received with marked favor in all sections of the United States, while the spiritual press has been very cordial in its references to the same. Mrs. Longley is well qualified for the position, and will fill it with credit to herself and honor to the Cause. The Pacific Coast is entitled to representation in the management of the National Spiritualists' Association, and presents an exceptionally strong candidate in Mrs. Longley. Her election would strengthen the National body, and please the great majority of Spiritualists throughout the nation.

Political.

Every Spiritualist voter can render his religion a signal service, if he will but cast his ballot for principle, and not from party prejudice. We urge our readers to interview every candidate for an official position as to his standing upon the question of medical freedom, compulsory vaccination, capital punishment and all forms of sumptuary legislation. It is a sacred duty to defend the principle of liberty, and the BANNER OF LIGHT urges its readers to vote for no man, or set of men, whose views are contrary to what they know to be right. Pledge every candidate before voting for him, and then see to it that he redeems his pledge. Don't fail to attend the primaries and be sure to register in time to vote at the next election.

Gospel of Spirit-Return Society

Will resume its services at 91 Appleton street, Boston, the third Sunday in September, the 18th, with Mrs. Minnie M. Soule as pastor. This is a flourishing little society and is doing a good work, especially for the young people, tablishment of international peace. It would who, besides attending the regular Sunday meetings, meet every Thursday evening at the home of the pastor, 79 Prospect street, Somerthe arts of peace, to the advancement of | ville, where they receive mental and spiritual stimulus:

Mrs. W. P. Thaxter

Has returned to her office at 82 Bosworth street, and will be pleased to see her friends and patrons once more.

The Spiritualists of Eastern Maine have an opportunity to prove their loyalty to their principles in the coming State election. Mr. Henry H. Simpson, one of the able and efficient Trustees of Etna Camp, is a candidate for the office of County Commissioner for the County of Penobscot, while Mr. Otis Gould of Dexter is a candidate for Sheriff in the same district. We hope they may be elected, as they stand for the interests of the people as a whole, and are well qualified for the positions named. The time has come for all Spiritualists to support principle-not partisan ends, at the ballot box.

We regret to learn that our esteemed friend and brother, Thomas G. Newman, editor of our valued exchange, The Philosophical Journal, has been seriously ill for several by them. The development of Russia in some | days. Bro. Newman is a valiant servant in behalf of the cause of truth, and has carried a heavy burden in the way of hard work for denizens of the higher spheres now see that several years. He has our sincere sympathy that nation is ripe for reform, and ready to in his affliction, and our best wishes for his

Jubilee deficit awaits the pledges of two hundred ninety-three men and women who wish will on earth. Whatever his motive may be, to aid a worthy cause. Surely they can easily it is certain that he has struck a responsive | be found among the hundreds who claim to chord in the hearts of millions of people. We believe in right and justice. Send in your prior to Oct. 18.

> We call the attention of our readers to the brilliant address of Dr. J. M. Peebles, which we present on the first page of this issue. This was delivered at the Rochester Jubilee and was inspired by it. Does any one who heard it regret that he went to Rochester? We think not.

> FF Mrs. S. E. White, Baltimore, Md., writes: To be without the BANNER OF LIGHT would seem as if I had parted from my dearest friend. I have learned more from it in the six years since I have been reading it than I learned during all the forty years I was reading the Bible.

God helps those who help themselves," reads a motto. The angels will bless those who bless themselves by living right and doing right. Therefore, tell the truth in plain terms, vote for reliable men for all official positions, and bless the world by setting a noble example for all.

Love is the keystone of the great arch upon which the universe rests. The more of it that is inculcated into our beings the more will we become like unto the Power from which Love springs. It will make us wiser, greater and truer men and women when we understand it aright.

As the thirsty earth drinks in the refreshing rain, so does the thirsty soul of man drink in the refreshing rain of spiritual truth, poured out from the never-failing fountains in the spheres of the spirit.

In judging others, let us seek first to put ourselves in the places of the ones whom we would judge. By so doing we will find that condemnation departs from us, and willingness to aid takes its place.

Mrs. J. E. Houghton, Little Falls, N. Y. writes: I am more and more enamored with your excellent paper. THE BANNER is a great blessing to me. All I know of Spiritualism I've learned by reading it.

Distinguished Visitors.

On Sunday evening last, at Richmond Hall, Mr. E. W. Wallis, editor of *The Two Worlds*, of Manchester, England, lectured on Spiritualism to an audience that left no vacant chairs. He is a most unassuming, gentleman, and one of the most eloquent speakers we have ever heard. He was accompanied by Mrs. Wallis, who gave clairvoyant descriptions. They will also hold a meeting on next Sunday evening at the same hall. During their stay in the city Mr. and Mrs. Wallis are the guests of Mrs. Firth, of Lippincott street.
Mr. S. S. Chiswell, prominent in Lyceum

work in England, is a delegate to the Supreme Court of the I. O. F. now in session in the city. Mr. Chiswell is at the Rossin. - Spiritual Mes

Letter from E. W. Wallis.

The camp-meetings atrike us as aplended institutions; no wonder they are so popular, especially as the weather over here is so extremely hot. One of the advantages must surely be an increase of power to both spirits and mediums from the concentration of so many, on both sides, animated by similar purposes and desires.

Then think of the éducational value of such lectures, thought exchanges and experiences which the intelligent inquirer can obtain. The very diversity of thought, the variety of modes of expression of similar ideas, together with the diverse powers of phenomenal mediums, all tend to stimulate independent research and conclusions.

May the day be far distant when we have stereotyped uniformity and authority. Better the unfettered utterance of honest convictions than the dead level of conformity that stultifies the soul. We have listened to Bros. Mills, Clegg Wright and Lockwood and Carrie E. S. Twing at Lake Pleasant, and to Willard J. Hull, A. B. Richmond, W. W. Hicks and Mrs. Twing at Cassadaga, and, although they differed in style and mode of presenting their thoughts, yet there was a wonderful harmony and sympathy of ideas and purposes running through all they had to say.

Then we heard John Slater, Mrs. May S. Pepper and Mrs. Maggie Waite give messages from and state facts regarding deceased persons with remarkable ability and clearness, and Mrs. Kaynor gave the fire test quite successfully. Comparisons are odious, and it is not fair to mediums that comparisons should be drawn, because no two mediums are exactly alike; no two can succeed with all sitters alike. One hears much talk of "jeal-"between mediums, but we are inclined to think that if fewer comparisons were made by others, there would be better feelings all round. Then again, one hears a great deal about "tests" and "wonderful" or "marvelous" manifestations. That word "test" is becoming perfectly detestable. What we want are messages from spirits that carry conviction to our heads and hearts that we are really in communication with those we love; that they still hold us in loving remembrance, and desire to bless us. It seems to us that waile we may receive with gladness statements that may convey evidence of the presence and affection of our spirit-friends, the mere production of "wonderful" or "marvelphenomena which do not carry with ous" them any evidence of excarnate spirit action or identity is largely a waste of time and power. To cause a table to float in the air may be a "wonderful" phenomenon, but what is the use of it beyond exciting wonder and proving the possibility of such an occurrence. But, when by "raps" or "tilts" a lov-ing message is spelt out, which manifestly (by its internal evidence) emanates from a long lost friend, who thus returns and lifts the veil, and awakens to new life the hope and affection of the heart, then those otherwise trivial" phenomena become sacred and hallowed.

At both Lake Pleasant and Lily Dale we were cordially welcomed; pleasant receptions were accorded us, and our stay made most en-enjoyable. Many acts of kindness by the officers, speakers, mediums, members of the N. Y. P. S. U. and other friends, are recorded in our memories, and will never be effaced. It was a pleasure indeed to meet with so many noted workers and mediums, to hear the eloquent addresses, to enjoy the natural beauties of the scenery and the social intercourse with old friends and new, and to take part in the proceedings at so many meetings.

Now that the camps are practically over, the autumn work will soon be begun, and friends who have thought of engaging our services should write at once, as we are planning out

our tour as rapidly as possible.
Fraternally and heartily, E.W. WALLIS.
340 Lippincott street, Toronto, Canada.

Lake Brady, Ohio.

Aug. 21.—Our season is now drawing toward its close. Many have already taken their departure, and there is a bustle of preparation The ten-dollar fund to make up the in the air. The season has been an exceptionally prosperous one, considering the many difficulties with which we have had to contend. "The good of all and the interest of each" has been the rule during the season and the utmost harmony has prevailed.

The last entertainment was given Friday evening. The principal part of it was a joint original production by Mr. Herrick and Mrs. McCaslin, entitled "Retribution," setting forth the teachings of Spiritualism from a moral standpoint. It represented a man endeavoring to drown in drink and dissipation the memories of his evil conduct; but they constantly come before him in a series of pictures, while Justice stands with a wand, the motion of which brings them into view. Upon the other side, the spirit of evil, represented in the traditional devil, endeavors to draw his attention away from them. Finally the spirits of the people he has wronged surround him with their various grievances, and he dies of horror and remorse. The final tableau shows him as having retrieved his misdeeds and been accepted by the spirit-friends.
Willard J. Hull was with us Saturday and

Sunday. Mr. Hull's profound logic furnishes a rich intellectual feast for those who are able to partake of it.

In comparing the methods of orthodoxy with those of Spiritualism he said: "Supposing there are fakes who masquerade in the name of Spiritualism; is it any worse to dress up a dummy and call it the spirit of your grandmother, with a dollar for a fee, than to offer a piece of bread as the body of Christ, with a collection for a fee? "Solomon was a man after God's own heart.

with his nine hundred wives and three hundred concubines. Imagine a Spiritualist in such a fix as that! "Spiritualism recognizes the inspiration of

the Bible, but does not claim as infallible revelation passages that could not be read aloud in refined society or put into the hands of a child any more than the Police Gazette or a pack of French cards.
"Nor does Spiritualism teach that the red-handed murderer can be at once transformed

into a seraphic cherub. "The black cap and the crucifix rubbed to-

gether will not generate an angel.' Mr. Hull's lecture on "Life," beginning with the spermatozoa and ending with the archangel, was a masterpiece, covering a range of thought into which few people have yet dared to venture.

Mr. C. H. Figeurs of Cleveland followed Mr. Hull with tests and messages from spiritfriends, all of which were recognized. C. J. Barnes gave a séance for manifestations in the light, which closed the exercises of the

day.
Your correspondent has lately come to Ashley Camp to fill a ten days' engagement. Mediums are badly needed at the camp.

At our lecture last evening we invited ques-tions, and one read: "How can we aid earthbound spirits or banish them from a circle?"
When Dr. Nellie Mosier followed with tests, among others, a spirit claimed to have dictated this question. Rev. Mr. Harris, who not far from here ended a life of dishonest dealing as a suicide, is the obsessing spirit, and, though interfering with the manifestations of the circle, is pleading for forgiveness. The instructions were to give him sympathy, kindly pity and encouragement to strive toward the higher life, withholding personal judgment. This method has been successfully

Jubilee Deficit.

MRS. M. MCCASLIN.

Previously acknowledged, \$824.62. J. R. Francis (editor Progressive Thinker), \$10.00; G. H. Woodls, \$2.00; A. J. Van Duzen, Mrs. C. Catlin, Mrs. R. Holmes, E. S., New York City, \$1.00 each; miscellaneous, pet Progressive Thinker, 60 cents; Mary A. Baker, 25 cents; total, \$841.47.

Are you golde to Washington in October to attend the National Spiritualists' Convention? Remember that a New England exoursion will start for Washington Oct. 16. Send in your name and be ready to join the party on that date. J. B. Hatch, Jr., 74 Sydney street, Boston, is the manager of the ex-

The State Convention of the California State Spiritualist Association was held in San Francisco, Sept. 2, 3, 4. Particulars will be

MEETINGS IN BOSTON.

Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Gociety, Minnie M. Soule, Pastor, will hold services every Bunday at 2% and 7% r. m.

The Veteran Spiritualists' Union holds meetings the third Thursday of each mouth in Dwight Hall, 514 Tre-wont street, at 7½ P. M. All are invited. Eben Cobb, Presi-dent; Mrs. J. S. Boper, Clerk, 67 Huron Avenue, North Cambridge

Harmony Hall, 724 Washington Street.—1014 a. M., 2½ and 7½ P. M. Tuesday and Thursday afternoons at 2½. N. P. Smith, Chairman.

Hollis Hall, 789 Washington St.—Sundays, 104 A.M. Developing Circle; 2% and 7% r.m., Tests and readings. George B. Cutter, Ondrman.

Commercial Hall, 694 Washington Street.— Meetings Tuesdays and Thursdays, at 3 r. m. Sundays at 11, 2½ and 7½. Mrs. M. A. Wilkinson, President.

Good Templars Hall-I Johnson Avenue, Chartestown Dist.—Bunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman. Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Guiterrez, President. Services Sundays at 10½ A.M., 2½ and 7 P.M., and Wednesdays 42½ P.M.

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

COMMERCIAL HALL, 694 Washington St.-M. Adeline Wilkinson, Conductor, writes: The conference at 11 o'clock was largely attended and very interesting Mrs. Collins assisted in the circle, which opened with the regular song service. Mrs. Scarlett made the opening remarks, followed by Messrs. Hill, Davis, Newhall, Hall, Martin and Prof. Arthur, followed by Mrs. Nutter and Miss Sears, with tests. Nellie Carleton presided at the organ; vocal solo, Mrs. Hall.

In the afternoon, remarks by Mrs. Lavone readings by Mrs. Nutter Clara Strong, Mrs.

Dr. Dean Clark, long known as an able and eloquent speaker, and a thoroughly competent exponent of the Spiritual Philosophy, especially in its scientific aspects, is ready to respond to calls for fall and winter service at reasonable rates in the New England and Middle States. Address him care Banner of Light. readings by Mrs. Nutter, Clara Strong, Mrs. Randolf, also Mr. Hardy; singing by Mr. Baxter, Mrs. Strong and Mrs. Randolf. Mrs. Sheldon presided at the organ. Mrs. Baxter made closing remarks.

Evening services opened with singing by the Colored Jubilee Singers; invocation and opening address by C. Abbott, followed by a vocal solo by Mrs. Wilson; remarks and readings, Mrs. Clark; readings by Mesdames Forrester and Nutter and Mr. Scarlett; solo by Mrs.

BANNER OF LIGHT for sale at the door.

The First Society of Rosicrucians, J. C. F. Grumbine, lecturer, opens in Conference Room, 810 Masonic Temple Building, Chicago. Oct. 2, at 11 A. M. and 8 P.M. The public is invited. Hollis Hall, 789 Washington street.-Geo. B. Cutter, Chairman, writes: Morning circle opened with an address by Albert Sawin of New York, followed by Mrs. Maggie Keating-Cutter; tests and music by the Chairman.

Afternoon service.—Remarks and tests, Dr.
Stiles, Mesdames Weltz, Mellen and Stiles.

Music by G. B. Cutter and Prof. Rimbach.

Evaning—Coaning address by Mr. Onint (c.

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. Evening.—Opening address by Mr. Quint (a dear friend of our late Bro. Eben Cobb); accurate tests by Mrs. Julia Davis; Mrs. M. J Butler was in the audience, and was invited to the rostrum by the chairman. She gave us some beautiful thoughts, which were highly appreciated. The meeting closed with a poem and benediction.
BANNER OF LIGHT always on sale.

ODD LADIES HALL, 446 TREMONT STREET.-A correspondent writes; Sunday, Sept. 4, circle opened by Mr. Haynes. Those taking part morning, afternoon and evening were Messrs. Graham, Eliot, Demby, Turner, Cohen, Sargent, Amerige, Hersy, Stiles, Huot, Mesdames Gutierrez, Merrimer, Ackerman, Wells, Alexander, Stiles, Lee, Misses Webster and

BANNER OF LIGHT for sale at the door.

MEETINGS IN MASSACHUSETTS.

CAMP PROGRESS, MOWERLAND PARK, UP-PER SWAMPSCOTT.-N. B. P. writes: Sept. 4 there was a goodly number present at the Camp. As the time draws near for the campmeetings to close, there seems to be a greater interest manifested among the people, and a desire to know something more of the great truths that are being brought to us from the other side of life. Camp Progress is doing a grand work in the Cause of Spiritualism, and many have been brought to see the truth of

grand work in the Cause of Spiritualism, and many have been brought to see the truth of our divine religion.

Two o'clock meeting opened with a selection from the "Haymakers," "How Good He Is," Quartet; invocation, L. D. Milliken, of Lynn; opening address, Mrs. H. A. Baker, Danvers; singing, Quartet, "We Shall All Meet Again in the Morning Land"; tests, Mrs. Dr. Caird, of Danvers; singing, "We are Marching to the River," Quartet; fine remarks and poem, Abby N. Burnham, Malden; selection, "The Stranger's Story," C. H. Le Grand, Salem; remarks and poem, "Eagle Song," James Smith, Cliftondale.

Four o'clock meeting opened with a selection from the Haymakers, "All Nature Now Rejoices," Quartet; remarks, James M. Kelty, Lynn; song, "Come Where the Lilies Bloom so Fair," Quartet; song, "Signal Bells at Soa," C. H. LeGrand and quartet; remarks, H. H. Warner, of Everett; song, Miss Lydia Stephens, of Salem, "Within a Mile of Edinboro' Town"; remarks, Walter J. Rollins, Boston; tests, Mrs. Mary E. Hubbard, Boston. The meeting closed with singing "America" by the audience.

On Labor Day, Sept. 5. the last picnic of the

the audience.
On Labor Day, Sept. 5, the last picnic of the season was held. A large number was present and enjoyed themselves, especially the children. We were happily surprised by having with us Miss Blanche Brainerd, the young test medium, with a party of ten from Lowell who accompanied her.

The program opened with a potato race, eight boys; potato race, eight girls; race, eighty yards, for boys and girls, the gentler sex having a handicap of ten yards; race was won by the girls; mock trial to find out who stole the lady's watch; a certain party on the ground was suspected, searched and the miss-ing article found; after a very bitter and severe trial, the accused was acquitted by the

Dancing followed; Tiney & Upton's Band furnished the music. Speaking and singing by Mr. and Mrs. E. J.

Peat of Boston.
Song by Master Peat of Boston.
Excellent remarks by Miss Blanche Brainerd of Lowell.

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, fifty cents.

WORCESTER.-A correspondent writes: Aug! 28 our last open-air meeting of the season was held at Sutton's grove. The principal address of the day was made by M. F. Hammond, trance speaker, and tests were afterward given by Mrs. Logan, whose work is always appreci-ated. Although well advanced in years, her work is not yet finished, and her kind words and beautiful thoughts touch all who hear

her.
Usual circles will be continued at 10 Newbury street, Thursday evenings at 8 o'clock. Our meetings and circles have been very helpful, the open air meetings attracting many who would never have gone to hall meetings, and they are now following up their investiga-

tions through our circles. The prospects for the coming fall and winter are that we shall have full and interesting

Circles.

Lowell.—Thos. W. Pickup, Sec'y, writes:
Sept. 5 our conference meeting opened at 3 o'clock by the audience singing, "Scatter the Seeds of Kindness," followed by an invocation, For sale by BANNER OF LIGHT PUBLISHING CO

Mrs. Anna Jones: Miss Florence F. Pickup sang a solo, "The Beautiful Gates Ajar," and Mr. Barnes of Lawrence made a few remarks, giving a brief account of his life before

Movements of Platform Lecturers.

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

Mrs. Florence White, platform medium, will auswer calls near Boston during September and October. Address 175 Tremont street, Boston.

During September and October Oscar A. Edgerly's

Mrs. Dr. Caird, lecturer and test medium, may be addressed at 35 Baker street, Lynn, Mass., for engage-

Dr. C. W. Hidden of Newburyport, Mass., will lecture in Waltham, Mass., Oct. 9.

Mrs. Jennie I. Follansbee of Newburyport enter-tained the Independent Club of that city at her cot-tage, Plum Island, on Thursday last.

On Sunday, Sept. 18, W. J. Colville lectures in New Century Hall, 509 5th avenue, New York, at 3 and 8

Dr. C. C. Henderson and wife, after a visit of three months in Eastern Massachusetts, have returned to Chicago, where the doctor is pastor of a church.

SPECIAL NOTICES.

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

Dr. F. L. H. Willis may be addressed at

Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill.

tf eow cet

Mrs. Florence White,

Madame Newman.

PSYCHIC Readings and Magnetic Healing. 1248 North 15th street, Philadelphia, Pa. 4w* Aug. 27.

MARY T. LONGLEY,

GIVES sittings for Medical, Test and Business purposes. Readings by mail, \$1.00 and stamp. State age and

511 S. Olive Street, Los Angeles, Cal.

FLORIDA for Homeseekers and Investors, is described in a handsome illustrated book mailing a two-cent stamp to J. H. FOSS, 1 Waben street, Roxbury, Mass.

HENRY SCHARFFETTER,

300 So. Collington Ave., Baltimore, Md.,

GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature; Also subscriptions taken for BAN NER OF LIGHT, Double by mail promptly attended to Catalogues free on application. Correspondence desired.

DIVINE X=RAY.

Marvelous

Medical Clairvoyance,

and will diagnose disease and treat with re-

vealed remedies, compounded for each patient clairvoyantly. Perfect satisfaction guaran-

teed. In order for the controls to satisfactorily

diagnose, send age, sex. and leading symptom.

Send stamp for terms of treatment.
Office 232 Stockton Street, between Post and

SURE CURE!

PEELER'S SURE RHEUMATIC CURE

Is the only remedy that can be called a specific for Rheumatism, as it cures ninety-eight out of a hundred cases. It will also cure Stricture and Varicose Veins, and limbs that have been drawn up by rheumatism. Many hundreds of people have been cured.

Read what Mr. Henshaw says:

Read what Mr. Heislaw says:

"I have been a sufferer for twenty years. I had a severe attack about the first of September last. In November I commenced to take your Rheumatic Cure. I was relieved at once. After taking four bottles all signs of disease had disappeared. Have had no return to date.

THOS. A. HENBURM.

(His leg was badly drawn up.)

Price \$1.00 per bottle. Six bottles, \$5.00.
Sent by express only at purchaser's expense.
For sale by BANNER OF LIGHT PUBLISHING CO.

Geary Streets, San Francisco, Calif.

Development

MRS. J. J. WHITNEY

THE CELEBRATED

Trance and Test Medium.

She has developed

Business Medium, 175 Tremont street, Boston. Sept. 10.

PURELY VEGETABLE

They tone up a weak and

Price 25c. per box. Five

Boston, Mass

Prepared only by S. WEBSTER & CO.,

disordered stomach, and regulate the liver and bow

by mail promptly attended to.

denora, Yates Co., N. Y.

Dr.A.J.Davis

WILD

address will be Atlanta, Ga.

ments for the coming season.

PAINT TALKS. VIII. Why a Combination of Zine and Lead is "Non-

My a Combination of Zine and Load is "NonMr. Barnes of Lawrence made a few romarks,
giving a brief account of his life before
and after his conversion to Spiritualism;
Mr. Code of Nashua, and Mr. Plympton of
Lowell made some very interesting remarks,
Mrs. Jones also gave an interesting account
of her conversion to our beautiful Philosophy,
after which her control, (Mignonette) gave
some paychometric readings which were very
satisfactory.

Next Sunday we have Mrs. Abble Burnham
of Malden.

Brooklyn School of Psychology.

The New Year's exercises connected with
the reopening of the college, 497 Franklin
avenue (close to Fulton street), Brooklyn, will
commence Friday evening, Sept. 16, at 8 o'clock,
when there will be a fine musical program,
and a special lecture by W. J. Colville, subject, "The Evolutionary Climb of Humanity."

Another lecture will be given by Mr. Colville on
Tuesday, Sept. 17, at 3 P. M., subject, "The
Coming Reign of Universal Peace."

The iecture hall has been greatly improved
and beautifully decorated.

Consecutive instruction in Practical Psychology will be commenced by Mr. Colville on
Tuesday, Sept. 20, at 3 and 8 P. M.

Full particulars, prospectus, etc., will be
supplied to all applicants by the Secretary,
who will be in regular attendance at the college henceforward.

May Combination of Zine Indicated in the plant is lead to their
substantial in a given by the Mr. Colville
poisonous ecompounds, and nothing on the added to their
make them non-poisonent than in poisonent than in poisonen

A CASE OF

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 TRACI GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and phil osophy of Spiritualism, warrant the statement that this, hi latest work, will be an epoch-making book. He gives, it 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 translator has given his English and American friends an opportunity to enjoy the distinguished stateman-scholar's richest and ripest thought.

CONTENTS.

Chap. I. Theoretical Speculations — Materializations and Dematerializations.

Chap. II. Account of a Séance given by Madam d'Esper ance at Helsingfors, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight

and Touch.

I. Testimony of Mile, Hjelt.

A. Letter from Mile, Hjelt to Mons, Aksakof.

B. Letter from Mons, Aksakof to Mile, Hjelt

C. Reply of Mile, Hjelt to Mons, Aksakof.

D. Supplementary Letter from Mile

Hjelt.

II. Testimony of Staff Officer, Capt. Toppelius,

III. Testimony of Prof. Seiling to Mons, Aksakof.

B. Letter from Prof. Seiling to Mons, Aksakof.

B. Letter from Mons, Aksakof to Prof. Seiling,

C. Reply of Prof. Seiling to Mons, Aksakof.

D. Supplementary Report of Prof. Seiling (illustrated). trated).

trated).

E. Letter from Mons, Aksakof to Prof. Selling.

F. Reply of Prof. Selling.

IV. Testimony of Madam Helene Selling.

A. Note from Mme. Selling.

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

kof.

V. Testimony of Mile. Fanny Tavaststjerna.

A. Letter from Mile. Tavaststjerna to Mons. Aksakof.

B. Supplement to the foregoing letter.

VI. Testimony of General Toppelius.

VII. Testimony of Dr. Hertzberg.

VIII. Testimony of Mr. Schoultz, C. E.

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

B. Counter-Testimony of Prof. Seiling.

C. Counter-Testimony of Dr. Hertzberg.

D. Counter-Testimony of Miles. Hjelt and

O. Counter-Testimony of Dr. Hettzberg.
D. Counter-Testimony of Miles. Hjelt and
Tavaststjerna.

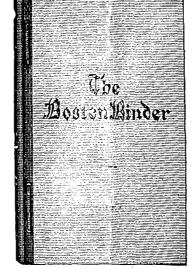
IX. Testimony of General Sederholm.
X. Testimony of Mr. J. Boldt.
XI. Testimony of General Galindo and Mr. Lönnbom.
XII. Personal Testimony of Madam d'Esperance, the Medlum.
A. Account of the Seance beld at Prof. Seiling's residence at Helsingfors, by Madam d'Esperance.
B. Questions addressed to Madam d'Esperance by Mons. Aksakof.
C. Supplementary Explanations by Madam d'Esperance.

C. Supplementary Explanations by Madam d'Reperance.
Chap. III. Personal Investigation by Mons. Aksakof.
Chap. IV. Letters from the Medium concerning her condition after the séance at Helsingfors.
Chap. V. Personal Statement of the Medium as to her condition during the Dematerializing Séance.
I. Questions by Mons. Aksakof and Replies of the Medium.
II. Supplementary Remarks by Mons, Aksakof, Chap. VI. Conclusions.

12mo, 197 pages, large type, illustrated Price, cloth, 75 cents; paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

NEW

Banner of BINDER.



As many of our subscribers have expressed a desire for some form of a binder in which they can preserve the weekly issues of THE BAN-NER, we have arranged for one that is strong and durable, and will admirably answer the

and durable, and well damerably answer the purpose.

The covers are flexible, and will easily hold fifty-two numbers—or a complete year's issue of the paper.

The engraved heading of the BANNER OF LIGHT is printed across the face in place of "The Boston Binder," as in above cut.

Binders the quality and size of the one we now offer weally sell for 50 cents and unward but offer usually sell for 50 cents and upward, but by purchasing a large quantity at one time we are enabled to supply them to our patrons by mail, POSTAGE FREE, for

Only 35 Cents.

BY WARREN SUMNER BARLOW.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their trord, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted aper, bound in beveled boards.

clear type, on beautiful timed aper, bound in beveled boards.

Price \$1.00, postage 10 cents.

PP Persons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's pamphlet cuttiled "ORTHODOX HASH, WITH CHANGE OF DIET," If they so order. so order.
For sale by BANNER OF LIGHT PUBLISHING CO.

Three Journeys Around the World;

Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt,

> And Other Oriental Countries. IN ONE VOLUME.

BY J. M. PEEBLES, A. M., M. D., PH. D.

Author of "Seers of the Ages," "Immortality," "How to Live a Century," "Critical Review of Rev. Dr. Kipp," "Jesus, Myth, Man or God?" "The Soul, its Preexistence," "Did Jesus Christ Exist?" etc., et

During Dr. J. M. Peebles's late (and third) trip around the world, he studied and noted the laws, customs and re ligions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements He visited Ceylon, India, Persia, Egypt, Syria, and the con tineat of Europe, and secured much material, which has

been embodied in a large octavo volume.

The volume contains thirty-five chapters, and treats or the following subjects:

Home Life in California. My Third. Voyage. The Sandwich Islands. The Pacific Island Races. Ocean Bound Toward Auckland, New Zealand, Melbourne, Australia. Australia.From New Zealand Onward.

A Series of Seances Upon the Ocean. The Chinese Orient. Chinese Religions and Institutions.

Cochin, China, to Singapore, Malacca to India. Spiritual Seances on the Indian Ocean

India: Its History and Treasures. India's Religions, Morals and 80. cial Characteristics. The Rise of Buddhism in India.

The Brahmo-Somaj and Parsees -- Spiritual ism in India.

From India to Arabia -- Aden and the Arabs. The City of Cairo, Egypt. Egypt's Catacombs and Pyramids -- Ap pearance of the Egyptians. Study of the Pyramids -- Sight of the

Great Pyramid. Ancient Science in Egypt--Astronom? of the Egyptians. From Alexandria to Joppa and Jerusalemthe City of Joppa.

City of Prophets and Apostles -- Jesus and Jerusalem. Present Gospels.

The Christianity of the Ages -- Plato and Jesus in Contrast. Turkey in Asia -- Ionia and the Greeks. Athens.

Europe and its Cities. Ceylon and its Buddhists. The India of To-day. Hindoo Doctrines of the Dead. The Mediterranean Sea-

Egypt and Antiquity.

Large 8vo, cloth, gilt sides and back. Illustrated. Nearly 500 pages. Price \$1.50, postage 20

For sale by BANNER OF LIGHT PUBLISHING CO .

Some Philosophy of the Hermetics.

CONTENTS.

Preface; Hermetics; Philosophy: Faith; Concentration; Practice; Memory; Imagination: The Book of Revelation; Pride and Philosophy: Who Are the Cranks? One Day; Secret Grief; Cold Desnair; Beauty—Art—Power; Spirits and Devils; Ceath—What of It? Nature's Jest; Your Friend; The One Thing; The Devil; The Pairs; Adonal; Magic.

Some More Philosophy of the Hermetics. CONTENTS.

Preface; The Absence of Thought; Thought; Science; Love; Woman; The Martyrs; Habit. The Famed Elixir; Words; Stlence; Inspiration; The Fatse Prophet; "My Country. Tis of Thee"; Conventional Opinion; Hell; Sirvana; Ghosts Again; The Law of Rhythm; Philosophy of Other Coeck; The Preacher; The Optimist; The Pessimist; How Men Arque; The bott; Religion; Illiminal; Alone; Future; The Unexpected; Prayer; The Alpha and Omega.

"Some Philosophy of the Hermetles," cloth, price \$1.25. "Some More Philosophy of the Hermetics," cloth, price For sale by BANNER OF LIGHT PUBLISHING CO.

MAXHAM'S MELODIES.

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

By the beautiful gate
There are angels near
Don't shut the door between us, mother
Surely the curtain is lifting
The evergreen mountains of If all who hate would love us

We The evergreen mountains of If all who hate would low life. The land beyond Such beautiful hands. The real life Waiting Beyond It's weary the waiting It's weary the waiting My mother's beautiful hands. The beautiful land The angel life Castles in the alr Infinite Father An angel band doth watch o'er me Solitude
A good time now
When the wife has gone

In cloth covers. Single copies 25 cents. Satisfied. A song reverie by A. J. MANHAM. In sheet form Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE LAW OF CORRESPONDENCES:

APPLIED TO HEALING. BY W. J. COLVILLE.

Author of "Old and New Psychology," "Text Book of Mental Therapeutics," "Studies in Theosophy, etc., etc. CONTENTS.

1. The Law of Correspondences; The Problem Stated.
2. Specific Correspondences: Practical Suggessions.
3. The twelve Manuers of People; Their Peculiarities and Liabilities.
4. Healing of the Nations and Redemption of the Tribes.
5. Enigmas Confronted in Healing.
6. Our Bodiles, What Are They, and How Shall We Deal with Them?

ith Them?

7. The Spiritual Man; His Powers and Privileges.
Leatherette, price 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

PSYCHOGRAPHY.

Marvelous Manifestations of Psychic Power given through the Mediumship of Fred P. Evans, known as the Inde-pendent State-Writer. By J. J. Owen. A book you could to read ought to read.

Absorbingly interesting, and should be in the hands of every thoughtful man and woman. No one can read its pages without being convinced of the existence of a future life. The book is of great value, not only to Spiritualists, but to those interested in the problem of man's future life as well as to those interested in phenomenal research.

PRESS REVIEWS.

...." The book before us is one that should interest every one, for the reason that it furnishes irrefragable evidences of the continued existence of some who, having once lived upon earth, have passed from it, and assures us that if they live, we shall live also beyond the event termed death."—

Banner of Light, Boston. Banner of Light, Boston.

"We hope the work will have a large sale. It is spien didly got up, is illustrated, and forms a very valuable ad dition to the literature of the movement devoted to phe nomena and mediumistic experiences."—The Two Worlds

...."This book is an admirable supplement to the one of the same name written by M. A. (Ozon), and published some years since—the supplement being the weightiest part—and the two combined give proof positive of the reality of di-rect spiril-writing."—The Harbinger of Light, Melbourne,

Australia.

DEAR ME. EVANS—I thank you very much for sending me your extraordinary book of "Psychography." I look at it with great interest, and will be giad to mention it in the Review of Reviews.

W. T. STEAD,

Mowbray House, London. This volume is superroyal octavo in size, beautifully bound in cloth and gold, and profusely likestrated. Price \$3.00; postage \$20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Drs. Peebles and Burroughs, **Eminent Specialists**



Dr. J. M. Peebles.

Read and Be Convinced of Their Ability to Quickly Cure CHRONIC DISEASE

DRS. PEEBLES & BURROUGHS Rattle Creek, Mich.:
Dear Doctors—Our little boy is still houroving, and words cannot express my gratifude to you. Your treatment certainly does its work in the right way.
Gratefully yours, Mrs. D. H. SMITH, Smithton, Pa. Aug. 25, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Doctors—I feel better than I ever felt in my life,
and I am so encouraged. Life begins to be full of promising
brightness to me now. I am gaining every day. Words
cannot express my gratitude to you.
Very sincerely, OLLIE CLARK, Idaho Falls, Ida.
Aug. 29, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs—Mr. Bradiey is better, and will not need any
more treatment. We are so grateful to you for the good
you have done him. I feel that you are indeed helped by
the Unseen. Yours, etc., Mrs. U. Bradley.
Aug. 22, 1898. Friendship, N. Y.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
My Dear Doctors—Your treatment is doing wonders for
me. May your lives be long to do good,
Your friend Mrs. S. M. Holly, Princeton, Wis,
Sept. 1, 1898. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I am pleased to say that I am better, and will not reed any more treatment. I thank you very much, and will recommend you to my friends.
Yours truly, IDAA. CONWELL, Mannington, W. Va., Aug. 20, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Docto's—I never felt better than this summer. I am improving right along. Yours truly, ELSIE ETAN, Aug. 27, 1898. Spring Hill, Mont.

If you are suffering from any disease whose slow ravages are gradually undermining your constitution and making your life a burden, when it should be its greatest blessing, you should promptly consult **Drs. PEEBLES**& BURROUGHS. They make no charge for examination or consultation, relying upon their ability to secure practice. They deal honestly and conscientiously with every individual. Some of the most difficult cases, which other physicians have pronounced in curable have been cured by these eminent psychic physicians in a few weeks or months.

Correct Diagnosis Chronic Diseases

makes a cure of them readily effected by thoroughly competent physicians and it is because of the accuracy with which DRS. PEEBLES & BURBOUGHS diagnose cases referred to them, that they have the standing among physicians which they enjoy to day. We submit the following few from the many which are received every day testifying to the absolute accuracy of their diagnoses.

DRS. PEEBLES & BURROUGHS. Battle Creek. Mich.: Dear Sirs-Your diagnosis of my case was very correct. Respectfully, Lean Harris, Atwater Sta., O. Aug. 28, 1888.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs—I sent to several doctors advertising through
the papers, and requested a diagnosis, and can simply say
that your diagnosis was the moss perfect.
Very truly, H. E. WESTGATE, Rochester, N. Y.
Aug. 27, 1898.

DRS. PEEBLES & BURROUGHS, Battle Crock, Mich.: Dear Sirs-1 received the diagnosis of my case, and it is perfect in every way.
Yours truly,
Aug 200 DUNCAN, Zimmerman, O.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-I received the diagnosis of my case and will say it is very correct.

Respectfully, Mrs. F. A. Emerson, Bristol, Vt.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Birs—I must say that the diagnosis of my case is
very correct.
Yours truly,
Sept. 1, 1898.
MRS. LUCY MILLS, Delano, Cal. The most enlightened and successful treat-

ment practiced to-day is the psychic. The wonderful results achieved from this treatment are almost miraculous. We set forth no exorbitant claims but the following and many more which we could furnish if space would permit will demonstrate that this feat-ure of our treatment is rarely if ever dupli-

Proof of Wonderful Psychic Power

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

My Dear Doctors—Your psychic treatment is helping me
wonderfully. As I sat last evening I had the headache,
and before I had sat a half-hour I missed my headache and
felt very much refreshed. I cannot thank you enough for
your kindness and the kindness of your invisible help.
Yours truly, Mrs. SARAH A. VANOE,
Aug. 28, 1898.

Rock Point, Oregon.

If ill, send your SEX, AGE, and a LEADING SYMPTOM.

And receive an ABSOLUTELY Correct Diagnosis Free!

Drs. Peebles & Burroughs. BATTLE CREEK, MICHIGAN.

SPIRIT

Message Tepartment

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this onice by mail or left at our Counting, itoom 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 nundane 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.

To it is our carnest 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 L GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held July 29, 1898.

Spirit Invocation. O thou divine universal Spirit, we again bring ourselves into sympathy and harmony, so that we can come in close communion with thee and our spirit-friends. We are glad that the way is open by which we can send our thoughts, and thus be with our loved ones. We long to understand the mysterious workings of thy great power and receive a new baptism of the spirit. Help us to seek more diligently for the laws that govern life, both upon earth and in the spiritual world. Help us to comprehend the many seeming mistakes that come to us in our experiences and the clouds and disappointments that often surround us Help us to realize that every cloud is a blessing, and has a silver lining if we will but look for it.

Guide us while we are together this morning, and we know all will be well if led by the spirit. Bless all who need thy blessing and bring us closer to thy divine side.

INDIVIDUAL MESSAGES.

Samuel Greggs.

I should say in the way of introduction this morning that my name is Samuel Greggs, and my home for many years was in San Diego, Cal., but long years ago I would be recognized in this circle for the first time to try to communiyet do not know whether I am an inhabitant of the mortal or of the spirit world, for it is strange, but true, that many of us become dead to our friends long before the body passes through the change called death; and that is my case. Through carelessness, and being one who did not like to write, I had drifted away. roundings, and I forgot to notify the many friends and relatives that I had in earth-life in have thought they would, I have taken this one I am interested in-not to say I have left

Just say that I am all right, and have found in spirit-life more than I expected, for I did find those who had passed on before, and I each other better. hardly thought I would do that. I want Lizzie to know that our experience in earth-life has been a good school for us all; but say to her stand each other as we never did before. Say to Mary and Eliza that there is nothing I can an opportunity, however, and I will prove to for that is where I passed away. you that I am not now in the body, but an inhabitant of the invisible sphere. I wish I could say something that would interest them, but I have been away from them so long I hardly know what to say, and I have taken this privilege this morning so as to help them to realize that I am out of the body, and will meet them on the spirit side if I do not have the opportu nity of communicating with them again.

Thank you very kindly for giving me this privilege. I will now make way so that others may improve the same opportunity that has been extended to me. Thank you.

William Burns.

It seems strange that after we have laid the mortal body aside and gotten away from all as they budded forth in spring and as they environments of life we seek to return again to it. I know that is the question often asked, I used to love to watch the birds and the flowand I have asked the same question myself many times, for it seemed to me that if I once | them, and I loved to work around those who got away from the earth-life, and its troubles and trials, I would keep away. There is one sist themselves. Whether it was man, woman mistake that all make, and that is, we are or child, or an animal, that needed assistance, blind to the beauties of earth-life when we are there. There are many opportunities that | in my feeble way; yet there are so many we do not improve, and there are many things | things not done. There is much I wished we do not seek nor care to know. Many times to do that I was not able to do, and in year of her age. Remains incinerated at Fresh Pond we might have enjoyed ourselves, and found spirit I often find the same condition. I was sunshine and content instead of discontent, if always willing to do what the hands found to we had only comprehended our own tempera- | do, for I have sort of an inclination to do that

ments and our own nature. have got to go through to make good their sal- our capacity, and I wish to do what I see now vation. I want to say to those I have left be- lying before me; so many poor souls strughind me that there is one thing I have learned by my own experience, and that is, we must all save ourselves. No Christ, no image, no of care; and how many hearts are breaking person can help us if we don't help ourselves. hold things as they are, and I find spirit-life money, and have the opportunity to give, you much more of a reality than earth life.

I would like to say to my wife and four children that, as I estimate it now, the earth-life is only a counterpart of the spiritual. I have heard you many times wonder what they did | interested in Spiritualism. I was somewhat in heaven; if it was nothing but music and interested before I passed away, having cerlying around. I wish to say, as one who has tain powers of my own, but never developed: had experience, I find in spirit that to do I never was where I could have them develwhich my heart desires. I always find some oped or made use of, yet I feel if I could get | heading.]

one who needs assistance, and I find by as an instrument that I could control, I could sisting some one clas I help myself. There is help much more than I can now. I have been labor and also compensation for our labor; told by the wise and mysterious that if I reonly make you see it now, things would be dif- and mentally. ferent. While in earth life we often used to wish, "Oh! if we had a certain amount of have three children on earth and two in spiritto you, as I presume you have learned, money | not; neither must you falter, for bye and bye us many things, but it never brings us the obey. comfort that the true soul and heart yearns | I feel that I have taken up more time than I for. I wish to say to you, in all your troubles should, and I will just say that Jane E. Davis and trials, doing your duty and working, to is here and wishes to come in communication look more into the spiritual conception, and with those who will remember her in Toronto, you will find a great deal of sunshine, peace, | Canada. happiness and contentment that you cannot get while struggling with the environments of material life.

Now, I have not returned to preach nor to and assist them, and make them feel that byeand-bye all things will be well.

Charlie is with me this morning; so is father, mother and Aunt Helen, and we all join in sending our regards and best wishes to all strength that the nerves gave out and did not each one who receives this will in due season of the heart carried me over. The reason I let us hear from him.

My name is William Burns, and my home, Bloomingville, Pa.

Mary McCarty.

My name is Mary McCarty, and I suppose that my name designates my nationality, but I came here from the old country many years ago, and I have friends both on this side of the water and on the other. I wish to come in communication with my friends, especially my family. I know while in earth-life we are not permitted to enter into the mysterious workings of God; we are not allowed to penetrate that which seems closed to us, for we are taught that we must be true and faithful and not acknowledge anything we do not great faith in it, for I knew the spirit world know; and when we lay our friends aside and wrap them, as it were, in mother earth, we are to await the resurrection, until we hear the voice of One say: "Rise, go forth." We are laid aside, seemingly dead, gone from the vision of mortal friends; yet if we could rend the veil and have our mortal friends penetrate Boston, and also in Maine. I have approached it as it is penetrated by us after we are separated from the physical form, how different cate with those I have left in earth-life. Many all would feel, how much sorrow could be avoided, and how many tears need not be spilled!

My children are now scattered in different places. When one is separated from the body and enters into the spirit-world, he usually wakes up in the spirit-world in the same frame of mind that he went out with; as our educaand seemingly was contented with my sur- tion and religious ideas are, we seek in accordance with them, and usually find what we desire. I have a daughter Catherine who is things have not gone on in earth-life as I should | band is in the spirit world with me. He has come to the spirit-world since I passed away. way to come back, and if possible to come in I have two sisters in Belfast, Ireland, and I contact with those I knew, and reach some wish them all to know of this message. whether they believe in the spirit-return or a fortune for them, but to say that I realize not (for I know my daughter sometimes takes years ago. I know they are interested in Spir. mediumship, especially since her little girl itualism, and I think this, perhaps, will be a Nellie passed away she has sought information

My husband's name was Cornelius, and my when they see our letter they will identify it, the end is near, and it will not belong before I hope. They will want to know why I did she will join me in spirit; then we shall under- not say more about others, but space and time will not permit, and I will leave now so that others can come in. Thank you, my friend, say that will make things very clear. Give me Just put me down also from Belfast, Ireland,

Jane E. Davis. How easily one vacancy can be filled by another in all spheres of life, under whatever denomination you may have been or whatever nationality you may be, it doesn't make much difference if your places can be filled. It is pleasant to think, however, that while they can fill our places they never can take our own away from us, for what is ours is ours, and what is not ours we ought not to have. Oh dear, I wish we could understand that better. I wish we could comprehend the real philosophy of life when we are inhabitants of the earth. I loved to study, I loved to penetrate into physical science, loved to watch the trees threw off their beautiful garments in the fall. ers, to see the little children around plucking were peaceable and feeble, and could not asmy heart went forth and I did what I could which lies beyond, as we say while in the am-While we may talk of what men and women | bition of earth life. We reach out beyond gling in the battlefield, so many that need assistance, so many dying as it were for the lack for the loved ones, how many hungry women This may sound strange to those I send the and children there are; how humanity suffers message to, but my eyes are now open. I be- in war. I want to say to those who have

> to those weaker than yourselves. I wish this message to go to Toronto, Canada, where my friends are-those who are very

will never regret it if you contribute a little

and I find also many opportunities in earth- turned through this circle I would be lead to life, if the poor mortals could recognize the a channel that would lead to the work I wish | To the Editor of the Banner of Light: true value of that which is much more to life to do for humanity, and that my many friends than dollars and cents. Oh, Maryl if I could | will help me to be of assistance both physically

My husband is in spirit life with me, but I money, or if we could accomplish that which life, and I also have two little grandchildren would bring us money, what comfort and con- with me and most all of my own people on the solation we would have!" But I wish to say spirit side. I wish to say to my boys: Fear, never binds the broken heart. Money brings the spirit will speak to you and you must

Faunic Wilson.

Oh, I want to send out a letter, too. My name is Fannie Wilson, and my home Buffalo, tell any one how good I have become, for I N.Y. I was so sick and exhausted that when have not yet reached that place where I wish | I passed out of the body the change came beto be. Many times I find myself in earth life, fore I was aware of it. I suffered very much going over the same old ground, and gratify- with cancer of the bowels or stomach, as the ing the same desires I did while in the earth | doctor called it; and I was under the effects sphere; but I wish to say that God doeth with | of morphine so much that I have never gotten thee according to what thou hast done. That over it; when I try to come back to those I is why I wish to come in communication left behind me I feel the effect of it, and it with my family, so that I may be able to help makes me sick. I have been so anxious to say to my companion and friends that it was all right; there was nothing more could have been done than was. They tell me in spirit this new third and omitted the beautiful that I became so weak and had so little fourth, which closes with the line: friends now living in earth-life. I hope that keep up the circulation, hence the weakness make this statement is that my daughter was Thank you very kindly. I think I have sent afraid that they gave me too much morphine quite a letter for one who is a stranger to you. just before I passed away, and that that helped to carry me out of the body. I wish to make that statement for her benefit, as there was no one to blame; I could not have lived anyway. So I wish them all to know I am satisfied, and I do not want them to feel

bad or moan, because it is best as it is. I will say to my husband that while he may miss me, there are many things in life; make the best of it, let things alone, seek more for your own elevation and what will bring comfort to you. I have not been out of the body very long, and everything you do to aid will make it easier for me, for the happier you are the happier I am and the more I can progress. I might say I was a Spiritualist myself. I had attract them they could have helped me more helped me, and I felt if I could have strength to than the doctors did; but my people do n't believe much in it, and that is why I wish to say I return now to demonstrate to them, for I told them if I ever could communicate with them I should do so through the BANNER OF LIGHT; but I hardly know what to say that would be of interest, so I feel this will be just as good as a long letter. Just say that I have done what I could, and I will try to do better next time. You might say my husband's name was James.

Harriet Jones.

Put me down as Harriet Jones of Concord. N. H. I don't know whether I shall be able to control very much or not, for this is new to me, although I have tried to communicate with others and tried to control others to the west and east, of the success I had had. As now here in Boston, and I have two sons in make my people feel that I was not dead. I I have been out of the body some time, and New York and one in Canada, and my hus. have been out of the body a long time, and there have been a great many changes in the home, for they are all scattered; my brothers and sisters seem to be now located in different places. I have got mother and father on the spirit side with me, and they, too, have tried to make them understand that death does not how different things are to day than they were your paper and is somewhat interested in separate us. When I was on earth we used to investigate the raps and get manifestations in our own house, and they always said I was message that will make others inquire as to more. I might say that Nellie is with me this quite a medium; but I was afraid of it, so I morning; we are all together and wish them | did not dare to practice it much. Now I can to feel that it is all right, and by and by when see if I had understood it as some do now, we meet in the spirit-world we shall know how much better it would have been. I have a sister somewhat mediumistic who is just like me. She is afraid that something will granddaughter's name is Mary C. Mitchell; so happen to her, so she doesn't dare to let it develop. She lives in Cambridge, Mass. I want to say that I have tried to manifest through her and help others, but she is so afraid that it is her own imagination that she seems to hold herself back. Still I thought that I would send a few words through THE BANNER, and in doing that it will give her more confidence and more faith. There is no use in talking-without faith you can do nothing. I wish William and Fred, my boys, also to know that when you think you are alone you are not, for I try to be with you and help vou as far as I can. I could do better if I could get more into personal communication with you. If you would go to some medium and give me an opportunity, I know I could help you. I don't care so much for myself, but I do wish to make you all feel that death only robs us of the outer body or the outer garment, that our feelings and our desires are much the same as in earth-life. I find a mother's love and desires are not easily quenched. My husband is with me and his name is Benjamin, but he has been gone a long time. I think this will do this morning, and will just say if they will give me an opportunity, I will try to do better.

Messages to be Published. Sept. 2—John Lambert; William J. Copeland; Mrs. Ar-thur Hills; Isabella E. Miller; Emma E. Eldridge; Capt. Frank T. Barnkoat.

Passed to Spirit-Life.

From her home, No. 9 West 63d street, New York City DR. PHEBE A. DUSENBERRY, Aug. 21, 1898, in the 78th

Cemetery, L. I., Aug. 23.

Dr. Dusenberry, a veritable "mother in Israel," in her seventeenth year realized her possession of the healing gift, and early in life graduated from one of the prominent water cure institutions of those days. For the past forty, five years she has practiced healing in New York City, combining her natural gift with the system raught in that institution with remarkable success, even up to the day of the beginning or her last filness. The embodiment of loving kindness and humanitarianism, she ministered to rich and poor alike, and to many a soul has she imparted the knowledge of spiritual truth. Recognizing her spiritual healing baim that flowed from her "beautiful hands." She was the oldest healer as well as one of the oldest Spiritualist in New York, and many who have feit her healing touch will mourn their own loss through her transition. Born of Quaker parents in Esopus, Ulster Co., N. Y., she was, throughout her life, constant in her attendance upon both Spiritualist and Friencs' meetings. Twice widower, she leaves a son by her first husband, Mr. Howard F. Tower, who will sadly miss her motherly tenderness and wise counsel. The farewell ceremonies were held in her late home, in presence of a few special friends, and consisted of an invocation and a few highly-spiritual remarks by Rev. Stephen Merritt, a spiritualistic address by the undersigned, while Mrs. Lucie Owen Sanford sang "Those Beautiful Hands," preceded by a few words in personal 'tribute to the loving kindness and noble, self-sacrificing life of the liberated sister.

I. RANSOM SANFORD. Cemetery, L. I., Aug. 23.

703 Monroe street, Brocklyn, N. Y. (Obituary Notices not over twenty lines in length are published grainitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above

A Letter from Abby A. Judson.

NUMBER THIRTY FOUR.

I was baptized into the Calvinistic Baptist Church, on my confession of faith, in December, 1852, and have therefore had from first to last considerable experience with the work ings of orthodoxy. During these years I have noted a change in the attitude of the church towards Jesus.

In those early years, while they accepted in general the delty of Jesus and the atonement, they still sang in the hymns, and heard in the sermons and prayers, much of God. Jesus was the way to get to God, and his sacrifice made

it possible for God to accept the repentant. But for the last twenty five years the various branches of the evangelical church have gradually sunk, and are now engulfed in what

I will call Jesusolatry. Old hymns, expressing worship of God, have oeen altered so as to make the worship paid to Jesus alone. And new stanzas have been incorporated into the body of devout hymns, bringing in the Jesus idolatry.

For instance, at a prayer-meeting the other night, after hearing them sing several hymns which rang the accustomed changes on Jesus, Jesus, nothing but Jesus, the pastor gave out 'Home of the Soul," and I prepared to join in with alacrity. This poem had originally three stanzas. We sang two, and then I came to a new one incorporated by the Jesusolaters, and I closed the book in despair. They sang

"To meet one another again." And when I get up to speak, though I try to keep to the points on which we agree, for courtesy prevents me from actually proclaiming Spiritualism by name in a Baptist meeting, yet I feel that they find in my remarks a sad want of the Jesus worship. Certainly, if were not courteous to this extent, they would "cast me out of the synagogue." And would rather speak under some restrictions than not speak at all, for one can drop a seed here and there that will take root in some hearts, for many welcome me lovingly after the meeting, and say that they are glad I took part."

It is presumable that Moody has had more to do with introducing so much of this Jesus cult, to the sad neglect of the two other members of the trinity, than any other one man. At any rate, the Gospel Hymns carry out this thought ad nauseam. That Latin is none too strong, for I find myself fairly sick (not ill) to have this constantly dinned into my ears. As to the Christian Endeavorers, they are fairly swamped and swallowed up-heart and soul, body and bones-in this worship of a man. Of course they would accuse us of blasphemy in return for our accusing them of idolatry.

Not that we have anything against Jesus; so far from that, we find a practical purity, a humanity and a spirituality in his recorded precepts that we fail to find in those of Buddha, Confucius and Mohammed. The Golden Rule of Jesus is far superior to that of Confucius. The latter endorsed the negative remark of one of his disciples that what he did not want to have done to himself, he would not do to another, while the precept of Jesus was to do to others what we would that they should do to us. The Chinese teaching is not to do harm to any one, while that of the Nazarene was to show an active and an aggressive love to all with whom we come in contact. Kong fu tse was great, but Jesus was higher.

Mohammed was about as far advanced in humanity and spirituality as Moses. Buddha inculcated and practiced extreme purity and self-denial, but we find a more lofty ideal in what Jesus really taught." Or, if he was not the one who taught thus, somebody did, and the ideal is the same.

In the record of his words and ways we find that he loved little children dearly, taking them in his arms and blessing them, and bidding his less advanced disciples to be as teachable and simple as those little children. It tenderly and generously cared for the robbed and wounded stranger. It was he who forgave those who put him to extreme physical torture by nailing his hands and feet to a cross, and then setting the cross up, letting the whole weight of his body come on those raw wounds. It was he who went afoot everywhere, curing the diseases of hundreds of sufferers without money and without price, not forgetting to inculcate right living and right feeling in the

It was he who stood and taught and healed by decarnate spirits. It was he who rebuked the proud Pharisee, and praised the widow who contributed her little savings. It was he who preached the unparalleled Sermon on the Mount.

It opens with his analysis of those who are truly blest by the higher powers, and tells men to be just as perfect as the being whom he called his Father in heaven. In this superb who could only love so much, and walk with discourse on right actions he declares that true morality is of the heart; that to be angry with any one is just the same as murdering him; that he who has an impure thought has committed an impure act: that righteousness is more important than clothing and food, and that goodness depends on our striving for it. He would have smiled sadly at the notion that any person could use his goodness instead of their own.

Jesus was not perfect. He made some mistakes in word and deed that may be accounted for by his being a reformer and a radical, as well as a celibate. Supposing he did curse the fig tree. That fig tree had not borne a single fig for three years, and it was about time to cut it down. As to the tree's being withered up from the roots by his words, if that had been done by one of our mediums, it would have been called a wonderful "test."

All this was Jesus (or somebody), and far more than we have space to declare. But the mistake of the church is in following the divine glamor of John, who looked in his old man as deity incarnate, and in being guided by the mistake of Paul, who claimed that any one can appropriate to himself the goodness of Jesus. These two fundamental errors have been like noxious weeds that have grown and spread in the garden of the church until they have about killed the beautiful plants, heartmorality and worship of God alone.

We are sorry indeed that in this age of advancement so many in the churches should cling tenaciously to these fundamental errors, and that men like Moody and the leaders of

the Endeavorers should inonloate so industriously what reason shows to be wrong. In fact, human reason, which springs from and allies us with infinite intelligence, they declare should not be used at all in matters of religion.

An intelligent observation of the trend of human affairs shows that acts must produce actual effect on us and our posterity which cannot be effaced by any act of faith. And true religion binds every finite soul, consciously or unconsciously, to its infinite soulparent without the intervention of any mediator. And religion is brought into action by striving to enter in at the straight gate, and walk in the narrow path of soul morality. Thus shall we tread the uplands of the path of the soul, and have for our companious those who seek the same ideal of perfection. Yours for humanity and for spirituality,

ABBY A. JUDSON. Arlington, N. J.

A Conversation in Heaven.

BY W. A. CRAM.

MORNING.-Two souls just born from earth, lowly awakening; around them the bloom and fragrance of the higher springtime; voices and songs and moving life, but taint and faroff to the soul's new opening senses; their awakening consciousness hovering between the old earth-life dream and the new lifedawning.

PERSONS.—The soul of the young man who had kept all the commandments from his youth up. Mary Magdalene. Angel.

Young Man. - 'T is sweetly strange, this peace and gladness, this renewing light and strength in the dawn of a wonderful day. I seem to recall sadly-murmured tones, as of broken love-strings that once held me to a lower life: "He is dying." And now I awaken as in some new morning light of glory and gladness. Is this the heaven earth dreams of beyond her death? It may be. But I see another in this heavenly garden and home, if so be this is heaven-another that, like me, seems just to have arrived, arisen from earth's death. So beautiful she appears, I have never dreamed of such. Can I speak to her? Have I a new language to touch her soul? I will try. Maiden, or woman, who art thou with me just come into this glorious land? Where are we?

Mary Magdalene.-They called me Mary Magdalene once. I do not know who I am now. I have no name, nor know where I am, or why here.

Young Man.-What, you that sinful woman I saw and heard, so scorned and outcast in that Jerusalem past. Your jewelled arms and mocking laughter, your scorn of virtue and flaunting of vice were the shame of all that holy city. How come you here, from your shame and corruption, with me in this paradise of loveliness and purity?

Mary Magdalene.—I know not. I only know I loved the Master for his beauty and holiness, and his sweet words of pity, and crept in hungry spirit after him, and so in childlike love and trust died, and now awaken. Am I astray? Those pious and reverend folk of Jerusalem-now I wish I had not hated and mocked them so-cursed me to awful woe and torturing fires in death. Not such is this, if I have died. Have I passed that dark way of death? Tell me, if you can.

Young Man-Some strange mistake is this I would not condemn thee beyond virtue's judgment; but I on earth kept all the commandments of righteousness and purity; methinks our rewards and heavenly places should not be the same; if so, virtue and vice alike are rewarded, what avails to be virtuous more than vile and base?

Mary Magdalene-It may be 't is just because you cannot see why virtue is better than vice. if so alike we arise and are adjudged, that you with me are here, and no higher risen. I heard the Master say, that those who gloried in their virtue, or trusted in their goodness for heavenly rewards, would come to grievous disappointment, because their virtue and goodness. were too much as whitewashed sepulchres and sounding brass. Maybe he knew more what was he who praised the Samaritan because he God thinks and wills in judging us. I hear glad voices, as far off and faint, perchance they will tell us what all this means if we can but reach and ask them.

Young Man,-I will go to seek them, will you. too, follow, for somehow your strange loveliness and sweet voice make me loath to leave thee, though I have counted thee so corrupt and sinful.

An angel of light and judgment appears giving them kind welcome.

Young Man.-Tell me, Oh, angel of light, if so I be dead and risen, why with the soul of day after day; and when his physical strength this Magdalene sinner I came and seem to abide was all gone, went alone to some wild place to commune with nature and to be recuperated of virtue and sanctity, while she broke all. I shunned the vain and low. I walked by on the shunned the vain and low. I walked by on the other side, in the paths of holiness, in clean garments uncontaminated. Is my judgment to be like this woman's? and yet somehow I feel the better in her presence. What means

> Mary Madalene.-Holy messenger, can it be that I, arisen from death shall find welcome and home amidst all this beauty and song. this glorious morning of promise and peace. I who as earth child lived so vainly and outcast, I weak faltering steps of prayer and desire for a better life. Angel of Mercy, do I justly receive all this while he who has sinned not, receives no more?

Angel of Mercy and Judgment.-Heaven's judgments are not those of earth. Heaven's justice is more just than that of man. Oh! young man of earthly virtues and sanctity, tis the love and the willing of his creatures God measures for his judgment, not the outward word and deed of flesh and earth. You were vain of your virtues. To keep your goodness uncontaminate, you scorned the outcast and turned from the poor.

You kept the letter of the law of righteousness and holiness, but forgot their divine spirit of sacrifice and helpfulness, while this Magdalene, born in lust and nurtured in vanity, was outwardly corrupt, yet cherished a great-hearted desire and willingness for beauty and holiness she hungered for. Before the world she trampled upon and broke the fleshly, temporal laws of virtue and purity, yet through great love willing, and hunger for a higher, she breathed and touched ofttimes a diviner life than you knew. Hence the soul's judgment of you both in this morning of heaven's new day—she to help you to forget self, to teach you to love and strive for the immortal spirit of righteousness and kindness; you to age at this pure, spiritual and yet aggressive help her to walk upright and beautiful in out-man as deity incarnate and in being guided ward word and deed. This is heaven's law of divine compensation.

The day rises to glorious fullness. Hand in hand these two, new born from earth's death, take their way through flowery fields! The sweet beauty of the trees, the songs of birds over and about them. He with bowed head, as pondering a strange revelation, but with new love light in his eyes. She looking upward in the glad surprise of new-born hope and thankfulness.

Kindly voices as of many loved ones grow more distinct before them. Radiant forms appear more clearly in glad welcome.

Hampton Falls, N. H.

The National Y. P. S. U.

The first annual convention of this body now being an event of the past, inquiries are being made regarding the work accomplished. The National Y. P. S. U. is now thoroughly locality. The amended constitution and by-laws for local Unions, are in preparation for publication, and it is hoped they will be ready for distribution in about two weeks.

The Union is rapidly growing. When met in Rochester there. organized, and preparations are being made

The Union is rapidly growing. When we met in Rochester there were one hundred and twenty members enrolled, and when we met at Lily Dale there were one hundred and thirty-four members; but to-day, Aug. 29, there are one hundred and sixty active members of this body, notwithstanding two of the mem-bers who became affiliated with the National Union through the Lily Dale. Union are beyond the age limit, and their names have consequently been dropped from the rolls, and one other charter member has since reached the limitation and has been transferred to the

list of honorary membership.
From information which has lately been received, no less than seven societies will join the Union within the next few months; they are simply waiting for the model constitution and by-laws for local Unions to be distributed. The Unions seem to be anxious to com plete their organization so as to obtain one of

the first numbers of the new charters.

The National Union has four classes of membership, as follows:

1. Society Membership — Young people between the ages of sixteen and forty, who between the ages of sixteen and forty. long to some society that has joined the National. The dues of such members are twenty-five cents per annum. The Unions to which they belong are entitled to representation at the annual conventions on the basis of one delegate on behalf of its charter and one additional delegate for each fifteen members or major fraction thereof.

2. Individual Membership—Persons within the age limit, who may or may not belong to local unions. The dues of such members are fifty cents per annum, and they are accorded the privileges of the conventions, but are not

entitled to proxy representation.
3. Honorary Membership—Those persons who have been active members, that is, who have been members of class one or two or both, but have reached the age of forty years. Such members may not vote or hold office, but may aid by their advice or otherwise.

4. Contributing Membership-Persons outside of the specified age limit who may contribute to the finances of the Union or render valu able assistance. All members of local unions not eligible to active membership in the National Union shall be received as contributing members, upon the payment of the annual

Proper cards certifying to membership in the respective classes, and bearing the signa-ture of the President and Secretary, will be forwarded by the Secretary to all the mem-

With reference to the assignment of work for local Unions, I quote from the proposed model constitution for such Unions, as follows:
"ARTICLE X. Section 1.—Meetings shall be held each Tuesday under the following month ly assignment: First Tuesday, business meeting; second Tuesday, literary meeting; third Tuesday, social meeting; fourth Tuesday, par-liamentary meeting; and during such months as there are five Tuesdays, the fifth Tuesday shall be devoted to a general mass or social meeting, and efforts made to make such meetings noteworthy events to arouse general interest in the Union.
Sections 2, 3, 4, and 5 enter into more specific

detail regarding each meeting but space will not permit me to quote them at this time. The young people have adopted The Sun-flower as their official paper, W. H. Bach, edi-tor, Lily Dale, N. Y., and of course all our members should subscribe to it, as it will from

time to time, contain official notices regarding the National and local Unions. The price is fifty cents a year. A group picture, 5 x 7, of thirty-three of the young people who were most active at our first convention may be obtained from the Secretary, Miss Anna M. Steinberg, 506 Twelfth St., N.W., Washington, D. C., at 35 cents each, 20 cents of which goes into the treasury or

the National Union. Each member, at least, should have one. The Secretary, or myself, will take pleasure in replying to correspondence relative to the affairs of the Union, organizing local Unions,

etc., etc. Requests for copies of the new constitutions will be complied with as soon as pos-Charters will be granted to local Unions in

the order in which their applications for same are filed. Those Unions which desire to obtain one of the early numbers should apply for same promptly. All young persons who are not members of local Unions, or who reside at such places where there are not enough young people to form a local Union, should join at once as Individual Members.
I. C. I. EVANS, President, N. Y. P. S. U. 1252\(\frac{1}{2}\) B St, S. W., Washington, D. C.

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 and all Throat and Lung Affections, also a static condended cure for Naryang Robbility and all Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous 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, Freuch or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 320 Powers' Block, Rochester, N. Y.

In Memoriam -- Our Heroes.

BY MRS. LOVE M. WILLIS.

We are continually placing new estimates on men and affairs. In this present crisis we pro nounce the word hero with a sort of exultancy, as if the brave acts we hear of were just what we ought to have and what we should expect to find. Deeds of valor are an hourly occurrence in the midst of the rush and turmoil of battle; and to the heroes we gladly give the rewards of honor and remembrance. But of those other heroes, who accept fate uncomplainingly in hospitals and in the field, we say but little. They die with only a name.

But what constitutes true heroism? Is it not to do and dare for the true and the right? And it is not armies alone that develop this heroism.

These thoughts are called out by the death of Hiram L. Suydam of Geneva, N. Y., who laid aside the mortal Sunday, Aug. 14, aged seventy-six. I doubt if he ever thought himself heroic; for truth to him was the one thing desirable, and when he felt sure in its possession he did not count sacrifice. He became a sion he did not count sacrifice. He became a Spiritualist because he had positive proof that his friends who had given up their earthly lives were still his friends and his companions,

imparting to him wisdom and sympathy. Having once been assured of this truth, he gave his remaining strength and thought to the best methods of letting others share the privilege that he esteemed a blessed one. To this end he published pamphlets for gratuitous circulation; he opened hospitably his rooms to mediums; he illustrated with his facile brush the progress of mediumship from Eve, through prophet and seer, to the Fox sisters, making a series of oil sketches numbering two hundred. These he did not conceal in a port folio, but fastened on the walls of his public office. He kept among his treasures, ready at hand, several slate written test communications, and one of his greatest pleasures was to find a ready listener to the story of their pro-

His physical sufferings he held with a firm hand, that they need not disturb others, and went on his journey to the higher life with only one regret—his inability to serve longer those he loved.

Let us rejoice in these heroes of our faith. They are many, and we honor them as among

Nebraska State Convention.

To the Members of the State Spiritualists Association of Nebraska:

Greeting: By order of the Board of Directors of the State Spiritualists Association of Nebraska I hereby call a Convention of its members to assemble in the city of Omaha,

vention, and we earnestly ask you to be here in as great numbers as possible to assist us in strengthening the Cause of Spiritualism throughout the state.

Fraternally yours, PAUL S. GILLETTE, Secretary. Omaha, Nebr., 1898.

The Veterans' "On to Richmond" in '61 is changed to "On to Cincinnati" in '98. The Fitch-burg R. R. is the low rate route.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment' is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

"I give, devise and bequeath unto the 'BAN-NER OF LIGHT PUBLISHING COMPANY,' of BOSton, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon trust, that its officers shall appropriate and ex-pend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the mmortality

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 coilc, and is the best remedy for Diarrhœa. Twenty-five cents a bottle,



College of Psychical Sciences.

To ensure satisfactory, permanent unfoldment in Psy chometry, Clairvoyance, Psychopathy, Inspiration, Itlumination, send a stamped, addressed envelope for book let, terms, per centage of medial and spiritual gifts, to J. C. F. GRUMBINE, author and lecturer, 3890, Langley Avenue, "The Mexicana." Flat 3, Station M, Chicago. "Clairvoyance, its Nature and Law of Unfoldment"; a work of illumination. Teaches how of pierce the veil of sense, to see spirits and unfold adeptship. Price 33.50. Address the author, J. C. F. GRUMBINE, 3960 Langley Avenue, "The Mexicana," Flat 3, Station M, Chicago. 13w* July 16.

Mrs. A. B. Severance IS NOT A FORTUNE TELLER; but gives psychometric, impressional and prophetic readings to promote the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, efficacious and inexpensive, are prescribed.
Full reading, \$1.09 and four 2-cent stamps. Address 1300 Main street, White Water, Walworth Co., Wis.
Mention BANNER OF LIGHT. 26w Aug. 6.

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

COMPLETE INSTRUCTIONS FOR Curing Disease by Suggestion, in booklet form. Also formula for Nature's Beautifier. Prevents and oblites wrinkles. Costs almost nothing. Either of the tents or both 25 cents. Stamps. Address, S. L. OVERMAN, 83 Davemport St., Cleveland, Ohio, July 16.

FOR SALE === MAGIC MIRRORS, \$3.00 to \$5.00. Magic Crystals \$3.00 for devolution \$3.00 to \$5.00. Magic Crystals \$3.00, for developing Clairvoyance, etc. All phases of Occult Science taught by correspondence, \$5.00. Address, enclosing stamp, MRS. J. W. GOODWIN, Box 4, Sedalia, Mo. Aug. 20.

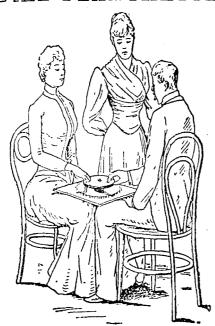
A BSENT HEALING A FACT. HUNdreds of Testimonials. Send 12 two cent stamps for one treatment with magnetized letter full of instructions that may complete your cure. Address, MRS. M. McCaslin, S. S. D., care institute of Practical Pscychology, Cleveland, Ohio.

July 16. tf

The Psychograph,

Pscychology, Cleveland, Ohio.

DIAL PLANCHETTE



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a mean of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departer friends.

friends.
Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit ualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."
Giles B. Stebbins writes:
"Soon after this new and curious instrument for getting spirit messages was nade known. Lobialned one. Having no

Dr. Hidden's Beautiful Songs.

Among the latest song successes may be mentioned the following from the pen of DR. C. W. HIDDEN, whose name is so familiar to Spiritualists and liberals throughout the land: "KEEP SUMMER IN YOUR HEART" is a delightful ballad; "THE ORGAN IN THE CORNER" is one of the sweetest, tenderest songs ever written; "I'LL SING sweetest, tenderest songs ever written; "I'LL SING AGAIN DOWN BY THE SEA" is a sweet song, with a pretty waltz refrain. All are fluely engraved and printed, and each title page bears a likeness of the author.

Price 40 cents per copy.

For sale by BANNER OF LIGHT PUBLISHING CO.

MATERIALIZATION AND OTHER SPIRITUAL PHENOME NA FROM A SCIENTIFIC STANDPOINT. BY L. H. DALTON AND J. V. WALLACE.

BY L. H. DALTON AND J. V. WALLACE.

CONTENTS.—Introduction; Condition of Skepticism; Conditions Necessary to Phenomena; Historical Points; Materialization and the Bible; Evidence; Phenomens Sometimes Mistaken for Spiritualism; The Senses, Perception; Ether; Berkeley, Spiritualism; and Materialism; Thomson's Vortex Theory; Irreconcliable Data; Fourth Dimension of Space; Fourth State of Matter; The Human Brain, Immortality; Thought-Force; Disembodied Spirits; East Indian Testimony; Evolution of Scientific Thought: Conclusion.

Paper bound, price 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

WRITING PLANCHETTES for sale by Banner of Light Publishing Co. Price 60 cents.

Spiritualist Camp-Meetings for 1898

The reader will find subjoined a partial list of the localities and time of sessions where these Convocations are to be held.

As The Banner is always ready and willing to give all the Hpiritanist Camp-Meeting proceedings free or cost to those interested in these pleasant gatherings, we hope the Managers will bear 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 cobperating in efforts to increase it circulation, thereby strengthening the hands of its publishers for the ardinous work which the Cause demands of all its public advocates.

Madison, Me.—Sept. 2 to Sept. 11.

Ashley, O.—Aug. 21 to Sept. 11.

Ashley, O .- Aug. 21 to Sept. 11. Camp Progress, Mowerland Park, Upper ivampscott.-Will hold meetings every Sunday from une 5 until Sunday, Sept. 25.

Marshalltown, Iowa.-Aug. 28 to Sept. 18. Topeka. Kan.-Sept. 11 to 25. Lakeside Park Camp, Mo.-Sept. 10 to Sept. 26.

National Spiritualists' Association

INCORPOBATED 1893. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing membership \$1.00 a year.

Report of the Convention 1897, containing a handsome picture of the National Headquarters, the President's and Secretary's reports, which every Spiritualist in America should read, also report of all business transacted at that Convention, price 25 cents. All persons ordering this report before Dec. 1st will be presented with a copy of the history of the National Association.

A few copies of the Conventions of '93, '94, '95 and '96, still on hand. Can be purchased at 25 cents per copy.

FRANCIS BAILEY WOODBURY, Sec'y.

THE 20TH CENTURY ASTROLOGER, A Monthly Magazine Devoted Entirely to

Astrology. Has the best writers and thinkers in the world on the subject. Contains Birthday Information. Daily advice. Free Horoscopes. Free Questions, etc. The organ of the Science in America. Subscription price, 81 50. Single copies, 15 cts. Enclose stamp for Sample copy. THE ASTROLOGER PUBLISHING CO., 124 World Building, New York, N. Y. 13w July 18.

The Humanitarian.

A Monthly Magazine, Edited by VICTORIA WOODHULL (Mrs. John Biddulph Martin).

Mrs. John Bidduiph Martin).

THE HUMANITARIAN is a monthly magazine devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, but aims at getting the opinions of the best men and women on all subjects which affect the welfare of the race, and welcomes as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or creed.

ests of numanity at near, without distinction of creed.
Single numbers 10 cents.
Yearly subscription price, 6 shillings, or 81.50.
Published by MESSRS. HUTCHINSON & CO.,
84 Paternoster Row, London, E. C.

WE RECOMMEND

The following Ocealt booklets by ERNEST LOOMIS:

Power of Coöperaive Thought to Produce Results in all Business and Art. Love is Power; Woman's Occult Forces; How to Rule your Kingdom; Useful Occult Practices; Esoteric Laws of Happiness; Ocealt Helps; Occultism in a Nutshell; Marriage; How to Create Opportunities; Your Talents; Health; Health Recipes; Methods of Using Occult Powers; Methods of Self Help; Methods of Self Help Through Self Knowledge; Methods of Self-Help Through Self Trust; Foods and Moods, a Plan of Self-Culture and Self-Help. Price 15 cents each, or any twelve for \$1.50. Send to Occult Science Library, 70-12 Dearborn st., Ohicago, Ill.

IGHT: A Weekly Journal of Psychical, Occult and Mystical Research. "Light" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto—Light! More Light!"

To the educated thinker who concerns himself with questions of an occult character, "Light" affords a special vehicle of information and discussion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, everywhere quoted and referred to as such. The Editor has the cooperation of the best writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are of the highest value, and who have no other vehicle for their publications than "Light!"

To the Editor in the Paper and for Advertisements, and all remittances, should be addressed to "The Manager"; all communications intended to be printed should be addressed to "The Editor." Office: 110 St. Martin's Lane, London, Eng. The following Occult booklets by ERNEST LOOMIS:

DEAD "THE TWO WORLDS," edited by E. W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 22 weeks for \$1.00; for 64 weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng.

PHILOSOPHICAL JOURNAL, devoted to Spiritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly—16 pages—\$1.00 a year. THOMAS G. NEWMAN, Publisher, 2096 Market street, San Francisco (2a)

THE BOSTON INVESTIGATOR, the oldes 1 reform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address ERNEST MENDUM, Investigator Office, Paine Memorial, Boston.

A Rare Chance

To Secure Valuable Books At Greatly Reduced Prices.

For a limited time we shall offer either of the following named Books, which have heretofore retailed at \$1.00 PER COPY,

For 25 Cents Each!

If purchased at the store, and 10 cents ad- $|_{\mathrm{TREATING\ OF\ THE\ MYTHIC\ JESUS}}$, ditional if sent by mail:

Life Line of the Lone One;

Or, Autobiography of Warren Chase. By the Author. Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren

Forty Years on the Spiritual Rostrum.

Life Line of the Lone One." An Autobioge raphy of the Author as the World's Child, who gave the first public lectures in this country in defense of modern spirit-intercourse. The volume is embellished with a portrait of the author.

Visions of the Beyond,

By a Seer of To-day; Or, Symbolic Teachings from the Higher Life, Edited by Herman Snow.

A Galaxy of Progressive Poems, By John W. Day.

Each purchaser can have choice of either of the above named books, and in addition five different pamphiets or magazines, from our slightly soiled stock, will be given free with each book.

This offer affords a grand opportunity for every one to secure a fine collection of progress. ive literature for missionary purposes at a very

Send in your orders at once to the BANNER OF LIGHT PUBLISHING CO.

Come up and subscribe for e BAN. NER OF LIGHT. Remember you have a tanding invitation

Mediums in Poston.

Situated in the Middlesex Highlands. Best of board. The best water; the best air and sunshine Terms, \$100 a week upward. Where disease is cured without medicine. Those who cannot come to the Home, send age, sex, and leading symptoms and we will diagnose your case free. Send alleiters to C. E. WATKINS, M. D., Ayer, Mass. Aug. 6.

J. K. D. Cenant,

Trance and Business Psychometrist.

Sittings daily from 10 A.M. to 4 P.M., except Fridays.
8% Bosworth st. Communicate Telephone 3696, Boston.
Test Seances Fridays at 2:80.

Osgood F. Stiles,
DEVELOPMENT of Mediumship and Treatment of Obsession a specialty. MRS. OSGOOD F. STILES,
Clairvoyant, Trance and Business Sittings. Hours 9 to 5.
53 Chandler street, corner Berkeley street, Boston.
Aug. 27

Mrs. A. Peabody-McKenna BUSINESS, Testand Developing Medium. Sittings daily.
Oircles Sunday and Thursday evenings at 8 o'clock,
and Tuesday afternoons at 3 o'clock. Bix Developing
Sittings 'or g4.69. 13 Warrenton st., near Washington st.
Sept. 10.

Ella Z. Dalton, Astrologer, CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings 81.00 and upwards. 8½ Bosworth street, Boston.

Banner of Light Building, Boston, Mass.

Marshall O. Wilcox. MAGNETIC Healer, 8% Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appoint ment. Magnetized paper, \$1.00 a package. Scpt. 3.

Mrs. Fannie A. Dodd, MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Ellotstreet, Boston.

Sept. 10.

1w*

Mrs. Maggie J. Butler, MEDICAL CLAIRVOYANT,

175 Tremont street, Evans House, Boston, from 10 to 4. June 25 Miss J. M. Grant, MEDIUM, 20 Worcester Square, Boston. Take Wash-ington Street Cars. Office hours 10 to 4. July 30.

MRS. J. C. EWELL, Medical and Inspirational, 100 Waltham street, first door from Tremont. 7w* MRS. A. FORESTER, Trance and Business Medium, 27 Union Park street, Suite 5, Boston. 10 to 5 4w*

Big Bible Stories.

The Greatest Production of Modern Times!

The Big Stories of the Bible in the Crucible! Grand in their Absurdity, but True to "Holy Writ's

Not Ridiculed, but Calculated Mathematically!

BY W. H. BACH. Comprising the following stories:

Uniform to the Wing stories:

Introduction; The Creation; The Miraculous Rain of Qualis; The Exodus; The Story of Sampson: The Flood: Noah and the Ark: Joshna Commands the Sun to Stand Still; Jonah and the Whale; Wonderfur Increase of the Israelites in Expp: The Tower of Babel; The Miracle of the Loaves and Fishes; Heaven and its Inhabitants. Nicely bound in cloth, with portrait of the author. Price For sale by BANNER OF LIGHT PUBLISHING CO.

MISS JUDSON'S BOOKS.

Why She Became a Spiritualist." In cloth, 264 pages, \$1.00.

From Night to Morn; Or, An Appeal to the Baptist Church. Pamphlet, 32 pages. One copy, 15 cents; two copies, cents; ten copies, to one address, \$1.00.

The Bridge Between Two Worlds," 217 pages. In cloth, \$1.00; paper covers, 75 cents. Each of the above contains a portrait of the author.

Development of Mediumship by Terrestrial Magnetism."
In cloth, 28 pages, 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

JUST ISSUED Eighth Edition, Revised, with Portrait of Author. Price Reduced from \$2.00 to \$1.25.

Seers of the Ages: ANCIENT, MEDIÆVAL AND MODERN

SPIRITUALISM. BY J. M. PEEBLES, M. D.

This volume of nearly 400 pages, octavo, traces the phe-nomena of SPIRITUALISM through India, Egypt, Pho-nicia, Syria, Persia, Greece, Rome, down to Christ's time

" " CHURCHAL JESUS, " " NATURAL JESUS. How begotten? Where was he from twelve to thirty;

Modern Spiritualism. The Wave commencing in Rochester; Its Present Althude: Admissions from the Press in its Pavor; Testimonles of the Poets; Testimonles of its Truth from the Clergy; Beecher, Chaplin, Hepworth, etc., etc.

Its Doctrines Systematized.

What Spiritualists believe concerning God, Jesus Christ, the Holy Ghost, Baptism, Faith, Repentance, Inspiration, Heaven, Hell, Evil Spirits, Judgment, Punishment, Salva-tion, Progression, the Spirituvorld, the Nature of Love, the Genius, Tendency and Destiny of the Spiritual Move-Nearly 400 octave pa es, beautifully bound in beyeled boar is, Price \$1.22; postage 15 cepts
For sale whole-sale and retail by BANNER OF LIGHT PUBLISHING CO.

A NEW WORK ON

By Warren Chase. A sequel to "The Practical Psychometry BY J. C. F. GRUMBINE.

CONTENTS.

1. Introduction. 2. Special Rules and Conditions to be 1. Introduction. 2. Special Rules and Conditions to be Observed. 3. Mediumship and the Spiritual Gifts. 4. The Soul its own Oracle and Law. 5. How to See and Perceive with the Interior or Spiritual Vision. 6. Concentration and Centralization. 7. Sittings. What they Signify. 8. The Slience. The Voice. Divinity.

As this is perhaps the most practical work of its kind and the teacher and author has been requested by his thousands of students to prepare a primer or text-book for the neophyte, the book is destined to satisfy a long felt need. Published in paper and sent prepaid for 50 cents

For sale by BANNER OF LIGHT PUBLISHING CO

THE STAR OF ENDOR. BY EBEN COBB.

To the many who have listened to the clear and concise expositions of spiritual truths enunciated by the author of this volume on New England platforms, nothing need be said further than that Elen Cobb is its writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following Table of Contents:

Introduction — A Reminiscence of Years Agone. Chapter 1. Initiation at the Mystic Shrine. 2. Entranced—From Earth to Nebula. 3. From Nebula to the Astral Spheres. 4. Hypatia's Code Applied. 5. Continuation of Hypatia's Code. 6. Selence and Sciolism. 7. Wisdom and Credulity. 8. Authority. 9. Introduction to an Analysis of the Jewish Jehovah. 10. Theology and Religion of Jehovah. 11. The Infinite within, separated from the God-Conception without. 12. The Personality of Jesus, the Christ. 15. Miracles. 16. Casting out Evil Spirits. 17. The Eucharist. 18. Historical Witnesses to be Admitted at the Trial and Crucifixion of Jesus, the Christ. 19. The Crucifixion. 20. The Resurrection. 21. The Soul's Night. 22. The Soul's Morning. 23. Love to the Person of the Infinite. 26. Deduction from the Preceding Chapters. 27. Liberal Religion and Scientific Thought. 28. Egoism and Altruism. 29. The Prime Ethical Rule separated from Dross. 30. Egoism and Selfishness. 31. Analysis of the Psychic Organ, Acquisitiveness. 32. Closing Séance with Endor and Hypatia. Appendix. Cloth, 12mo, pp. 311, with portrait. Price §1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

Rew Nork Advertisements.

Amelia Summerville Obesity Remedy.

Also good for Diabetes and Rhoumatism.

No dieting necessary. Full directions on every box. Price \$2.00 per box, or three boxes for \$5.00.

Amelia Summerville,
Jan. 15. 1ft P. O. Box 382, N. Y. City, U. S. A.

FRED P. EVANS,

THE World-Famed Slate-Writing Medium, 103 West 42d street, New York City. Occult Books for sale. June 4.

DUMONT C, DAKE, M.D., the world's fa-by letter. Send age, leading symptoms, and stamp. 130 W. 45th street, New York City. Aug. 6. PROFESSOR ST. LEON, Scientific Astrologer; thirty years' practice. 108 West 17th street, near Sixth Avenue, New York. Personal Interviews, \$1.00.

MRS. M.C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 330 West 59th st., N. Y. 13w*

KARL ANDERSON. Astrologer, returned to 121 Halsey street, Brooklyn, N. Y. Consult by letter, Written Horoscopes, \$10 to \$25. Questions answered in writing, \$3, prepaid.

Dr. Fred. L. H. Willis

GLENORA, YATES CO., N.Y. FOR thirty years his success in treating chronic diseases in both sexes has been phenomenal. Send for circulars with references and terms.

May 21.

Clairvoyant Examinations Free PROM lock of hair by DR. E. F. BUTTERFIELD. Sond Plock of hair, name and age. Address DR. BUTTER. FIELD, Syracuse, N. Y. Dr. Butterfield is at Continental Hotel, 20th street and Broadway, N. Y., once in four weeks. Next date Saturday, Sept. 17. 13w* July 2.



PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT J. SAVAGE. This work is one of the most dignified and thoughtful discussions of Psychical problems ever written. It embodies the results of more than a score of years of patient research on the part of Mr. Savage, and contains a great number of intensely interesting and well-authenticated "ghost stories." Indeed, it cannot fail to prove as entertaining as fection to the general reader, while for those who are interested in psychical research it will be welcomed as one of the ablest, most critical and important presentations of this subject which has appeared since the scientific world has taken cognizance of Psychical phenomena. This volume embraces the subject matter found in Mr. Savage's masterly series of papers which appeared in The Arena during 1892, also his discussion of Psychical Research published some time ago in The Forum, together with an important introductory paper. The cloth copies contain a fine por trait of Mr. Savage.

Price, cloth, \$1.00; paper, 50 conts.

For sale by BANNER OF LIGHT PUBLISHING CO. This work is one of the most dignified and thoughtful dis-

THE MELODIES OF LIFE.

A new collection of Words and Masic for the Choir, Congregation, and Social Circle. Combining "Golden Melodles" and "Spiritual Echoes," with the addition of thirty pages of New Music. By S. W. TUCKER. INDEX. Ready to go.
Shall we know each other there? A little while longer. gel Visitants.

Angel Visitants.
Almost Home.
Almost Home.
And He will make it plain.
A fragment.
A day's march nearer home. Sweet hour of prayer. Sweet neeting there, Sweet reflections. Sow in the morn thy seed. Star of truth. Silent help. Beautiful angels are waiting. She has crossed the river. Bethany. Beautiful City.

Beautiful Land.

Bliss.
Beyond the mortal.
By love we arise.
Come up thither.
Come, gentle spirits.
Consolation.
Come, go with me,
Day by day.
Don't ask me to tarry.
Francomen, shore.

Evergreen shore. Evergreen side. Fold us in your arms. Fraternity.

Gone before, Genge words,

Golden shore.

sea. Home of rest.

Looking over, Looking beyond, Longing for home,

Not yet. No weeping there.

Never lost.
Only waiting,
Over there,
One woe is past.
Outside,
Over the river Um going.

No death. Not yet for me.

Fratitude

She has crossed the river, Summer days are coming. They'll welcome us home. There's a land of fadeless beauty. They're calling us over the sea. Tenting nearer home. Trust in God. The land of rest. The Sabbath morn. The cry of the spirit. The silent city. The river of time.

The silent city.
The river of time.
The angels are coming.
The Lyceum.
They are coming.
The happy time to come.
The happy by and bye.
The other side.
The felion of bilss.
The region of light.
The shining shore.
The harvest. The shining shore.
The harvest.
Time is bearing us on.
The happy spirit-land.
The by and bye.
The Eden above.
The angel ferry.
Voices from the better land,
We shall meet on the bright
etc. Gathered home beyond the tionic of rest.
He's gone.
Here and there.
Hall know his angel name.
I'm called to the better land.
I long to be there.
Locking or the

ete: Wgleome angels, Wylcome angels,
Waifure 'mid the shadows,
When shall we meet again,?
We welcome them here.
We 'll meet them by and by a,
Wher's shadows fall not, etc.
We 'll gather at the portal,
We 'shall know each other
there. Let men love one another. Live for an object, Live for an object.
My arbor of love.
My home beyond the river,
Moving homeward,
My home is not here,
My guardian angel. there. We'll dwell beyond them all Waiting to go. Waiting on this shore.

Warre we'll weary never-more.
Whise purposes to be there?
Where we'll weary never-more.
Whisper us of spirit-life.
Waiting at the river. CHANTS.

Oh, bear me away.
One by one.
Passed on.
Passing away.
Parting hymn.
Passing the veil.
Recorse Come to me. How long? I have reared a castle often, Invocation chant. Repose.

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THERTY PAGES OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of books. The author has tried to comply with the wishes of friends by writing easy and plea-ing pieces, that all may be enabled to sing them without difficulty.

Boards, 50 cts.; postage free. 12 copies, \$4.50;

postage free. For sale by BANNER OF LIGHT PUBLISHING CO. SPIRITUALISM.

By JUDGE JOHN W. EDMONDS. and DR. GEORGE T.4 DEXTER

This Excellent Work Has Been Reissued by W. H. TERRY, MELBOURNE AUSTRALIA, Editor of Harbinger of Light, IN TWO VOLUMES.

This work has long been out of print, and difficult to obtain even at a high price. Both volumes are re plete with solid thought and offer the

READING PUBLIC A RARE OPPORTUNITY

to study these eminent writers at FIRST HAND. The spiritteachings of these volumes are of a high order and purport to come from such wise spirits as Emanuel Swedenborg and Lord Bacon. It is not too much to say that these communications reflect credit upon the spirits who gave them, without regard to their names and social

who gave them, without regard to their names and social standing on earth.

The automatic writings through Dr. Dexter and many of Judge Edmonds's exalted visions, as well as those of his daughter, are described in full. No thoughtful Spiritualist should be without both volumes.

Rold either in sets or singly. The first volume contains 301 octave pages, with a fine portrait of Judge Edmonds. The second volume contains 440 pages, with a fine sketch of a seem in the spirit-world.

Price per volume, \$2.00;

For sale by RANNER OF LIGHT PUBLISHING CO.

CIDERIAL EVOLUTION; or, A New Cosposition of the Principles that Pertain to Universal Life Force and its Expressions in Form, Scientific Series. By the Author of "PLANETARY EVOLUTION."
Cloth. Bu. 141. Price 61 (M. Paper 7)

Cloth, pp. 143. Price 81.09; paper, 75 cents For sale by BANNER OF LIGHT PUBLISHING OF

Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 10, 1898.

Onset, Mass.

Society is a compromise based on fear; religion is a superstition founded also on fear and rotten with hypocrisy.— II. W.

Sunday morning, Aug. 26, was a typical morning. The steamer Martha's Vineyard came in with her usual load of visitors.

Dr. Fuller opened the meeting by announcing a selection by Mr. Maxham, "My Boat is

on the Stormy Sea." The world-renowned lecturer, Bro. W. J. Colville, delivered the lecture of the morning from a subject suggested by Mr. George A.

Bacon of Washington, D. C., "The Glories of the Coming Day.'

"The world is clamoring for information concerning the future. Prophecy is everywhere on the tongues of the people. It is far more probable that Elijah foretold the coming of rain than how to make it rain. If Joseph was able to foretell the seven years of plenty to follow the seven years of famine, we need not wonder that he was regarded as equal, if not superior, to Pharaoh in the affairs of the country. If in olden time the prophet was able to say, 'Thou God seest me,' and was able to take good cheer in the surrounding darkness, then let 'Thou God seest me' be brought into every family and make it better and happier. It is decidedly unfair and un-just to science to single out all the dark and hide away in the background the fair and hopeful. A true prophet will paint largely the rosy side of the question. Suppose a London fog occasionally makes dark the day, why give the traveler the idea that it is

always so?
"We should be told the way of health and the pathway of righteousness. We know that every cause produces its own effect, but there our revelation begins and ends: If every American-born man, woman and child will only realize that upon each depends the glorious destiny of this country, then will we have a New Jerusalem of peace, the law shall go forth from Zion, If you want Jerusalem and Zion, you can have it here. We never need go farther than where the schools are being taught, or the home fireside.

You have fought a great battle, won a great victory; but what are you going to do with those lands, those undisciplined hordes of people, who need Moseses and Aarons to lead them out of ignorance? Our added responsibilities are great. The prophet must ever be the teacher. The women prophetesses were as great in olden time as the men prophets—Moses, the brother, and Miriam, the sister, worked together. Men and women must work side by side. Equal rights and opportunities for the best government. This coefficiency of working side by side shall together embrace every opportunity for the coming good. You are a greater people, with greater enterprise, being of mixed blood of all nations, than if all Dutch or all French. The revelation of deity is made through human nature, and there should be a higher appreciation of human nature than ever before. It is only when we work together that we can bring that coveted peace foretold. I believe in the fatherhood and motherhood of deity, of love and wisdom." Song, "Live Always as Under the Eye of the Lord," Maxham.

Band concert at 1 o'clock. Mr. Maxham sang, "The Angel Light," words by Mrs. Mat-tle Hull, set to music by Mr. Maxham. Mrs. Alfaretta Jahnke, daughter of Moses Hull, a teacher of elocution, recited with feeling and pathos, "Bobby Shafto," which brought tears

nany eyes in the audience.

Rev. Moses Hull lectured upon "The Relation Our Bible Sustains to other Bibles and the Relation of Spiritualism to all Bibles."

"Only a Thin Veil Between Us," sung by

Mr. Maxham.

Tuesdav.—Mr. Maxham sang "The Bridge of Light." Mrs. Jahnke recited "Little Blossom," a temperance story. Moses Hull lectured, taking his text from Isaiah lv: 1.

Wednesday.—Mr. Maxham sang "The Old Brass Knocker on the Door" and "The Fool's Prayer." Mr. W. J. Colville lectured upon "The Optimistic and Pessimistic Teachings of the Book of Ecclesiastes," also "The Relational Property of Spirituality." tion of Theosophy to Spiritualism." Mr. Maxham sang, "Don't Look for the Flaws as You go Through Life."

Thursday, meeting opened with a selection by Miss Shaw of New Bedford.

Recitation, "Jim's Kids," by Mrs. Jahnke; song, "If you want a field of labor." Miss Rev. Moses Hull took his text from John

xiv: 12, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father.' No religion in the world has such a hold on

the people as Spiritualism has to-day. It is in every walk of life; when hours of trouble and sorrow come, then it is we need the comfort

of Spiritualism.
"The whole world, both Protestant and Catholic, will come to Spiritualism to get a right interpretation of the Bible. We have been charged in the past with being infidels. Among no people are there more infidels than among the clergy. Nobody believes all the Bible—errors have crept in, as errors have crept into Shakspeare. Paul says: "Examine yourselves and see if you are believers." Jesus says, "I am with you always, even to the end of the Jesus' miracles were in the dark; he performed only three public miracles. The law was if any one was healed he should be cast out of the church: Jesus was turned out of the church. Men of corrupt minds will resist the

'There is one God and one Mediator between God and man. Mediator means medium. Jesus was a medium. In Matthew iii: 16, we read that when Jesus was baptized the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him; but there was no dove; it was the spirit that descended. We see him pictured with a dove resting on his shoulder. We do not read the Bible enough to get a right un-derstanding of it. We are too apt to take our grandfathers' interpretation of it and let it rest there. The word Christ is not an English word. Christ means christened. Jesus was christened. Christ was a medium, and all mediums are Christs."

The intense heat of the past two days has been overpowering. Those who hurried away to city homes at the end of the month will regret their haste in the matter.

On account of Labor Day we are obliged to send our report in early, hence there will be one more report before camp meeting closes. The Harvest Moon Festival, which takes place Sept. 10 and 11, will be the finale of the season. AUGUSTA FRANCES TRIPP.

Picnic at Waverley Home.

Saturday, Sept. 3, the usual picnic was held at the Veterans' Home, Waverley, Mass. A delightful day was enjoyed by a goodly number, among whom were a delegation of nine from Chelsea, Mass., society. Mrs. Wilkinson presided at the meeting held, in the large parlor, in the evening. Mrs. Seymour, organist, led the singing. Dr. Albert Sawin made an eloquent address, speaking for the needs of our poor and the importance of having the Home opened in the near future. Then followed tests by Mrs. L. J. Ackerman; remarks by Mrs. Gould. Mrs. Mouiton, Mrs. Gary of Chelsea. Mrs. Soper came in about that time, and related her experience at the camps and her success in obtaining money for the Home. The collection at this picnic was \$306. Mrs. Kittie Russell serves tea and coffee to the picnickers, making lunch time more enjoyable. The next picnic will be held Sept. 17.

"Bring the good old bugle, boys," to the G. A. | alway R. Encampment at Cincinnati via the Fitchburg R. R. | room

The state of the s

Etna, Maine, Camp-Meeting.

"Life is rather a state of embryo; a preparation for life. A man is not completely born till he has passed through death.—Henjamin Franklin. Friday, Aug. 26, this camp-meeting opened

change from the hot, suffocating and noisy streets of the city. Here is

"A country life without the strife And noisy din of town."

It is six o'clock in the morning, and the beauty and quiet of this rural life brings many old memories. The apple trees bend low with their precious fruit, and one is re minded of Solomon's Song and Phebe Carey's poem, "Comfort Me with Apples." The hum of bees and the tinkle, tinkle of cow bells fill the heart with a sense of the wondrous beauty of nature.

A. F. Burnham, President, of Ellsworth, made a brief and very appropriate practical address of welcome. He had just come from his farm, having the aroma of the hayfields pervading his person, and so was more in harmony with nature than when practicing law, to which profession he also belongs. He introduced Mrs. Ida P. A. Whillock, of Providence, R. I., who only made a few introductory remarks, when the writer was called upon, and while speaking, Mrs. M. J. Wentworth the advertised lecturer for the morn. worth, the advertised lecturer for the morning, came in and finished the program.

In the evening Mrs. Whitlock lectured on "The Footbills of Faith and the Mountains of Knowledge." She drew a vivid picture of the great progress made in the various reforms of the age; said that Spiritualism was a philoso-phy and science, including all reforms, and that nature should be studied and obeyed more.

Saturday.—Mrs. M. J. Wentworth, an old and prominent medium of Maine, and the blind lecturer and medium, A. E. Tisdale, addressed large audiences. The morning and evening hours were devoted to fact and social meetings, portioned in with vim by various meetings, participated in with vim by various

speakers. Sunday a large audience was on the grounds and listened with deep and absorbing interest to Mr. Tisdale and Mrs. Whitlock. The morning fact meeting was a very instructive and interesting one; a flow of sunlight and cheer pervaded the various types of humanity that througed the wooded avenues and the capacious and unique pavilion that has sheltered from sun and rain so many brave and noble minds struggling along the thorny paths of progress during the past twenty-one years of the existence of this camp-meeting. The lect-ures, fact meetings, etc., during the past week have been full of interest, largely attended and attentively listened to. Tisdale, Barrett, Mrs. Whitlock and Bartet have sent out on Mrs. Whitlock and Baxter have sent out on the great sea of thought numerous gems that sparkled with an intellectual light worthy of any age. One of the great needs of the hour is more radical speech all along the horizon of

reform upon all topics.

Mrs. Whitlock's lecture last week on "Spiritualism and the New Woman" was a masterly effort. She took Etna camp by storm, and without any effort to do so. Old and young paid her many and high compliments, and regretted her departure. I do not say this to the exclusion of the other speakers, who are well known and highly appreciated at this camp. Messrs. Baxter's and Tisdale's lectures were of great value, demolishing creedal hulks of religious superstition, hurling them high and dry on the rocks, where they must ultimately all go, and rot and die in the sunlight of reason and justice.

The 31st ult. memorial services were conducted by H. D. Barrett, when tributes were

paid by him and others to the so called dead who had wrought so valiantly in the cause of mental freedom. It was pleasant to note that very little of the clap trap and doleful groanings, so common in orthodox ranks on such occasions, were indulged in. Nothing is more sickening than to see Spiritualists aping the silly formalities of church people in their funeral services. Do not misunderstand me. I would have the last rites, or rather last tributes to our departed frie tical and cheering, but entirely free from those dismal, crushing customs so popular today.

Sept. 1 Mr. Barrett delivered a very able lecture entitled, "Fact versus Theory," pre-ceded by reading, by request, "The Mystic Valley," by Father Ryan, one of the finest poems in our language. He spoke of geography, astronomy, etc., in the past under the church rule, contrasting them with the pres ent time under the freedom of Spiritualism and free thought.

The Etna meeting is one of great interest, the people exhibiting a zeal and devotion that fex other camps seem to have. Their meeting only lasting ten days, they make the most of it, holding four meetings a day-a fact meeting in the morning, a lecture at 10 A.M. and 2 P.M., and a social or conference meeting in the evening. They are all well attended and the best of attention and interest manifested.
I heard many thoughtful, well informed men

and women, including the officers, say that they had never had such instructive and pleasant meetings as this year, with such a wide range of diversified thought. It is my second visit to Etna and to Maine, and I shall long remember the many genial, thinking men and women I have met in the Pine Tree State. One of the pleasantest features of my visit here this year was meeting the parents and sisters of the editor of THE BANNER.

More in my next about Maine. JAY CHAAPEL.

Some Know Them, But This Is for Those Who Do Not.

Marvelous scenery, exhibitanting air and delightful surroundings have made the White Mountains famous and popular as a region for summer tourists. Every part and parcel of the mountains is gorgeously arrayed in surroundings beautiful to behold, and so numerous are the resorts that only brief allusions to

For a full halt century the vicinity of North Conway has been an abiding place for summer tourists, at d few places can boast of so many scenic features. There is the White Horse Ledge for you to discern, while many singular natural characteristics, like Diana's Baths, Artists' Falls, Cathedral and Enchanted Woods, ought to be visited. Intervale is a most charming locality, and its landscape views delight every visitor. In Jackson one is at once satisfied, for there is no end to the rambles that can be made to Glen Ellis, Carter's Notch, or to any one of

over at Fabyan's and Mt. Pleasant one finds many interesting places to visit. There is the ride to and through the Crawford Notch and the trip up Mt. Washington to the summit of Mt. Washington, where, over 6000 feet above the sea level, one has an unob-structed view, covering many miles in every direc-

tion.

In the vicinity of Bethlehem there is an atmosphere so clear and pure that hay fever sufferers find immediate relief; but all who visit Bethlehem are by no means invalids, for there is a most remarkable assemblage of pleasure seekers to be found there each season. It is a gem location, and pretty land-scapes are everywhere.

Littleton is in the very heart of the White Mountains, and it is needless to say that its superb scenic surrounding are unparalleled; likewise is Sugar Hill surrounding are unparalleled; likewise is Sugar Hill a popular outing lesort. Its situation, nearly 2000 feet above the sea level, gives it a most expansive outlook, and the mountains of Vermont and Canada are plainly visible, while not far away are the mountains known as Twin, Star Kine, Cannon, Dixville, the Presidential Range and a dozen others. Below in the valley is Franconia, and not a great way off is the Franconia. in the valley is Franconia, and not a great way off is
the Franconia Notch, which travelers say is the
most beautiful mountain pass in the country, a region
of extraordinary beauty. It is here that the famous
"Old Man of the Mountain" holds forth. Then there
are in this same region several very uncommon yet
interesting natural wonders, like the Flume, the
Pool, the Basin and Echo Lake. At Jefferson, at
Dixyille, at Whitefield, at North Woodstock and at
half a hundred fully as noted resorts the fourts can half a hundred fully as noted resorts, the tourist can find much to interest and entertain him, while no region in the country has such finely appointed hotels as the White Mountains of New Hampshire. The whole region is traversed by the Boston & Maine Railroad, and its Mountain Book, which is issued by the General Passenger Department at Boston, describes in an entertaining manner every inch of the White Mountains. Send a two-cent stamp for it.

The latest BANNER OF LIGHT should always lie on the table in your reception

Blodgett's Landing, N. H.

Aug. 29 .- We have just closed a very successful five weeks' camp-meeting here, and with the most favorable outlook for the next year that we have seen for several years. Our its sessions amid sunshine and bland breezes | lectures, on the whole, have been good, partic from the Maine woods. What a delightful ularly those of the women. Our patronage to the numerous dances and entertainments has exceeded that of any other year; also our boat excursions every Tuesday afternoon on the Wenonah have brought out a goodly number.

The Ladies' Aid Society is alive to the interests and success of our camp and will be ready for work next year. I am confident they will hold one of the most successful fairs since

their organization. The Cottage Owners' Association, although composed mostly of people outside the ranks of Spiritualism, is doing a good work, and all members of our Association desire to work in harmony with them, yet do not propose to yield their individual rights, as they realize that it was the Lake Sunapee Spiritualist Camp-Meetings that have been the means of making this lake what it now is, one of the ideal summer resorts of New England. Especially is this true of Blodgett's Landing. While there are some who would be glad to see the Spiritualists driven out, I am confi-dent this wish is shared by very few. This would simply mean a great shrinkage in property-no hotel, no store, and very likely no post-office. Those who think the camp-meeting makes no difference have only to observe the great change that yearly occurs from the

last day of the session to the next night.

We have a board of officers for the coming year that will put forth its best efforts to make the meeting of 1899 the most successful in the history of this place. By a unanimous vote Mrs. Addie M. Stevens of Hillsboro was elected President. One of our speakers this year told us that in all the camps she had ever visited she had never seen the superior of Mrs. Stevens as a presiding officer. Mrs. Jennie B. Hagan Jackson of Grand Rapids, Mich., was elected Vice-President. (Mrs. Jackson will be an element of strength to our ranks.)
Mrs. Harriet Comstock of Newport, N. H.,
Treasurer; my humble self as Secretary, while
for a business committee we have John Gage of Henniker, C. E. Gove of Riverdale and Thos. Burpee of Sutton; Auditors, I K. Connor and Chas. Carter.

The hotel, under the management of Mr. C. E. Newman, was the best since our acquaintance with this place. We are aware that reports were circulated early in the season that speakers coming here would not get their pay, and we wish to state that every one has been paid in full, and only the kindest of feelings have existed between them and the officers.

W. H. WILKINS, Sec'y.

"Attention, Comrades!" The Fitchburg R. R. is the low rate line to Cincinnati and the Annual Encampment of the G. A. R.

Vicksburg, Mich.

After a three weeks' session, the most successful camp meeting ever held at Vicksburg, Mich, closed Sunday, Aug. 28. The speakers employed during the meeting were as follows: Oscar A. Edgerly of Lynn, Mass.; D. P. Dewey of Grand Blanc, Mich.; Albert E. Tisdale of New London, Conn.,; J. Frank Baxter of Boston, and Mrs. Marion Carpenter and husband of Detroit, Mich. Each one of these speakers won the highest appreciation of the large audiences that gathered each day to listen to their ins pired utterances.

Mr. Dewey's great love for and zealousness in furthering the interests of Spiritualism were evident to all who listened to his masterly discourses.

This was Mr. Tisdale's first visit to Mich!

gan, but, judging from the enthusiasm with which his grand oratory was received by the people, it will not be his last.

Mr. J. Frank Baxter is far too well known

in this part of the country to need any word of ours to add to his fame or to the good will that is held for him by all the people. His entertainment, given in the interest of the camp, proved a great success. Mr. and Mrs. Carpenter did a good work for our Cause while here; they are both phenomenal test mediums. their work being highly appreciated by our

Oscar A. Edgerly, in addition to acting as Chairman during the meeting, also gave several of his eloquent and instructive trance lectures. That Mr. Edgerly's work is appreclated here is amply evident from the fact that this is the fourth consecutive year he has

served at our meeting.
Dr. M. E. Copger and wife of Chicago, Ill., have done a good work here, giving a series of

lessons in practical medicine. The success of the meeting is really due to the indefatigable labors and good management of Miss Jeanette Fraser. The general prospects of the camp were never so bright as they are at the present time. There are a number of people who have intimated their intention to build cottages here next year. Miss Fraser has already secured an excellent staff of speakers and mediums for next sea-

Mr. Joseph King and Mr. James Riley have both given satisfaction in their materializing REPORTER. séances.

The Grand Army of the Republic is a title full of significance in this year 1898. It will be en-camped at Cincinnati in September, and from New England will travel via the popular Fitchburg R. R.

Lake Pleasant, Mass.

The Peace Jubilee Week closed Monday. It being Labor Day, there was quite a large attendance from the surrounding country. The concerts which have been held during the week by the ever popular Schubert Ladies' Quartet of Boston and the Stratton Operatic Orchestra of Orange have been largely attended and highly appreciated. These are the same organizations which have won such universal commendation for their very excellent music and also their fine deportment during

the entire camp-meeting.

Dancing has been indulged in each afternoon

and evening, as usual. A pleasing feature of Monday morning was the departure of the Quartet for Boston, when they sang at the station "Primrose Lane" and "God Be with You Till We Meet Again." It is understood that the Ladies' Schubert Quartet of Boston and the Stratton Operatic Orchestra have been engaged for the season

Many of the people have departed for their homes with bright anticipations for another season, and many still remain to enjoy the beautiful fall weather which always prevails here.

M. W. LYMAN.

For Nervous Headache

Use Horsford's Acid Phosphate. Dr. F. A. ROBERTS, Waterville, Me., says: 'Have found it of great benefit in nervous dis eases-nervous headache, nervous dyspepsia, neuralgia-and think it is giving great satisfaction when it is thoroughly tried

MEETINGS IN PHILADELPHIA,

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. K. Cadwallader: Secretary, Frank H. Morrill. Services Bundays at 2½ and 7½ P. M. Young People's Meeting, 1½

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring-Garden streets, every Sunday at 2½ and 7½. Lyceum at 2½, Séance every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. GeFrorer, 1225 S. 15th street.

Unity Spiritual Society meets at Ethical Auditorium, 538 Jefferson street, every Sunday at 7½ P.M., |and Thursday at 8 P.M. Flora S. Jackson, President.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at \$0'clock; Lyceun at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at \$4, at the hall, Waish's Academy, 429 (Lasson Avenue, botween Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiristral Conference meets every Seturday evening in Single Tax Hall, 1101 Bedford Avenue, Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Mrs. John C. Wyman, Secretary.

Fraternity Surgitual Seciety meets every Sunday

Fraternity Spiritual Society meets every Sunday at 8 P. M., at 1101 Hedford Avenue, near dates Avenue, Mrs. L. A. Olmstead, Medium. Good speakers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison street, every Sunday at 8 P. M. Mrs. L. J. Weller, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 r. m., at Evolutionist office, 1999 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargont, Conductor.

A Religio-Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 8 at 497 Franklin Avenue every Wednesday evening at o'clock. Mrs. F. M. Holmes will preside. Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm stead holds a Spiritual Class every Wednesday at 8 P. M. 680 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

BROOKLYN .- Jerome H. Fort, Cor. Sec'y, writes: The Fraternity of Divine Communion held its opening meeting for the season at Aurora Grata Cathedral Sunday evening, Sep

After organ voluntary by Prof. Wright, congregational singing, Bible reading and invoca-tion, your correspondent delivered an address. During the evening we were favored by a baritone solo, "The Holy City," by Mr. Conner, and two violin solos by Prof. Whitelaw.

Mr. Ira Moore Courlis, who has but just returned from a tour through the far west, told

us, in a brief address, of some of his pleasant experiences on his trip, particularly mentioning Clinton, Ia., as a most progressive camp, as well as a delightful spot to visit. After his address, Mr. Courlis gave us a number of unusually good tests and messages. The meeting was closed with the doxology and benedic-

Brooklyn.-L. L. Smith, Sec'y, writes: Sunday, Sept. 1, the Woman's Progressive Union held its first meeting of the season at Walsh's Academy, 423 Classon Avenue. After a few words of kindly greeting, the President, Mrs. Kurth, introduced Mr. Joseph Lafumee, an esteemed member of our society, who made a few well-chosen remarks. Mr. J. H. Altemus of Washington, D. C., followed with spiritdelineations that were remarkably clear and correct. It was with feelings of heartfelt gratitude that we welcomed to her accustomed place our beloved President, whose severe illness during the summer was a source of great anxiety to her friends.

MEETINGS IN NEW YORK.

NEW YORK CITY .- M. J. Fitz-Maurice, Sec'y, writes: I would state, for the benefit of all interested in the First Society of Spiritualists, New York City, that said Society has not disbanded, as erroneously reported, but will resume its meetings at "The Tuxedo," 637 Madison Avenue, on the first Sunday in Octo ber, particulars of which will be given later.

New York.—B. V. Cushman, President Spiritual and Ethical Society of New York, writes: On the 18th inst. we reopen our meetings at 744 Lexington Avenue, near 59th street, at which place we closed our last successful sea son quite free from debt. Mrs. H. T. Brigham, as before, will be our speaker, but some time during the fall Mr. and Mrs. Wallis, of Eng land, will occupy our platform.

"The "Boys of '61" will meet in Cincinnati in 1898. The Fitchburg R. R. is a good road to travel.

PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M.D.,

Author of "Cosmology."

IN TWO PARTS.

I. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA.

CONTENTS.

PART I .- METAPHYSICAL PHENOMENA. PART I.—METAPHYSICAL PHENOMENA.
Chap. 1. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heat; 4. Functional Phenomena; 5. Man; 6. Objective and Subjective Phenomena; 7. "Who by Searching Can Find God?" 8. Hyperbole Metaphysical; 9. "To the Unknown God, whon ye Ignorantly Worship"; 10. "The Father is Greater than I"; 11. True and Spurlous Gods; 12. "I am the Resurrection and the Life"; 13. An Imaginar; God and Some of His Exploits; 14. "He is Free, whom the Truth hath made free"; 15. All Animates Originate from Eggs; 16. Trance Phenomenon; 17. Philosophy of Healing; 18. Worship of Delty; 19. Sense and Nonsense Intermixed; 20. Plurality and Tri-Unity of God; 21. Vagarles; 22. Misapprehension; 23. What is Sin? 24. Suns. Planets and Satellites of the Universe; 25. Beginning without Ending; 26. Design or Accident, Which? 21. Chance rersus Law; 28. Sum mary.

PART II .- PHYSICAL PHENOMENA. Chap. 29. Nebulæ; 30. Alr Presure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Cañons, When and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man. APPENDIX.—Problems; Physical and Metaphysical Phenomena, ad infinitum.

nomena, ad infinitum.

This highly original treatise, by Dr. George M. Ramsey, divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that falls to prove true. The two classes of phenomena are named matter-phenomena and life-phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no evidence of truth, he maintains that honest research will eventually lead to its discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness. omena, ad infinitum.

alone works goodness.

The list of topics under each of the two general heads into which the subject is divided by the author, forms a recitio of the profoundest interest and the most comprehensive works.

into which the subject is divided by the author, forms a rectial of the profoundest interest and the most comprehensive variety.

The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenomena will almost make him a scientist. All the topics treated receive a handling that is distinctly terse yet popular. The style of the author throughout is epixrammatic—compact with clear thought and distinguished forecloseness of expression. The book will at once be pronounced a remarkable one in every aspect. Being compact with thought itself, it will not fail to compel thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits.

The Postulate that dominates all is, that the forces inherent in matter rule the universe: that air, in motion, is the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions.

Embellished with a steel plate portrait of the author. Cloth, 12mo, pp. 208. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

A BIOGRAPHIC MEMORIAL OF LUTHER COLBY.

Founder of the Banner of Light, from the pen of his co-worker for many years, JOHN W. DAY.

This volume is replete with personal information, poetic tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation

Those who would acquire, in a closely-packed, and con-venient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find in this new work.

this new work.

this new work.

The work, in addition to the engraving of Mr. Colby, has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the For Cotage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

Price 75 cent., postage free.

For sale by BANNER OF LIGHT PUBLISHING CO.

We would appreciate it if speak. ers and mediums would say a good word for The Banner of Light when opportunity is afforded them.

Unless the Philippines get rid of the

friars there will be no peace, in spite of the ommissioners going to Paris to make one. Manila will simply jump from the friars' pan into the fire, if our Government does not turn the rascals out. Let all religions be free, but put in honest clergy, and send those arch Span-ish mischief-makers home, or Dewey and Merritt will have to fight it out all over again .-

Babies Thrive On It. Gail Borden **Eagle Brand** Condensed Milk.

LITTLE BOOK "INFANT HEALTH" SENT FREE, Should be in Every House. NY. CONDENSED MILK CO. NEW YORK.

MAINE.

PORTLAND. - Mrs. M. A. Brackett, Sec'y, writes: Sept. 4, 1898, the first meeting of the season was conducted by Mrs. A. L. Parnell of New Bedford, Mass.. who will be with the So ciety two Sundays. Her work was satisfactory and we feel the year is well begun.

BABY'S LOOKED LIKE RAW MEAT.

Our baby's face and neck was all raw meat. and something awful to look at. The way that child suffered, mother and child never had any rest day or night as it constantly itched, and the blood used to flow down her cheeks. We had doctors and the dispensary with no result. By using CUTICURA RESOL-VENT, CUTICURA (ointment), and CUTICURA SOAP, the child was entirely healed. Mrs. GARNJOSS, 213 Nassau Ave., Brooklyn.

MOTHERS, to know that a warm bath with CUTICURA SOAP, and a single anointing with CUTICURA, will afford instant relief in the most distressing of tiching, burning, and sealy infantile humors of the skin and sealy with loss of hair, and not to use them, is to fail in your duty. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Props., Boston. How to Cure Baby Humors, free.

A NEW NOVEL

By HENRY WOOD VICTOR SERENUS

A Story of the Pauline Era Fine English Cloth 500 pages \$1.50

Other Books by the same Author

Eighth Edition Octavo Cloth \$1.25 STUDIES IN THE THOUGHT WORLD

GOD'S IMAGE IN MAN Ninth Edition Cloth \$1.00

IDEAL SUGGESTION

EDWARD BURTON A Novel Eighth Edition Cloth \$1.25 Paper 50 cts.

THE POLITICAL ECONOMY OF NATURAL LAW Third Edition Cloth \$1.25 Sold by Booksellers, or sent, postpaid, on

receipt of price For sale by BANNER OF LIGHT PUBLISHING CO.

A NEW EDITION JUST PUBLISHED. "Poems of the Life Beyond and Within."

Voices from Many Lands and Centuries, Saying, "Man Thou Shalt Never Die."

Edited and compiled by GILES B. STEBBINS.

These Poems are gathered from ancient Hindostan, from Persia and Arabia, from Greece, Rome and Northern Europe, from Catholic and Protestant hynns, and the great poets of Europe and our own land, and close with inspired voices from the spirit-land. Whatever seemed best to illustrate of the protection of the spirit-land. trate and express the vision 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 in words full of sweetness and glory—full, too, of a divine philosophy.

No better collection illustrating the idea of immortality has ever been made.—Rev. T. J. Sunderland, Ann Arbor, 1866.

Mich.
The poet is the prophet of immortality. The world withank the compiler long after he has gone from this life.—
James G. Clark, in Auburn Advertiser.
This volume can only bring hope and comfort and peace into the household.—Detroit Necs.
A most precious book.—Mrs. M. E. Root, Bay City, Mich.
A golden volume.—Hudson Tuttle.
Pp. 264, 12mo. Price \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

ECHOES FROM THE WORLD OF SONG---VOL. II.

A rare musical work of songs and music, handsomely bound in cloth and gold, has just been issued from the press by the well-known composer, C. PAYSON LONGLEY. This new work is Vol. II. of "Echoes from the World of Song," and contains the same number of pages—one hundred and fifty—as in Vol. I., being uniform in size and style with that number. The new volume contains, among other choice compositions, a companion piece to "Only a Thin Vell," also "Over the River," one of the most popular songs of the century, and a companion piece to the same. It is of sheet music size, and will be a handsome ornament, as well as useful work for piano or organ. useful work for plano or organ.

This second volume has an Introduction by EDWARD H.
PHELPS of Springfield, Mass., publisher and proprietor of PHELPS of Springfield, Mass., publisher and proprietor of The Homestead.

Vol. 1. of "Echoes from the World of Song" was originally sold at \$1.50 per copy; it will henceforth be sold at \$1.60 per copy, if the end to the sent by mail.

Vol. II. of "Echoes from the World of Song" will also be sold at \$1.00; postage fifteen cents extra.

For sale by BANNER OF LIGHT PUBLISHING OO.

No. 9 Bosworth street. Boston, and by the author.

If you are not now a subscriber to the BANNER OF LIGHT you should become one at once. Terms, \$2.00 per year in advance.

TEXAS.

DALLAS--July 26, David G. Hinckley, Sec'y, writes: The Fourth Annual State Camp-Meeting and Reunion of the Spiritualists of Texas will be held at Oak Cliff Park, near Dallas, from Sept. 10 to 20. Speakers: Mr. John W. Ring and R. H. Kneeshaw; test medium, Louis Schlesinger, of California.

The Texas State National Association of

Spiritualists may possibly hold their Annual Convention here during the meeting. President. W. LENOX FOX. Sec'y and Treas.. DAVID G. HINCKLEY, 563 S. Central Avenue, Dallas, Texas.

Unity Spiritual Society meets at Ethical Auditorium, 639 Jeiterson street, every Sunday at 14 P. M., land
Thursday at 8 P. M. Flora S. Jackson, President.

Temple of Honor Hall, 591 Manachusetts Avenue.—The Propressive Thought Society holds meetings every Sunday,
morning, afternoon and evening.

The Hall of Honor Hall, 591 Manachusetts Avenue.—The Propressive Thought Society holds meetings every Sunday,
morning, afternoon and evening.