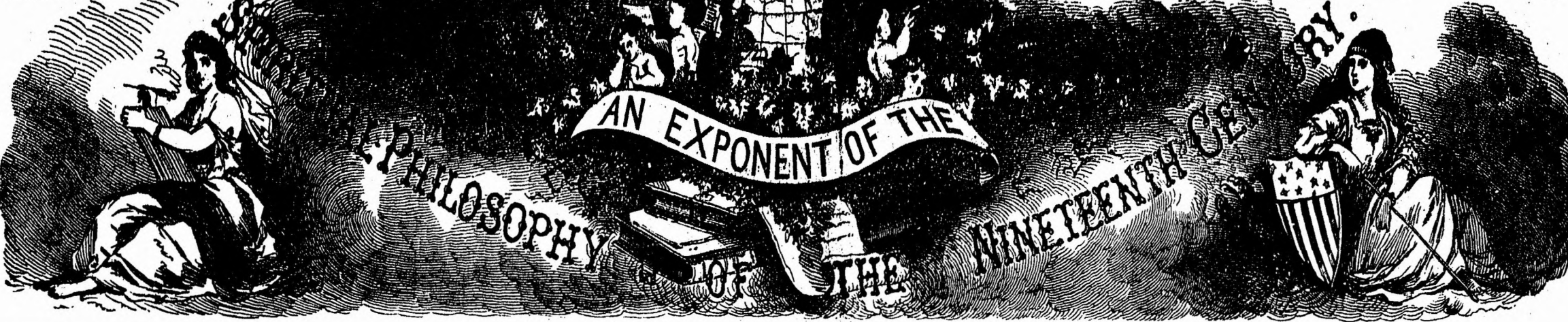


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The Golden Jubilee.

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.

Obstacles in our way of Progress.

AMONG these is our excessive individuality, the lack of enthusiasm and fear of leadership. We have heard so much of "be thyself," "be independent," "be individualized," that there are those among us whose proper symbol is "the fretful porcupine," all quills erect—they become known for their tongue thrusts, their quills, and their quips! Abounding in an overheated self-esteem, they do not deem it compatible with their royal dignity to acknowledge any leadership. This is their misfortune. Traveling in foreign lands, I found it desirable to have both leaders and interpreters—and we are all travelers, all pilgrims. Think of it—dropped down by night in an oriental crowd in a foreign city with no guide! Going into a coal mine or Mammoth Cave requires a leader; college students require leaders, guides, masters and helps. Gen. Grant did not belittle himself by securing a leader to conduct him through Hong-Kong immediately after the landing. In all human enterprises teachers, leaders are necessary, and the wisest gratefully accept them; while the porcupine, self-sufficient reject them. They are so individualized that they would prefer to go alone and be damned, than to follow an angel leader and be saved.

"So much they scorn the crowd, that if the throng
By chance go right, they purposely go wrong."

What kind of a Grand Army would we have without commanders and discipline, every one being left to push madly into battle according to his own individual impulses? What kind of rendering should we have of a Grand Oratorio by a company without a leader. It would be little more than a musical mob, each blowing, piping and fuddling on his own account. Carrying the illustration further, is it not possible that we have in our great spiritualistic band too many bass violas, considerably "base," too many rusty trombones, too many who persist in fiddling on one unrosined string, too many who under the great names of poets improvise on their own little cranial whistles, and too many whose public platform "tests" would drive old substantial Spiritualists out of the field if their Spiritualism was not based upon some firmer foundation than rope-tying performances and platform phenomena, with admission fees to the show, "just to bear expenses, you know." If a white-robed angel should descend into some of our dusty, dirty, ill-ventilated lecture halls, it would be obliged to hold its nose while giving the communication. Let us not further, with old tobacco-poisoned spittoons, bad air and vile odors, insult heaven!

Success is largely predicated upon organization and this implies leaders. Society must and will have them. The testimony of all human experience and universal history is that no people ever accomplished honorable ends without masterly minds, who upon high eminences planted their standards. These were leaders; not made, but born. Personally, I have many leaders, some this side, some the other side of mortality. Lucretia Mott for years was one of my leaders.

The greatest minds, alive with love and benevolence, are your masters and mine. The most original thinker of his time; the person with the deepest insight; the clearest interpreter of all hidden realities, such as Emerson; the discoverer of nature's subtle principles, and subordinating them with all occult forces to the bettering of human interests, by leading the hosts of humanity forward and upward—these are the world's leaders, and yet they shrink from leadership. True greatness is always modest. Every spiritualistic choir must have a leader, every society its President, every Lyceum its Conductor—all movements expecting success necessitate able leaders. Those opposing leadership are generally mad because they are not and cannot be leaders.

Lack of Organization an Obstacle.

Organization is a law of nature, holding good from monad to man. The primary atom, first cell with its life-germ within, sought a mate for cooperation. A marvelous system of reciprocity runs through all the past. In nature we look in vain for the revelations of life until matter assumes organic forms; and the lower forms, as they advance, become more complex, but organization continues to be its law—and if so, why not apply it to every great moral enterprise? The idea that organization is incompatible with individual liberty is most erroneous. License and misrule come through non-organization, while the highest liberty comes through organization, intelligent cooperations and leadership.

Non-organization, or unregulated competition, is an inheritance from the feudal ages,

Competition there will be on some plane of action. The world moves on toward its highest ideals under this law. It will never be swept away, but will be modified until justice more sweetly blends with mercy. The struggle for life and the struggle for the lives of others should cooperate—should go on together as helpers of humanity, violence giving place to justice, equity, and tenderest human kindness.

There are those among us of note who think it exceedingly dangerous to organize, to build church edifices, and adopt a declaration of principles. This, they say, "would be only adding one more" new sect with "its creed to the already long list"—I am surprised at such shabby logic and such childish fears. Children are often terror-stricken by phantoms of their own creation. That mysterious box of Pandora never so terrified the heathen Greeks as does the thought of a "declaration of principles" a few Spiritualists. Honestly, have we no principles? If not, what have we, boasting of our millions, been about these fifty years? We occupy almost immeasurable space, it seems to me, but have little solidity. Expanded to almost inconceivable dimensions, we are largely without form, and certainly without a declaration of principles. Our state is nebulous, our name, considering our oft claimed twenty millions, is chaos! The wild Indians and the polygamy Mormons of Utah believe in spirit intercourse. Are they Spiritualists?

Any Spiritualist who cannot distinguish between a sectarian creed and a general declaration of principles, is on the verge, the very border-land of senility. Cranial dementia is not uncommon in these times. This may be the reason so many are laggards by the way. Their spiritual clock struck one thirty or forty years ago, and there the hands have remained ever since—and they, too, have remained and still remain, sitting on old arm-chairs, spurring or growling, like poor toothless old bays, against organization and a declaration of principles. They are the apostles of disorganization! or the angels of petrification!

"Gray-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept, to find
His seat o'erthrown."

Our patriotic fathers founded this government in the interests of freedom and rational liberty. It was an organization with principles, and it is needless to say that it was and is a grand success. The exigencies of the times have made it necessary to add other articles to the great charter which defines the inalienable rights of man and the privileges of American citizenship.

Now, why should we not organize in the higher interests of spiritual freedom? In all the departments of life we see the necessity for organization, for government, and the importance of a natural order and proper method in the arrangement of all human affairs; not only is organized force essential to life, but law is necessary to regulate the vital processes of life. Not a day could society hold together without organization and the restraints of law, and "law is beneficence acting by rule," said Burke.

Shall we further be a lawless mob? Shall we further drift, continuing our wanderings? Shall we rest upon one rediscovered fact? Are we, after fifty years of work under the noon day sun of this nineteenth century of discovery and progress, so poor and lean and flimsy and shriveled in soul that we have only one fact to hitch to and promulgate to the world—the fact that spirits communicate?

Is this all? Are these the only sheaves from fifty years' sowing? Shades of Prof. Hare, Judge Edmonds, Robert Dale Owen, Britton, Denton and Epee Sargent—of statesmen, scientists, authors, metaphysicians, embodying a very galaxy of intelligence! Have we, I repeat, but a single fact to lay at the feet of this semi-century of progress? Why, the Esquimaux Indians have the same fact; so have the Mormons and the Voodoo negroes of Africa. They believe, know as we do, that spirits under certain conditions converse with mortals. Theosophists twit of us of cuddling this one fact, that they say is as old as the Vedas, and of playing upon one string until our music is little more than the monotonousness of emptiness. If this be granted, the fact is nevertheless momentous, and mediums are indispensable to demonstrate this fact! They are, indeed, lights upon the hills, sunbeams upon the mountains, showing us the vales and the evergreen shores that lie stretching away in the infinite distance beyond. We have done a mighty work. Shall we now rest upon our laurels? Shall we take no advance step?

There are some in our ranks who, after publicly cackling over this Fox-Sister fact for half a century, are too indifferent now, too doggedly willful, or too cowardly to come out before the world with a general declaration of principles. Why is this?

All too long have we suffered from the tags, the barnacles, impostors, cabinet frauds, moral pariahs, dreamy mysteries, the trinitities of transmigration, reincarnations, reëmbodiments, repotting of souls, septenary constitutions, new Messiahs, and other specimens of oriental "flap-doodle" drawing the fire of culture, and causing an almost ceaseless scoffing from the *littérati* of the land. I am not pronouncing upon the truth or falsity of the above theories or any other; I am only insisting that Spiritualists, as an organized body, shall take a stand. I insist that they shall publish to the world a general declaration of principles, thus relieving themselves of a vast amount of froth, mental slobber and lumbering drift-wood. We certainly have the fire from heaven. Shall we repeat the story of Prometheus?

Spiritualists must not only be abreast of the times, but, seizing the flag of progress, they must lead the van. Aye, more, they must climb the rugged mountain of progress, and as they climb must shout to those in the valleys, "Come up higher." We must lay the axe at the root of the tree of all wrong doing. We must pull up the tares and burn them with the purifying fires of truth. We must break the chains of oppression and free every captive soul. Oh, down with this class legislation! down with these high-handed doctors' laws! down with vaccination* and vivisection! down with that destroyer of health and home and happiness, intemperance! down with these great land monopolies! down with these gigantic, soulless syndicates! down with these wars for revenge, conquests and enlarged territories! down with capital punishment, for it is little more than legal murder! down with tobacco—it is useless, expensive, filthy and injurious; cigarettes are killing your boys and corsets your girls! down with evil and all injustice, and up with woman suffrage, and education, and temperance, and all the grand reforms that tend to purify, dignify and beautify our common humanity.

Our Principles and Aims.

No one would fight a flimsy and fixed creed with more vigor than myself. Liberty of thought must be unrestricted. The soul must wear no shackles. The right to life, the right to think, the right to speak our highest convictions, the right of air to breathe and soil to till, are all inalienable rights. And so, Spiritualists have the right to promulgate a declaration of principles. Am I told that the time for such action has not come? This is the sluggard's logic—the idler's babble. There are those among us who move only when they are moved. They float as aimlessly as do dead herring down the stream. "We've got along in the past, let us keep on," they say, "in the same old rut." So sing the stupid. If there is any one Bible text that they richly, reverently admire, it is this: "Let us wait"—"wait and see the salvation of God." Down on this slothfulness; let us be up and doing. Let us plant our standard upon the highest moral eminence; then will its silken folds inspire and fire the hearts of millions, shake this wide continent and command the respect of the enlightened world.

If Spiritualism is misrepresented; if reporters ridicule it; if it is not respected, the fault largely lies at the door of its million believers. It certainly has in it all the elements to convince the reason, to enrich philosophy, to enlist the affections of the humblest disciple, and to command the homage of the proudest intellect. It appeals to the young mother weeping over the cradle of her first-born; to the materialist who hopes for immortality; to the statesman who casts the horoscope of nations; to the philosopher who scales the very heavens with his far-reaching investigations; and to the conscientious worshiper whose reverent spirit looks up and rests in trust upon the bosom of the Infinite.

Our Declaration of Principles.

Negatively.—We do not believe in the jealous, angry, human-shaped God of sectarian churchdom; we do not believe in the fall of man in the garden; we do not believe in total depravity; we do not believe in the plenary inspirations of the Bible; we do not believe in the Athanasian Trinity; we do not believe in a personal devil; we do not believe in the Vicarious atonement; we do not believe in a future general judgment; we do not believe in the resurrection of this physical body; we do not believe in future endless hell torment, nor that the keys of the kingdom of heaven were ever trusted to any priest or pope.

Affirmatively.—We believe the foundation-stone of Spiritualism to be Spirit—Spirit, manifest as life, intelligence, and energy through all matter by fixed methods, fixed laws, the laws of nature.

We believe man to be the crowning work of nature's processes, physically connected with all the lower orders of creation, and spiritually related to spirits, angels and the Infinite Spirit.

We believe man to be a trinity in unity, constituted of a physical body, a spiritual body (or soul) and the conscious spirit, the spirit being the real man.

We believe that death is simply a release, a shedding of physical mortality, and that the resurrection is the raising of the spiritual out of the decaying physical body.

* That distinguished English reformer and writer, William Webb of London, has done a most laudable work in the overthrow of vaccination in England and throughout the civilized world. While he has not fully conquered the prejudiced doctors and of the people, he has given this reform such a mighty impetus that victory is assured. He would even now be crowned with laurel. Mr. Webb, in regard to vaccination, is much what William Lloyd Garrison was to slavery. Both proved their moral heroism by persistent devotion to the right. Such men live on earth immortal.

We believe that spirits have spiritual bodies in the future life, and, being conscious identities, with memories and reasoning faculties, can and do, under proper conditions, communicate through natural law with the mortals of earth.

We believe that the spirit world is here and everywhere, and that with us walk, all unseen, our sympathizing friends, aiding and impressing us at times from their higher planes of wisdom.

We believe that these spirit-spheres, more conditions than far-off localities, are as diversified as are human intelligences, and at death each enters the sphere that his mortal life and moral conduct has fitted him for.

We believe that punishment and compensation naturally follow the violation of law in all worlds, and that the heavens and hells are conditions rather than fixed localities in space.

We believe that salvation is of works rather than of faith or of grace, each earning the heaven that he inhabits in the next stage of existence.

We believe the divine atom, the ego is the Infinite God incarnate, and in the brotherhood of the human race—that the last in the line of evolution, has in him all the possibilities of the angel.

We believe in the personality of God, predicating that personality not upon shape, avoidisms, or any form of anthropomorphism; but upon consciousness, will and purpose. J. S. Loveland wisely said, "An impersonal God is no God at all."

We believe that Gnatama Buddah, Socrates, Plato, Jesus, and others of those grandly-inspired souls in the past, were leaders of human thought and help to human advancement.

We believe in maintaining under all circumstances our selfhood, accepting spirit messages not as authorities, but as helps touching this life and the life to come.

We believe in the wisdom and necessity of better supporting the Spiritualist press, of employing regular speakers, in the sustaining of Lyceums, in building up educational institutions, and in encouraging home circles in the place of public, promiscuous séances, and in living such just, upright and ennobling lives as will make a heaven here and now.

In expressing the above beliefs I am speaking only for myself. Beliefs are not principles. I mention the above beliefs as possible helps in the construction of a broad declaration of principles.

To say, as some agnostics do—"One world at a time is enough," is equivalent to saying, one day at a time is enough; such a dogma would never plow a furrow, plant a fruit tree, educate a child nor build a railroad. No; men must realize that they are building to day for tomorrow—next year for eternity. Spiritualism must be aggressive in the better, higher sense of that word—chivalrous, patriotic, humanitarian. There has been too much and too rough destroying in the past for destruction's sake. These Boanerges have done their work. The constructor is now demanded. The waster must drop his sledge hammer and become the builder. Let the rude din of noises, then, be hushed, and let us go more into the stillness—more into the silence of spirit-communication.

"To your tents, then, O Israel!" To the quiet home séances, O Spiritualists! Make the weekly home circle an altar of devotion to the truths of angelic ministries. Let the voice of prayer be there heard. Angels and archangels pray; demons in Hades ridicule prayer. Prayer is aspiration—an uplifting of the soul to the good, the true, the Infinite Over soul. Let the family home and the family séance be veritable altars in your houses. Here youth and age alike should reverently worship the All-Father in spirit and in truth. Here should centre the heart's warmest, purest and tenderest affections. Here should we recall the memories of the dear departed, and with them hold sweet soul communion.

One of the great overwhelming needs of the hour is a fresher and deeper baptism of the Divine Spirit—the Christ baptism of love, of truth, and enthusiasm for the upbuilding of the right. Dream, slumber as we may, there is a crisis upon us. The political, social and religious elements are in commotion. To be absorbed in the other great, growing, liberal religious bodies—or not to be absorbed—is a vital question. Men are naturally religious. They will worship somewhere. Their physical bodies no more require physical food than do their spiritual natures spiritual food.

We are in the midst not only of a war with Spain, but a war with old theology, a war with ironclad yet perishing creeds, and a war of almost non-essential theories among ourselves. Professing the harmonious philosophy, the most of us are painfully inharmonious. We have not profited as we should by our angel ministries. The tares must be burned. Changes are rapid. Reconstruction there must be. These changes we must lead, and lead aright, or be overwhelmed by them. I repeat—the crisis is upon us. Are we ready? The times demand consecrated men and women; consecrated hearts; consecrated prayers; consecrated séances; consecrated wealth and consecrated energies. Shall Spiritualism have them, exhibit them, live them, and through them crown this fading century with a fadeless victory?

The Fox-Sister period of the old pioneers called for the battle-axe and the battering-ram—for peals of thunder and flashes of vivid lightning. The old foot-weary pioneers did their work, and have passed on and up higher. God, heaven and good angels bless the few remaining old veteran workers of fifty years

ago. Their sandals are way-worn. Their feet are heavy with years. The snows of many winters are upon their heads. They were persecuted; they were wounded and soared on many a moral battlefield, but never in the back! They faced the foe with Demosthenes' eloquence and Paul's courage. At their approach superstition and bigotry sought their hiding-places, and the creed-incorusted priest-hood was temporarily silenced whenever it ventured into the arena of public debate. Those were stirring old times. But few of the original workers remain. To such I say in the poet's words:

"Oh, comrades, look backward no longer!
The false must give place to the true;
The fruit that has ripened and fallen,
Gives place to the bloom of the new."

"We have looked on the old in its glory,
We have seen it grow rusty and gray,
We have watched the proud stars of its chapel
Grow pale in the light of to-day."

"The wine-press of truth must be trodden,
Our souls for the conflict are strong,
The needs of the future are many,
And creeds have triumphed too long."

"Hark! Down through the on-rushing ages
Peal out the glad notes of — to be;
Press on! Break the chains of oppression —
Fill earth with the shouts of the free!"

"Cling not to traditions that vanish
When the winds of reality blow,
Nor store in the old musty bottles
The glorious wine of the new."

Give us now a broad, flexible declaration of principles, unity of spirit, with love as the central force, and in fifty years more Spiritualism will be the acknowledged religion of the enlightened world.

"Lo! I see long blissful ages,
When these Mammoth days are done,
Stretching forward in the distance,
Forward to the setting sun."

All intelligent persons know that there are multitudes of Spiritualists in this and in all enlightened countries; they further know that there are millions of people noted for their intelligence, conspicuous for their honesty, famous for their scientific attainments, noted for their good moral character, and scholarly adepts in psychic research, who solemnly testify that on strictly scientific principles they have investigated and demonstrated the fact of a future life through spirit manifestations. Their testimony is as direct and overwhelming as it is unimpeachable! And Spiritualism—this gospel of the Fatherhood of God, brotherhood of man and the present ministry of spirits, is sustained by the higher intuitions of all races. It is in harmony with the great law of evolution; it is in agreement with pure reason; in accordance with the heart's sweetest hopes, and in consonance with the soul's highest aspirations. It is God's living witness of a future conscious existence. It is truth, and truth is immortal. It is in its essence Love—and love, pure love, is as abiding as the stars. Christ's religion was the religion of love. The corner stone of the church invisible in the heavens is love, and true Spiritualism as it descends from heaven is all aflame with divine love!

"Love is the theme that the seraph choirs
Are now hymning through the stars;
And we catch the strain through their golden lyres
When our souls let down their bars."

Over the entrance in the King's Chambers in the Great Pyramid is carved the figure "five." May it not have been symbolical of our loves, the selfish, the social, the conjugal, the spiritual and the universal? Just in the ratio of the soul's enfoldment, love becomes subjective, idealistic, platonic and wide as the realms of all intelligences, mortal and immortal. "God is love." And Spiritualism is the religion of love.

"The Golden age lies onward, not behind.
The pathway through the past has led us up.
The pathway through the future will lead on
And higher. We are rising from the beast
Unto the Christ and human brotherhood."

A VISIT TO THE SOUL WORLD.

BY ERNEST S. GREEN.

From the land of mists and shadows,
From the world of mortal sorrows,
Went my soul to spheres celestial—
To the realm of golden sunlight,
Where the crystal rivers sparkle,
Where the fields are green and golden,
Tinted with cerulean brightness,
Spangled with the red and purple,
With the orange and the yellow.

And my soul bathed in the music
Of the grand seraphic chorus
That through fairy woodlands echoed,
From the terraced hills rebounded,
Mingled with the rippling waves,
And the voice of plumaged songsters.

Gold and silver were the light-waves
Mingled with the tints prismatic;
And the zephyrs softly murmured
O'er the gently waving meadows,
Through the palm and cypress branches,
Rippling o'er the lake supernal
Like the breath of life eternal.

And I saw a myriad thought-forms
Rise like glory-spangled jewels
From the water's crystal bosom—
Rise and float upon the sunbeam
To the land of weary mortals,
(Ever groping 'midst the shadows),
And they fell upon the earth-land
Where like diamond gems they sparkled,
Where the earthly pilgrim saw them
Shining out amidst the darkness;

And his weary soul took courage,
For a beacon light now led him,
To empyrean realms of brightness.
Then my soul descended earthward
And the vision faded from me
As I fell amidst the shadows,
Through the rainbow-tinted portals,
Once again to dwell with mortals.

Our Serial Story.

A 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 IV.

AN UNEXPECTED GIFT.

"Dear, dear papa, you must not leave me. I cannot bear to part with you; you are all I have in this wide, wide world! No husband! no child! and soon no father! I cannot, cannot bear such a fate—to be alone, alone!"

It was a despairing cry that issued from the lips of the pale and nervous woman who knelt beside the bed upon which reposed the now unconscious form of one who had once been a rugged, robust man, but whose sunken cheeks and snowy hair proclaimed that age and weakness had performed their work with him.

She was a handsome woman, with large and sombre eyes and soft, curling dark hair; a woman who must have been very graceful and attractive when happy days were upon her, but one who now bore the traces of grief and care in every lineament of her features, and in the dusky depths of her fearful eyes.

For hours her father had lain in this unconscious condition, for he had been stricken with paralysis some time before, and had since been slowly fading away. His physician had just left the room, after telling the sorrowing daughter that her father's days were numbered, and that he might breathe his last at any time.

"Papa! papa!" she moaned, "do not leave me like this, without a word or a sign. Speak to me, you Hazel, and tell me what you would have me do."

All through his illness, of several weeks, he had been unable to talk above a whisper, and his sentences had been broken and halting. From the first Hazel had been unwilling to believe the stroke a fatal one, until now the doctor's announcement had found her unprepared, and left her nervous and forlorn.

As she clung to the pulseless hand of her father, stroking it with caressing touch, and calling upon him in endearing tones, a great light shone around her and upon the figure on the bed. Its glory and radiance was not that of earth, but such as filled the soul of the watcher with awe, as a peaceful calm stole in upon her and hushed the vain repinings of her rebellious heart.

Just then the old man stirred, and opened his eyes; he did not seem to see the light, but his gaze sought the face of his child, and mechanically the poor stiffened fingers essayed to clasp her hand. With effort he spoke, and though the words were broken and indistinct, they were not lost upon the air.

"Hazel!" he faltered. "My child, I have seen your mother. She is waiting for me. The old bulk is fast aground, and of no earthly use. I must leave the wreck, Hazel, and make for port. Sing to me, child—sing to me 'Pull for the shore'!"

She sang, in a low sweet voice that was filled with a kind of tears.

"Pull for the shore, sailor, pull for the shore. Heed not the rolling waves, but bend to the oar. Safe in the lee of the shore, clasp to me more; Leave the poor old stranded wreck and pull for the shore."

When she finished, he heaved a sigh, and murmured: "Yes, yes, a poor old stranded wreck; that's what the old man is!"

Then silence rested upon him for a moment, while his daughter gently stroked the straggling locks of gray hair above his brow, and the wonderful light played around him in beautiful pulsating waves that he did not seem to see.

Presently again he spoke: "Hazel, my girl," he whispered, "I'm going home. Don't cry, child; it's all right, an' old bulk that's battered by time and the waves is no good. It's only a hindrance to a pretty little craft like you. You'll be better off without me. Now listen, girlie. There's about six thousand dollars layin' in the bank, and a couple of more thousand in securities. They're all made over to you tight an' snug, and you'll have no trouble over 'em. Then there's the little cottage at the beach in California, but it's not worth much, a matter of six or eight hundred 'd be all 't would bring. But it's all yours. You'd see about all the things, Hazel, an' if you need the money use it. Use all you want, my girl, but if you don't need it all, save a bit of it for baby Lou."

It was the first time the old sea captain had mentioned his grandchild since his daughter had come home to him from her husband's to tell her story, and Hazel dried her tears in surprise at the unexpected manifestation of interest in her little girl, though well she knew that the old man had well nigh idolized her babe in the old happy days.

"Save a bit for baby Lou," he repeated softly, still talking in his halting, muffled tone. "She'll need it some day, girlie. I'm dyin', and it's given me to see that there'll be need of money for the child afore she's your age. Baby Lou, I'll not see you again on earth, but I'll meet you aloft when the sun goes down."

He was quiet again for a few moments, and then again: "Hazel, he didn't seem like a bad man. I took him to be a good lad when he asked for your hand. Somehow, I'm thinking there might a been a mistake, an' we should ha' given him a chance to explain. But it's five years, now, since we left the old place, and your baby's a great girl by this time. I s'pose she's got another mother. Hazel, he did you a heavy wrong—a heavy wrong. I've cursed him day an' night; but the Lord's hand is upon me now, girlie, an' I want to die in peace. If the time ever comes when you meet him face to face and can clasp him kindly by the hand, tell him the old man took back his curse at the gate of death and wished him well."

Silence again, broken only by the sighing of the breeze outside the house, and still the light filled the room with a radiant glow. And now he noticed it, for he whispered: "It's all light, light. There's no darkness, no pain. All is light. Sing once more, girlie. Sing the song your mother loved—'Nearer, my God, to Thee!'"

It was more like the breathing of a hymn than his singing by a human voice, but it satisfied him, and as she faintly breathed the familiar air, he smiled while the old face beamed as if illuminated from within by a celestial glow, while the wondrous light filling the room vibrated with sentient life. And thus he lay until he fell asleep—asleep with a peaceful benediction resting upon his aged face, and with his daughter's hand still clasping his own.

It was a quiet ending to a long and useful life. Captain Pearly had been a man of character and of activity. He had settled down at Redondo, in California, to be near the sea, and there he had expected to end his days on earth, but when his daughter had flown to him in the agony of her discovery of what she believed to be her husband's perfidy, he at once declared he would "pull up anchor and set sail for fur-rin' parts away from them all." For he believed that the bitterness of shame and the most cruel of fates had fallen upon his orphaned child, and he would not for a moment consent for her to remain in any locality where she had been known to become the by-word and scorn of people who had known her in the past, and who would be sure to hear of her unhappy lot. And so they went to Australia, and in a pretty little town of that continent they found a cottage home. Here they had made but few acquaintances and formed but few associations,

and they were but little known even in the five years of their residence in this new country, for they had little taste or desire for contact with the world.

Their wants were simple and their little income sufficed to supply these; with her books and music Hazel contented herself, while the old captain found his solace in watching over the welfare of his darling, and in silently bearing the re-repent husband who had wrought her woe.

But the end to this quiet life had come, for soon after the death of her father, Hazel found that she could not abide in the same place and take the interest in her surroundings that she had done. Everything spoke to her of him, of the good old man who had cherished her as the apple of his eye, and now that he had gone, other memories came crowding in upon her, making her waking hours, and her dreamy slumber hideous with their haunting thoughts. The remembrance of his last words, too, seemed constantly to ring in her ears, and especially those that referred to baby Lou. "It may be true," she thought, "that the child will come to want, though her father has means, and he will not stint his child. Still, papa's words may have been meant for a warning to me. I have heard that the dying sometimes see clearly what is to come. I will be prudent, I will spend but little and save all I can for my little sweetheart, Lou."

In the days when her baby was a cooing child in her arms she had been wont to call it her little sweetheart, and now the old appellation came naturally to her lips. By this time a new desire had seized upon her, none less than to earn her own living and to add to her income by some useful employment. But she would not seek for this in her present surroundings. She would leave the place and go to England, where perhaps her musical and other accomplishments would secure a position for her. And so she did, arriving in due time in London, but soon journeying to other portions of the British Isle until at length she settled down as a governess to the two little daughters of Mrs. Trevor, a wealthy widow lady with three children, the eldest a young man of perhaps twenty years. In her new home at Trevor Place, Hazel found a quiet and somewhat peaceful life. Her duties were congenial and her pupils tractable, and for two years she remained in the pretty village that had opened shelter to her. Then Mrs. Trevor began to think of travel. Her son had of late fallen into a sort of melancholia for which the mother could not account. Her physician said travel would do him good, and the mother decided to take her little family across the channel into France, and perhaps extend their trip across the continent.

Hazel—or Miss Pearly, as she was called—was to make one of the party, for the elder lady was very fond of the quiet governess, while the ten-year-old twins, Isabel and Mabel, would not hear of her departure from them. And so we find the party in Paris on a certain October day, seven years after the flight of Hazel from her husband's home. The twins had been sight-seeing until they were tired, and their mother had decided on this particular afternoon to leave them at her hotel with their maid, while she and her son George, with Miss Pearly, visited a famous art gallery, of whose fame they had heard a great deal.

It was on this visit that Hazel discovered the handsome life-size portrait of her baby Lou and the great dog, Staff. It must have been painted when the child was about five years of age. That was five years ago, for the little sprits was ten now, just the age of Isabel and Mabel; and oh, how often, while training these children in their musical studies, or when listening to them repeating their lessons, did a longing for her own little darling well nigh rend the mother's breast!

But here was a portrait of her own sweet child, a portrait that held a fascination for her that could not be resisted; and again and again during her stay in Paris did she steal into the exhibition hall to gaze upon it.

She learned that it had been brought over to Paris the year before by the artist and left on exhibition in the salon. It was for sale, and Hazel wondered why he should expose for sale the likeness of his child. The price was four hundred dollars; but, much as she longed to possess it, she could not feel that she had a right to appropriate such a sum of money to its purchase, and she felt that it would be needed by and by.

And so the days went by, and at last the signal was given by the mother to move on, and Paris was left behind. Several months of travel and of sight-seeing followed ere the party returned to the English home at Trevor Place. George Trevor, who had somewhat recovered from his melancholy, now seemed to evince a new interest in life, and to go among people with more zest and interest than he had hitherto shown. His estates were quite large and their management had been left in the hands of an agent, but now the young man entered into a study of their affairs with the purpose of transacting them himself and of managing the property with his own hands.

After their return from abroad, life settled into the old routine at Trevor Place. Hazel seemed more like daughter or younger sister to Mrs. Trevor than a hired companion, and to Hazel herself this place seemed very much like home.

It was perhaps a month after the family had fairly settled down to its old regime when a large packing case, addressed to Miss Hazel Pearly arrived. The young woman could not divine from whence or whom it had come, for the accompanying card only bore her name with the inscription, "A gift from a devoted friend," and she fairly gasped with astonishment and delight, when the case being opened, she discovered therein the identical portrait in its handsome frame that she had so much admired and dreamed over in the Paris salon.

Much speculation was rife in the Trevor household as to the mysterious source of this unexpected gift, but no one could solve the mystery, and after a few days of wondering the subject ceased to be discussed. To Hazel, however, it was one of never-failing interest, which had no prospect of solution; but as the portrait hung upon the wall of her own private sitting room, ever looking out at her with the beautiful eyes of her cherished darling, she viewed it with content, and with a blessing in her heart for the unknown donor who had conferred the gift upon her.

CHAPTER V.

"THE LITTLE WONDER."

It was four years from the time that Gordon Jocelyn had commenced the portrait of his child, that, in its completed state, he had it packed and ready for transportation across the sea. And then it occurred to him that he might as well take a holiday abroad himself, and see to getting the picture properly hung in the salon at Paris. During the few years that had elapsed since he last saw him upon the beach with the pink pearl in his hand, but little change had come in time. In person he was a trifle stouter and ruddier, showing that his health had improved. As for his spirits, they, too, had become more buoyant, and with returning health less of melancholia affected his mind. His material affairs were prospering, for, though a dreamer and an artist, he was a man of practical judgment, and his investments in bonds and securities had never failed to return him good dividends and satisfactory results as a whole.

He had given up his rented house at the beach and returned to his home in the pretty little city of Pasadena, where he soon again

bustled himself with his art, working leisurely upon the portrait of his child, while the inspiration seized him, and also upon other works that were destined to the world.

But at length, as we have seen, the humor possessed him, and he made a trip abroad, and he decided to take Lou and Nurse Betsey along. This decision plunged the good old nurse into a state of excitement, in which anxiety and fear became important elements—for what was he to do? In the first place, she never, never could be parted from her little charge. She knew she could not live a day without her little Lou, and on the other hand, being in mortal fear of an ocean voyage, because she was sure she should never reach port alive, the good woman fluctuated between a state of dread and one of vexation that continued until the day set for their journey to New York, from whence they were to embark upon the great steamer for Europe. But as, amid all her objections and worries, Betsey had continued to make preparations for the trip, the day found her in readiness and with the declaration on her lips that they might as well be all drowned together as to have the others find a watery grave, and herself eating her heart out in loneliness for them at home.

But the trip was made without accident or disaster of any kind, and Betsey put away her forebodings while abroad and proceeded to enjoy the sights, knowing full well that all her fears would return in time to keep her company on the voyage home. From the first she had dreaded seasickness for herself and little Lou, but her old master, Captain Pearly, had told her once if she ever went to sea to put a tiny bit of cotton in her ears, and to wear a piece of ruled writing paper over the pit of her stomach, night and day, and she would be exempt from sea sickness. And this she did all through the voyage, treating Lou in the same manner; and as neither of them had any illness while on board ship, Betsey attributed it to her head of what the old sea-larner man had told her.

They went to Liverpool and from thence to London, where they remained a week, then to France. In Paris Gordon decided to have his picture hung, which he succeeded in doing after certain preliminaries had been attended to. On visiting the art gallery to ascertain if the portrait had been hung in a proper light, the artist was interested and astonished to find that he had entered the identical place of his vision in which he had beheld his lost wife and her companions, and he felt satisfied that in some manner Hazel would find her way to this place and recognize the likeness of her child. But he knew this was not yet to be, and so he did not tarry long in this vicinity. He had decided to sell the picture, feeling that by such means it would ultimately fall into Hazel's possession, but he could not cheapen his work by placing such a low figure upon it, and he made it his duty to meet her there. Over this he puzzled, but a matter what price was placed upon the portrait, it would surely reach her, he fixed upon the sum for which it was subsequently sold, assuring himself that sometime the receipts of the sale should be returned to her hand. From France they went to Germany, traveling leisurely; nor did they return to their American home until they had visited other countries, including Switzerland and the Alps.

At length their trip was over, and, after nearly a year spent in traveling abroad, they once more found themselves in their pretty California home.

Nothing of special import had transpired during their absence. The orange trees were blooming in waxen beauty as of yore. The mammoth rose bushes still continued to put forth their thousands of crimson and snowy blossoms, the stately palm trees lifted their heads and spread their fans as proudly as but a day had passed since the little party went away; the mocking-birds still whistled and called from the trees to each other, singing the whole night away in their exuberance of joy; the tiny humming-birds flashed from bush to bush, sipping the nectar of the flowers and glistening with their gorgeous plumage in the sun-like jewels of light. And still Hazel had not returned, and the place she had once loved knew her no more.

Lou had long since ceased to inquire and to lament for her mother. The baby had not forgotten her, for neither nurse nor papa would allow the memory of her beautiful mamma to fade from her mind, and the life-size portrait of a dark-eyed, handsome woman of about twenty-three, clad in silken robes and snowy lace, with a dainty, curly-headed child of three years in her lap, standing upon an easel in the drawing room, served to remind the child each day of the parent she had lost.

But Lou was ten years old now—a handsome fairy, pliant, dark, and beautiful. Ten years old, and she had not seen her mother since she was three. No wonder she had ceased to ask for her or to wonder when she would return.

Thus time sped on; another year passed; times had become dull and money scarce. There was less demand for real artistic work than there had been; people were feeling the tightness of the money market, and were not purchasing adornments for their homes, save of the less expensive kind. But although orders for his work began to wane, Gordon Jocelyn did not mind—he loved his work for the sake of his art, and if he could not make money at it, why, he had enough and to spare. His investments were securing good dividends, he need not worry. As for his brush, he would continue to wield that, because he loved to do so. At this time he began a series of sketches of ideal work. Scenes and landscapes that held his fancy, and seemed to burn within his brain until he gave them expression with his brush, but which were surely never of earth. Beautiful scenes and landscapes that were, too, with the softest and most delicate of coloring and the most bewitching of imagery. And these he depicted upon the canvas with skillful hand, imparting to them an influence and magnetic glow that brightened each entire scene with an indescribable beauty and fineness such as artist had seldom known.

But while these ideal pictures were beautiful, the painter shrank from exhibiting them to the public, fearing that the world at large—the world that lacked soul and enthusiasm and understanding of the spirituality of art, and so he lingered over them, draping them away from the gaze of his visitors, and giving no hint to the public of the work of brain and brush.

During the year rumors became afloat of shrinkage in certain stocks and of repudiated bonds. Securities that had been deemed valuable were said to be worthless. But Gordon Jocelyn, in his studio, sheltered from the world behind his orange trees and rose gardens, heard nothing of these rumors, and paid no attention to gossiping tongues, until several letters from various offices which held his interest appraising him of the non-payment of dividends and of the shrinkage of real estate values recalled him to a consideration of worldly affairs.

Investigation on his part convinced him that a goodly portion of his investments had been swept away, but he still held property that he considered sound and good. Drawing the remnants of his funds from one or two auspicious concerns which he deemed unsafe, Gordon returned to his home and his work with the knowledge that he was a poorer man by at least fifty thousand dollars than he had been the year before.

Soon he was again enwrapped in his labor, and with his brush and palette in hand he again depicted scenes and figures of enchanting beauty, that seemed to open to his vision as he became absorbed in his work. He was growing very sensitive, too; he seemed to feel everything, to know more than he wished to, and yet, he had no desire to close the door of his senses into the invisible world. Less and less he paid attention to the world and its affairs, but to his sweet little girl he was never obliviously nor obtuse, and for her sake he would occasionally start from his abstractions and affairs, that the remains of his fortune might be invested more wisely than he felt it to be now.

But in the quickening of his psychical forces and the raising of his vibrations to the plane of spiritual things there came to the man a lessening of his energies along lines of practical, worldly interests and vitalities, and where

he had once been prosperous in his speculation and investments, he became keeping in touch with material affairs and with the vibratory force of the great whirlpool of mammon and trade, now that his life forces were given—not to the production of money-paying qualities and affairs, he had seemed to lose his hold on worldly success and prosperity and to feel that ground slipping away from him.

One day he was cogitating over these things and looking them in the face. He had aroused himself with a start from his dreams and decided to make new ventures along speculative lines; not but he still had enough for the wants of his household. There was the pretty home in which his child had first seen the light; there was also a piece of real estate in town that yielded him a yearly rental and a beautiful orange rancho at Riverside, also rented at a fair rate; besides, he had some thousands of dollars at a good rate of interest; for eight, ten and twelve per cent. were easily obtainable on loans and mortgages in Southern California—a state of things that shows the hardness of the times in finances and the strait for money to which poor people are put, for they are the ones that have to pay such interest.

But Gordon had not specially reflected upon this, and he had accepted his ten per cent. as a matter of course, even as other well-meaning men did. Still he was a little troubled, for he wished to retrieve his fallen fortunes and to regain the sum he had lost, having a certain pride in his daughter and her future interests, and a secret hope that Hazel would yet return to him, and that she should find at his hands the comforts of an elegant home. He was pondering upon these things on this particular day, when he had received a note from a near friend of his in Los Angeles, a man of strict integrity, and whom Gordon considered of wise judgment and business ability.

The note had requested the artist to attend a select meeting on the morrow, at which several well known business men would listen to an exposition of the merits and uses of "The Little Wonder," a plant that was to be established for the purpose of facilitating some manufacturing interest of great value to the country. Just what it was Gordon did not understand, but he thought he would attend the meeting and learn what he could.

And so he did, with the result that relying more upon the judgment of his friend than on his own intuitions, he became one of the stock company then and there organized to push "The Little Wonder," and pledged himself for a round upon these things on this particular day, and he had resolved to attend a near friend of his in Los Angeles, a man of strict integrity, and whom Gordon considered of wise judgment and business ability.

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[To be continued.]

THE ATTITUDE

Of Unitarians Towards Spiritualism

Weak and Inconsistent.

An Open Letter to Unitarian Ministers.

BY T. ERNEST ALLEN.

Dear Brethren of the Unitarian Ministry: It seems to me both an eminently fit and necessary culmination of my experience of the last ten years, that I should address a letter to you upon the above subject. I propose to arraign the majority of you before the bar of judgment, and show that your present attitude toward Spiritualism is weak and inconsistent. At the same time, however, however indefensible that attitude may be, viewed solely from a logical standpoint, I condemn no one, I impugn no one's motives.

In the Outline of Universal Religion already published in THE BANNER, I have briefly disclosed some of the principal considerations which have led me to the belief that no one ever acts from an evil motive. Believing thus, I am logically bound—even though I may sometimes fail in practice—to throw the mantle of charity over every act of every human being, to abstain entirely from condemnation. Even crime is not a disease, as some, in their charity of spirit, would make it. It is the natural, inevitable outcome of the stage of development attained by certain persons, the consequence of their ignorance. If my philosophy compels charity for those commonly esteemed the worst of mankind, shall I be told that I am insincere or guilty of flattery when I say that in judging you—a body of men and women containing many individuals distinguished for virtue, high ideals, and a self-sacrificing spirit—I condemn no one?

While speaking of charity, I am constrained to make another statement. I have written things about the Spiritualistic Movement, and about some Spiritualists and mediums, that many persons would call very severe. My charity errs all of these, too. I abhor fraud, I abhor fraud of all kinds, and I do not agree with those who would paint the fraudulent act of the medium in darker colors than the fraudulent act of a grocer, plumber, lawyer, preacher, or person of any other occupation. Fraud is fraud, and mere form of malfeasance makes no difference whatever. The illogical claim that fraud in psychical phenomena is more heinous than it is anywhere else, is one of the weapons used by prejudiced persons with which to injure Spiritualism.

There is the fling of sensualism. The prejudiced and the half-educated would have you believe that Spiritualism and sensualism are interchangeable terms. How profound is their logic! The very word "sensualist" was unknown, I suppose, before 1848? There are no virtuous Spiritualists, and no ministerial unbeliever in Spiritualism was ever known to go astray! Well, my charity covers the sensualist, whether he be Spiritualist, Christian or pagan. When he realizes more of truth, his conduct will register that fact. What is the use of so much pretense? If you have outgrown all taint of sensualism, you know what it is, and you have charity for those who have not; and if you have not, either you condemn yourself when you denounce others, or else you pretend to have attained to a higher development than you have actually reached, and I must classify you as a dishonest man and a hypocrite, though without condemning

you for being such. I wonder, after all, if this earth is yet an incubator for souls purged of all sensual desires?

Let me call your attention to several claims: 1. The basic teachings of Spiritualism, that man perishes after death, and that spirits communicate with mortals, are true. Let me refer you to the review of the work of the Society for Psychical Research in my Rochester Address (p. 4, col. 1 of reprint). Let me also remark that the best professed spiritualistic literature, even before 1882, had already made a strong *prima facie* case in favor of the spirit hypothesis. In the preface to the Third Edition of his "Miracles and Modern Spiritualism," first published in 1874, Dr. A. R. Wallace says, "To call this hypothesis (of a 'second' or 'sub-conscious self') 'scientific,' and that of spirit-agency 'unscientific,' is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena; and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts which cannot be said of any other hypothesis."

2. We in America have arrived at a point in our evolution when a really adequate formulation of religion is impossible without the recognition of the basic truths of Spiritualism. I must rely upon my "Outline of Universal Religion" for a justification of this claim, though that by no means exhausts what can be said.

3. Many Unitarians are prejudiced against Spiritualism, and many are indifferent concerning it. Those who are open-minded and who appreciate its importance are in the minority.

4. In view of the premises just laid down, I affirm that the attitude of the majority of Unitarians towards Spiritualism is weak and inconsistent.

In order to prove my third claim, it will be well to give my own experience somewhat at length.

My parents were both Spiritualists. I never was prejudiced against their belief, and my first observation of phenomena was when I accompanied my grandmother to see a writing medium, when I was about ten years old. Early in 1882, at the age of twenty-four, I began sitting alone, for the purpose of developing mediumship, if possible. After a short time I was able to write readily by impression, or inspirationally. The process is like writing from dictation, for I find one or more words in my mind, and by the time they are written other words are there to take their place. There are reasons which have led me to believe that the source of the intelligence is outside of my own mind. During the next six years I wrote hundreds of pages of matter in the manner described, most of it religious or philosophical in character.

At the age of twenty-one, I had left the School of Mines, the scientific department of Columbia College, having completed two years and a half of the chemical course of four years, to go into business. In 1887 I sold my business. At this time my scientific training, and a naturally critical mind, made me feel that very much remained to be done to make the evidence for the spirit hypothesis as complete and impressive as the data theoretically procurable ought to make it. I found myself a believer in Spiritualism, as I had been for years, but dissatisfied with the evidences I personally had received, and with what passed as satisfactory evidence amongst Spiritualists generally. I was profoundly dissatisfied, too, with the Spiritualistic Movement, as I saw it in New York, and thought of starting a Society for Spiritual Culture, but conditions did not seem favorable.

In January, 1888, I consulted with Prof. Henry Kiddle, then an avowed Spiritualist, and previously, for many years, superintendent of the public schools of New York city, relative to my future work, and he suggested that I should enter the Unitarian ministry. I then talked the matter over with Robert Collyer. Speaking of the evidence for immortality, he said that "the resurrection of Jesus is enough!" He has lived to have a colleague who does not agree with him. When I read him a statement of my belief, he recognized that my thought was in line with Unitarianism, but said, "There are spiritualistic earmarks about it. You go to Meadville, and they'll take that out of you."

I wrote a long letter to Dr. Livermore, then resident of the Meadville Theological Seminary, fully disclosing my strong interest in Spiritualism. In his reply, he invited me to come on and fit myself for the liberal ministry, and he did not say one word about a belief in Spiritualism being a disqualification for such work!

When I found that the leaders of Unitarianism professed to believe in the supremacy of reason in religion, I thought they meant what they said. It has cost me a great deal, in a variety of ways, to satisfy myself that this claim is false, that the correct form of statement for the majority of Unitarians is "I believe in the supremacy of reason, conventionally limited in application, in religion." So I entered the Meadville School in February, 1888, and graduated in June, 1889.

I did not discover that anything the least bit effective was done at Meadville to "take" the Spiritualist out of the mind. In the New Testament work under Prof. Cary, with the appearances upon the Mount of Transfiguration a vivid dream experienced by Peter, nor interpretations of other passages involving the "supernatural," in harmony with the same philosophy. Even the "Mental Physiology" of Dr. William B. Carpenter proved ineffective as an antidote in the case of my friend H. D. Barrett, now editor of this journal! By the way, if it is still used as a text book, would it not be well for the Board of Instruction to investigate Dr. Carpenter's ability as an observer of psychical phenomena, and his fairness as a critic when Spiritualism is concerned?

In the spring of 1887," says Dr. A. R. Wallace, "when I had obtained the proofs of force in lifting (not turning) a table . . . I invited Dr. Carpenter to attend the New York Unitarian Society of Providence, R. I., in October, 1890. I spent my last dollar of capital. There had been a period of four years during which I had supported my family of three persons almost entirely out of my capital. Still strongly impressed with the idea that it was possible and desirable to perfect the evidences for a future life, and certain preliminary work having been done, with Mr. B. O. Flower, founder of *The Arena*, as my chief helper, the American Psychical Society was organized in the vestry of Unity Church, Boston, in May, 1891. During the three years of the society's existence, the presidents were Rev. M. J. Savage, Hamilton Garland and Prof. A. E. Dolbear. Among the directors were Rabbi Solomon Sulzberger, Prof. A. M. Comey, Rev. E. A. Horton, B. O. Flower, Dr. L. A. Phillips, Rev. R. Heber Newton, Mrs. Mary A. Livermore and Mr. E. G. Brown. Two sermons, one a plea for the investigation of psychical phenomena, and the other, four months later, relating to the Bible doctrine of angels and spirits, together with my activity in connection with the new Psychical Society, proved too much for the Providence Church, and I was notified that my engagement would terminate at the end of my first year. Some years later I learned that the president had said that they did not want the church turned into a spiritualistic society!"

"Miracles and Modern Spiritualism," Third Edition, p. 77.

"See analysis of this article by Prof. William Crookes, 'Researches in the Phenomena of Spiritualism,' pp. 45-61. [To be continued.]

WATCH YOUR WORDS.

Keep watch on your words, my children,
For words are wonderful things:
They are sweet, like the bees' fresh honey,
Like bees, they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten the lonely life;
They can cut in the strife of anger
Like an open, two-edged knife.
Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on the heart like lead.

—Elizabeth.

Literary Department.

ST. NICHOLAS. The current issue opens with an article by Tudor Jenks on "The Voyage of the Oregon." The account of the Oregon's magnificent behavior under her great trials of endurance engenders a spirit of patriotism in our young readers. Mr. Jenks says: The Oregon shows us that not only have we brave men and skillful gunners; self-sacrificing and able sailors; cool soldiers, regulars and volunteers—but also honest workmen at home. The Oregon's record says that America is sound at the core; that she has something fully as important as the "men behind the guns"—namely, the men who make the guns and the ships, and make them sound and fit for any work.

Rupert Hughes, author of "The Lakerim Club," in his description of an "ideal tennis player" reveals the secret of success in any business, as a few extracts will show:
The best thing about Pretty's game of tennis was not so much that he was great in any one style as that he was good in all. Pretty won his applause from the spectators by his unflinching coolness, his jaunty freshness after the most wearing play, and by his wonderful persistence that proved in the long run better than any streak of good luck, and won the most games. Pretty played with style, and style in all sports, as in all machinery, accompanies ease and most scientific action. No effort was too violent for him to make when any good seemed likely to be gained. The ball never flew so far away or so swiftly that he did not at least make a try for it. It is this fact that he never let a chance go by, and in his coolness he showed the making of an ideal tennis player, or an ideal artist in any vocation.

"The Girl's Crusade," by Ada M. Trotter, is a crusade that might well be started in every home; a crusade against laziness, selfish ways and extravagance. It shows the beauty and dignity to be derived from the accomplishment of the simple, everyday duties of life. One girl was the motive power back of this movement. "A little leaven leaveneth the whole lump," thus the misapprehension of the girls, when once directed upward, soon bore wonderful fruit in the home lives of the town.

Miss E. F. Andrews contributes an article on "Some Vagabond Words." Miss Andrews says:
Words often have a way of wandering off from their original meaning that, while sometimes very puzzling, is also very curious and interesting. Who, for instance, would imagine that our word "book" had anything to do with a beech-tree? And yet it comes direct from the Anglo-Saxon *boec*, a beech-tree, because the wood of that tree was used by our ancestors for writing-tablets before the invention of paper. In the same way our word "code" is derived through the Latin "codex," from *caudex*, the stem or trunk of a tree, because the Romans used for writing-tablets thin wooden plates covered with wax. In fact, the vegetable kingdom has played an important part in our literary vocabulary—paper, as you know, being named from the Egyptian plant papyrus, that long furnished the ancients with their principal writing material; while our "library," like the Latin *liber*, a book, is from *liber*, meaning the inner bark of trees, one of the earliest writing materials used by the Romans.

The Century Co., Union Square, New York.

LADIES' HOME JOURNAL.—One of the most interesting articles in this issue is about the coronation of Queen Wilhelmina, of Holland, by Professor J. H. Gore.

The queen is dearly beloved by relatives and subjects, and is being wisely educated for the great heritage that will pass to her. The mother, "knowing the character of her daughter's future subjects, has been careful to instill those principles which they have magnified into virtues. Wilhelmina has been given a weekly allowance of spending money, for all of which she must render an account, and out of which she must buy the Christmas presents of the dozen or more children of the palace officials. When the allowance does not suffice, she purchases the worsted or embroidery materials and makes the gifts with her own fingers. She has been taught to sew, and in procuring goods for her clothing she has learned the amount required for each garment and the cost of the different kinds of materials. Household has been included in her curriculum, and these lessons have been well learned.

"When Wilhelmina is crowned who will be invited to this solemn function? Every crowned head with whom the Netherlands enjoys diplomatic relations, and perhaps the republics, too, and the immediate relatives of the Queen. Who will attend? None of the crowned heads, but each will be represented by some one whose rank is less than that of the Queen. For it is first and foremost her coronation, and no one should be present whose worldly glory could eclipse hers. The exercises will take place at Amsterdam, and the act which will make her Queen will be the placing of her hand upon the Bible and saying:

"I swear to the people of the Netherlands to observe and maintain the fundamental laws of the constitution. I swear to defend and to preserve to the best of my ability the independence and the integrity of the Kingdom, to safeguard public and individual liberties, as well as the rights of all my subjects, and to apply to the task of fostering the prosperity

of the nation all the means which the law places at my disposal, as it is the duty of a good Queen to do. And may God help me in this."
Then, taking the crown passed to her by the Minister of State, she will put it upon her head, and resting there it will register her vows, and all believe that each word will be sealed by deeds. No one who knows the character of this sweet girl, writ in her own words and acts, believes anything else but that for the first Queen of the Netherlands happiness is certain and success is sure."
Curtis Publishing Co., Philadelphia, Pa.

SCRIBNER'S.—The current issue contains several graphic war articles. The war correspondents have certainly displayed marvelous courage and ability in obtaining so much first-hand information; for the accounts herein given could only have been obtained by cool, careful observation in the midst of the fight.

It is said that when the Spanish shells were coming unpleasantly near the Americans during the engagement before El Paso, the attachés and correspondents made a rush to get a few yards out of range as soon as the direction of the shots was ascertained. One man clutched at the arm of Richard Harding Davis, and excitedly cried: "Isn't this awful?"

Davis quietly replied: "Very disturbing; very disturbing."
Richard Harding Davis has the rare ability to see into the heart of the action; hence his article on "The Rough Riders' Fight at Guadalupe" is thrillingly vivid and intensely interesting. In the above-named sketch we find the following, showing the bravery of another reporter:

"Among the first to be wounded was the correspondent, Edward Marshall, of New York, who was on the firing line to the left. He was shot through the body near the spine, and when I saw him he was suffering the most terrible agonies, and passing through a succession of convulsions. He nevertheless, in his brief moments of comparative peace, bore himself with the utmost calm, and was so much a soldier to duty that he continued writing his account of the fight until the fight itself was ended. His courage was the admiration of all the troops, and he was highly commended by Colonel Wood in the official account of the engagement."

Many incidents of the bravery of the soldiers in action are related, but the whole story was told in a few words by a Spanish soldier when asked "if those Americans fought well."

"Well," he replied, "they tried to catch us with their hands."

In Edward Marshall's paper, "The Santiago Campaign," the following touching story is told:
"There is one incident of the day which shines out in my memory above all others now as I lie in a New York hospital writing. It occurred at the field hospital. About a dozen of us were lying there. A continual chorus of moans rose through the tree branches overhead. The surgeons, with hands and bared arms dripping, and clothes literally saturated with blood, were straining every nerve to prepare the wounded for the journey to Siboney. Behind me lay Captain McClintock, with his lower leg-bones literally ground to powder. He bore his pain as gallantly as he had his men, and that is saying much. I think Major Brodie was also there. It was a dreadful group. Amputation and death stared its members in their gloomy faces."

"Suddenly a voice started softly:
My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.

Other voices took it up:
Land where my fathers died;
Land of the Pilgrims' pride—

"The quivering, quavering chorus, punctuated by groans and made spasmodic by pain, tumbled up from the little group of wounded Americans in the midst of the Cuban solitude—the pluckiest, most heartfelt song that human beings ever sang."

"There was one voice that did not quite keep up with the others. It was so weak that I did not hear it until all the rest had finished with the line,

Let freedom ring,
"Then, halting, struggling, faint, it repeated slowly,
Land—of—the—Pilgrims' pride,
Let Freedom—

"The last word was a woful cry. One more man had died as died the fathers." One more Charles Scribner's Sons, New York.

McCLURE'S.—In McClure's Magazine for September, Mr. George E. Graham describes the destruction of Admiral Cervera's fleet, as he himself had the good fortune to see the work done from Commodore Schley's flagship, the *Brooklyn*, and Mr. W. A. M. Goode describes it as he, too, saw it, from Admiral Sampson's flagship, the *New York*. Together the two papers give a complete and most vivid account of what was undoubtedly the most picturesque event of all the war; and being illustrated with portraits of all the commanders, pictures of all the ships, and views of all the wrecks, largely from photographs taken by the authors, they leave nothing to be desired.

Some very interesting reminiscences and letters of Mary Todd Lincoln, the wife of President Lincoln, are given in an article by her sister, Emily Todd Helm. The Indian chief "Two Moon's" story of General Custer's last fight, as taken down by Mr. Hamlin Garland, has, besides its value as being the Indian's version of a famous battle between him and the white man, that of a charming quaintness and ingenuousness. An exposition, by Mr. George B. Waldron, of "The Commercial Promise of Cuba, Porto Rico and the Philippines," presents the possibilities of our recent conquests in most eloquent figures.

Other features of the number—in addition to several short stories of unusual interest—are a fully illustrated article, giving some marvelous facts regarding the action of volcanoes, by Cleveland Moffett, and an account of "How the News of the War is Reported," by Ray Stannard Baker.

The S. S. McClure Co., 141 East 25th Street, New York.

In the long years Iker must they grow,
The man more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thence that throw the world;
She mental breadth, nor fall in childhood care,
Nor lose the childlike in the larger mind.

—From "The Princess."

THE BRIDGE OF LOVE.

BY LOIS WAINBROOK.

A myriad host in the Summerland,
Yes, myriads manifold,
Heard the wailing cry of the weary ones
Who wandered away in the cold—
Away in the vales of the darkened earth,
Where want and woe and crime have birth.

And they made a cord of the strands of love
As long as the gulf is wide,
Then gave to the care of a mateless dove,
To bear it over the tide.
The dove flew over the waters wide,
And placed the end in the hands of a child.

In breathless silence they watched the bird
As it spanned the gulf so drear,
Watched and waited until they heard
The words: "It can see and hear;"
Then a shout went up from the evergreen shore,
Which is echoing still, and will evermore.

A myriad score of those cords of love,
Each cord of a myriad strand,
Have twined and followed the path of the dove,
That came from the Spirit Land,
And hosts that are passing to and fro
Are testing its strength as they come and go.

The Question of the Hour.

BY E. W. WALLIS.

It is pleasing to find that there is a growing disposition in the movement to recognize that something has to be done for the children. For their own sakes it is essential that they should be intelligently assisted to understand the Philosophy of Life and Duty. While it is often urged that the rising generation should be cared for and trained in Lyceums because they will be the Spiritualists of the future, I would force a plea on their behalf that it is of even greater importance that they should be assisted to know themselves, exercise their mental and spiritual powers, and be assisted to unfold their moral perceptions and become high-principled and large-hearted. The first place where this labor of love should be undertaken is undoubtedly the home, and the most valuable agent for their education is the ever-present and potent influence of example.

The secular schools are giving our boys and girls abundant information and discipline in correct thinking, but there is great need for more systematic teaching of correct living, and Lyceums would go a long way towards supplying this need. Love, gentleness, truthfulness, honesty, sympathy, purity, fidelity, sincerity, courtesy, helpfulness, cheerfulness, straight-forwardness, consideration for others, forbearance, moderation in speech, accuracy of statement, purity of motive and a high sense of honor could all be inculcated by example, illustration, precept and "atmosphere." What a great, good and always necessary work this is! Then, again—while we discard the orthodox ideas in regard to the Bible—we do not sometimes err in totally ignoring and discarding it as useless. There are many wise and weighty sayings within its pages, many sweet and helpful passages, many human and spiritual thoughts of great value.

The truth, beauty and wisdom of many portions will be readily admitted on all hands, because they embody the results of the experiences, sorrows and strivings of men and women, and contain that "touch of nature which makes the whole world kin;" hence it seems to me that we should do well and wisely to explain to our boys and girls that the Bible is a human book, valuable for the truth it contains and the lessons it teaches as well as warnings it gives. They meet with other boys and girls who have been taught to regard the Bible as a divine authority, and we ought not only to save our children from error and false teachings, but to teach them the truth, explain our reasons for rejecting the ordinary estimate of the book, and at the same time teach them how to take it at its true worth so that they will not be in entire ignorance of the Bible, nor prejudiced against it, but be able to give the reasons for the faith that is in them.

The training in singing and music, in obedience and aspiration, in clear thinking and right living, which a well-conducted Lyceum affords, is exceedingly helpful, and for the sake of the children themselves, I plead with Spiritualists everywhere to make our Lyceums memorable by earnest work in the Lyceum movement. I am glad to see that increasing interest is being taken in this work, and trust that Mr. T. Clifford's little weekly, *The Lyceum*, will be sustained, as it deserves to be. Send fifty cents to him at 61 Willowdale street, Cleveland, O. Your children, or those of your neighbor, will be delighted.

Another great desideratum is this: Between the ages of thirteen and twenty (roughly speaking) is a very trying and critical period in the lives of boys and girls. Lyceums are liable to lose their hold upon them during those years, and societies are not always conducted in such a way as to be attractive to them, consequently they drift off into the churches and chapels, form friendships there, and are lost to our movement. The advanced groups in the Lyceum in some places serve the purpose of holding these young people together, when sympathetic, kindly and tolerant persons conduct them; and some of our societies, by socials, dances, and getting them interested in the music and singing, by forming a choir and by improving classes, cycle clubs and rambling parties, manage to keep the young folk about them and retain their interest; but there is pressing need for greater attention to these matters, both for the benefit of the rising generation, for the growth and stability of our movement, and for the good of posterity.

It is for this reason that Mrs. Wallis and I take such deep interest in Lyceum work, and immediately became members of the N. Y. P. S. U., when the matter was mentioned by Mrs. Cadwallader in England. The society that can keep the young people around it is a home, and will succeed in doing good!

Let me also appeal to the young people. What are you doing to support the workers? They have had, and still have, a hard fight. They have suffered in your behalf. Do you complain that they have not made the meetings interesting and attractive enough? Do you not think you could do something to help them, and by your sympathy, cooperation and presence aid in making the services bright and attractive to other young people, and induce your friends and acquaintances to come in and help. Surely the duty is not all on one side!

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, state of Nebraska, at Sander's hall, corner of 24th and Cumma streets, on the 14th, 15th and 16th of September, 1898, the Convention to be opened on the afternoon of the 14th of September, 1898, at 2:30 p. m.

Every member is authorized to invite all loyal and true Spiritualists to attend this Convention, 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, Neb., 1898.

Spiritualists' Home.

Remember the Spiritualists' Home, with Free Library, to be opened at the earliest date possible in beautiful Chicago, the great spiritual centre for all phases of medial power and development. Expenses economic. Kindly take an interest and tell your friends. Donations, from a nickel to dollars, or any article of home furnishings, gratefully received. For particulars address
Mrs. C. H. HORINE, 508 44th Place, Chicago.

To the Spiritualists.

As the time approaches for the assembling of the National Spiritualists' Association in Washington, I feel to urge upon every Spiritualist the importance of doing something to arouse an interest in the Lyceum Cause.

The failure to arrange for a Lyceum session during the days of the Jubilee was a sore disappointment to those having that Department in charge. Aside from this, the management has been severely criticized, and in numerous instances by those who have never given either financial or spiritual support to the Lyceum. Neither Mr. Hatch nor myself could force the Lyceums of the country to attend.

My object in writing this communication to THE BANNER is that its many readers may know that the officers appointed by the National Spiritualists' Association last October to work on behalf of the Lyceum movement have not been inactive, neither are they unmindful of the duties of the hour as regards the work necessary to be done to enlist the interest of Spiritualists throughout the country.

For several weeks I have been in frequent communication with the officers of the National Lyceum Association: J. B. Hatch, Jr., Boston, Mass., C. W. Stanglen, Baltimore, Md., Mrs. Mary Stephens of Washington, D. C., and W. H. Bach of Lily Dale, N. Y. These workers are fully alive to the needs of the hour, as far as the children of those who are friendly to Spiritualism are concerned, and are ready to do all in their power to carry the movement forward.

The indifference of Spiritualists toward the Children's Cause is a continual surprise to me. If those in our ranks who are fathers and mothers have found Spiritualism the best thing for their children, intellectually and spiritually, then it surely must be the best system to teach their children. If it is not the best religion in the world, let us renounce it and reach out for something better.

A correspondent writes me: "Let us push the Lyceum work, and thereby give Spiritualism a great boom." I answered the correspondent thus: "My motive in working untiringly for the Children's Progressive Lyceum is not so much to 'boom' the movement of Spiritualism in the manner that would might popularly imply, as to be instrumental in making the little ones happy and wise in the knowledge that Spiritualism is true."

Some of us have learned that there is but the one life and the one world. That there is a soul side to every human life and a soul side to this grand universe; that death puts no pause in existence; that when the loved one is removed from physical conditions he is no less an individual, and may, under proper conditions, mingle with those who are left and cooperate in the labor of those who were near and dear in earth relations. Who that has this assurance has not walked out from under the shadows and felt companionship in the darkest of days? For this, dear reader, I am interested on behalf of the rising generation. On the phenomena of Spiritualism we have based a grand philosophy; out of the philosophy has developed a system—call it religious or anything you please—which, when followed, will make man more healthful, more happy and more wise. For this reason I appeal to the Spiritualists to make it possible that we may give our children as good as we take ourselves.

MATTIE E. HULL, Sec'y N. S. L. A.
350 Normal Ave., Buffalo, N. Y.

Announcement.

At the request of numerous friends who have said, "I cannot attend your school, but would gladly take a few Bible lessons by mail," I have decided to undertake to teach a class scattered all over the civilized world. By the aid of the typewriter and mimeograph this can be done—one hundred to five hundred can take the same lessons.

These lessons will come in sets, or series. There will be six of these series, and five lessons in each series, making thirty lessons in all—all to be given during 1898 and 1899.

In order to put them within the reach of the poorest of the poor I will put the price for the whole thirty lessons down to five dollars, or five lessons for one dollar. This, I think, is less than one tenth of what the same would cost by any other method, and less than one hundredth of what they have cost me.

There will be four straight forward lessons, explaining the Bible as it never was explained before, and each explanation demonstrating itself to be the true one; then every fifth lesson will be in answer to questions asked by the students on the former lessons.

These lessons are guaranteed, if properly studied, to give the students more knowledge of the Bible, of its origin, its history, its exegesis, than can be obtained elsewhere for any price.

The Bible is a factor in Modern Civilization. It will not do to ignore it, and, above all people in the world, Spiritualists should understand its contents. If they will learn the proper interpretation of that book, they can drive every other method of interpretation out of the field.

These lessons will embrace the "Higher Criticism," without which it is as impossible to understand some things in the Bible as it is to investigate bacteriology without a microscope.

I have devoted over forty years of time to an almost continual study of this subject, and have demonstrated that the exegesis of the Bible which I give is correct.

Spiritualists, the Bible is your book; take it; study it; and learn how to use it.

At least, send one dollar to me at 350 Normal Avenue, Buffalo, N. Y., and try the first five of this series of lessons.

Ever a friend of those who seek knowledge,
MOSES HULL.

Announcement.

As there are in almost every town people who are willing and even anxious to know more about our glorious truth, Spiritualism, and as there are many who do not as yet take any of our papers, I have decided to start out on a missionary tour of the five western counties in our State and undertake to enlighten the people to the best of my ability on this greatest of all questions, "If a man die shall he live again?" Any person who knows of a few others in their immediate vicinity who are conscientiously seeking after the light are requested to open a correspondence with me, enclosing stamps, that I may arrange a tour in the near future so that each place may be visited.

It will be my aim to first visit the places where there is a possibility of forming a small society which, by occasional visits, may be encouraged to hold regular meetings. I especially desire to hear from people in Franklin, Hampshire and Hampden Counties.

In the course of my travels I shall be ready to receive subscriptions to the BANNER OF LIGHT, for which I am an authorized agent.

Address me until Oct. 1 Lake Pleasant, Mass.; after that, Springfield, Mass.
Sept. 5, 1898. M. W. LYMAN.

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 have endeavored to make a cure by the use of local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. HALL'S CATHARTIC CURE, 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 1 teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address
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Books sent by Express, to be sent by Express, must be accompanied by bill or at least half cash; the balance, if any, must be paid C. O. D. Orders for books, to be sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impartial free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

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

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

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 17, 1898.

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TWO DOLLARS PER YEAR.

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

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

Reform.

The relation of Spiritualism to reform issues is a question that has received no little attention at the several camps during the past season. The vast majority of Spiritualist speakers and workers seem to feel that Spiritualism is all inclusive, and believe that its platform is broad enough for the consideration of every question relating to human progress. Others believe that nothing but the essentials of what they consider Spiritualism should be presented. These essentials consist merely of elaborating the fact of spirit-return, the harmonizing of Spiritualism with the Bible, and a few incidental topics allied thereto. Pure Spiritualism to this class of people means nothing more than Christianity, amplified to the point of admitting the return of spirits, but makes no attempt to solve the great problem of evil from any point of view. They hold that everything is good, and argue that the feelings of men and women should not be disturbed by any reference to unpleasant subjects.

The class in question is numerous enough to influence nearly every local society and camp meeting in the United States. It is composed of sincere, honest people, who do not come in contact with the giant evils of the times, hence actually believe that they do not exist. They are also very conservative with regard to the treatment that should be awarded the Christian Church as a whole. They object to its being criticised in any way whatever, fearing that the feelings of those who are wedded to their orthodox idol in all sincerity may be wounded thereby. They simply want the good there is in Christianity emphasized, and hold that its errors should be carefully concealed from the public eye. They are also fearful of lacerating the sacred feelings of the clergy, hence object to all references to them save those that call them the conservators of the public weal and the leaders of the human family to the heaven of its hopes. Speakers and mediums who venture to assert that there are stupendous wrongs that should be righted, that the church as a whole caters to and is supported by those whose deeds at least are questionable, that the clergy ought to be less bigoted and better educated, are denounced as Anarchists, Socialists and disturbers of the public peace by these well-meaning conservatives to whom we refer.

Spiritualism has ever emphasized the statement of Whittier,

"For all of good the Past hath had
Remains to make our own time glad,"

hence believes in claiming that good as a part of its teachings. It also claims that error should be removed from every department of life, hence from our understanding of it, hard, honest blows should be struck against wrong and injustice whenever necessity requires it. Good government can never be established in any country where public officers are known to be guilty of fraud and rascality. A true Spiritualist is, or should be, interested in good government for his State and nation, hence should be made acquainted with every form of political corruption, to the end that he may be

able to act intelligently in removing the same. Ballot box stuffing, bribery and coercion all ways tend to demean the citizen, and make him despise himself. It is the bounden duty of every Spiritualist to interest himself in political reform.

The Christian church, in many communities, is supported by men who are engaged in the liquor business, or are at the head of the gigantic monopolies that are sucking the life-blood of the people. The pews preach to the pulpits, and the pulpits in far too many instances see everything through the glasses of those who support them. Saloons and houses of ill-fame rent church property, and the money derived therefrom supports some of the clergy. If Christians will shut their eyes to these evils they must expect an occasional shock from those who believe in morality and honesty for all classes of people. There are many honest, courageous, progressive clergymen, but they do not represent the church as a whole. They are progressive in spite of the church, not because of it, hence are not the ones deserving criticism from those who wish to make the world better through the adoption of reform measures.

In view of the above facts, we hold that all Spiritualists should be reformers. They can become such only through the presentation of a higher morality than the world has ever known before. In order to exhibit the beauties of that morality, they must be able to show the beneficent effects of Spiritualism upon their own lives. They must be able to invite all their visitors and critics into a house that is clean from top to bottom, hence must have every corner aglow with the light of truth in order that no evil shadow may lurk therein. We do not believe in condemning other denominations for their failure to make the world better until we can prove ourselves able to do the work they have left undone. The evils to which we refer can be removed, provided Spiritualists act together. If political, social, or other reform work be desired, let them unite to secure it, and it will come. Reform is the watchword of every philanthropist, and, as Spiritualism is the religion of philanthropy, it should have the same watchword. We urge our workers one and all not only to talk reform, but to see to it that they lead the people in laboring for reform. We believe that good will surely be the outcome of every attempt so remove evil from our own ranks and from among the masses of mankind, if the work is done in the interest of Truth. Therefore the people should be aroused to the duty of the hour, and made to feel an interest in the work of benefiting humanity. REFORM is necessary in all directions, and Spiritualists should be the ones to emphasize that fact to the world.

The End of the War.

Five Commissioners, in the persons of William R. Day of Ohio, William P. Frye of Maine, Cushman K. Davis of Minnesota, Whitlaw Reid of New York and George Gray of Delaware, have been appointed by President McKinley to meet a like number of persons representing the Spanish Government, for the purpose of concluding a treaty of peace between the two nations. The peace protocol was signed some time ago by the proper authorities, and hostilities at once ceased in the West Indies. The possible terms of the treaty have been discussed at length in the columns of the secular press, and the consensus of opinion seems to be that the United States will add a goodly portion of the conquered territory to the national domain. Cuba will probably be given some form of self-government, possibly under the protection of the United States, while Porto Rico is to be directly annexed to this country. It is claimed that the Ladrone and Caroline Islands will also be annexed, as well as a certain number of the Philippines.

We welcome the return of peace for humanity's sake, both as regards the shedding of blood and the burdening of the people with taxes to carry on the war. We welcome the release of Cuba from Spanish domination, and believe that fair island will now have an opportunity to develop her great resources without being despoiled by the plunderers from over the seas. We hail the prospective freedom that will come to Porto Rico, in the interest of human progress. But we cannot endorse the imperialistic policy of adding widely remote territory to the dominions of our nation. It is contrary to the spirit of our government, and reverses our successful, progressive policy of more than a century. It brings a half-civilized population of several races under the control of our Government, and makes it imperative that our standing army and navy be largely increased. A large standing army is a serious menace to the stability of a republican form of government. It is the chief hope of royalty and an ardent supporter of aristocracy and plutocracy in their worst forms. It is ever the resort of the tyrant and the main prop of oligarchy.

We do not question the patriotism of our American soldiers, nor do we withhold from them one jot or tittle of praise justly their due. We are looking ahead to the possible exigencies that may arise to make those very soldiers the supporters of a few influential persons, backed by wealth, hence the enemies of the common people seeking a progressive freedom for themselves and their posterity. Should the present centralizing tendencies of wealth continue, the outcome will be disaster to our nation. The causes of the French Revolution have not been forgotten, and in some sections of our nation conditions are much worse than they were in France in 1793. Already the iron arm of the military giant has been invoked to put down the toilers who were seeking a proper adjustment of their wages. Can we afford to add to the strength of a power that is now being used to uphold the interests of the few against the many?

The United States does not need to acquire foreign possessions. The vast acreage of the west and southwest is awaiting cultivation, while the abandoned farms of the New England and Middle States are awaiting the coming of the farmer to restore their wasted acres to their former productive state. If penal colonies are needed, the desert wastes of the west are extensive enough to furnish sufficient territory for colonization, and labor enough for the convicts in the way of irrigation to make the soil capable of producing crops. Forming penal colonies would necessitate the establishment of a strong military post to keep the exiled criminals under control. This would open the door to tyranny such as the American nation has never seen. Penal colonies over the sea are un-American and wholly against the principles of humanitarianism. Let us keep our morally diseased people at home and heal them through the application

of proper remedies. The malady would double upon itself an hundred-fold if those who were afflicted by it were to be transported.

Foreign colonization looks well at a great distance. But while we have so many people needing immediate aid at home, it is entirely wrong to entertain the idea of civilizing the uncivilized, who, in their wild freedom, are much happier and better off in every way than are the sick and starving wretches in our own land. Let us utilize the so-called wild lands in the United States; let us start up our American industries and set all idle men at work; let us build good national roadways, and seek to make every necessary improvement as a nation for the happiness of our people; let us turn our armies of soldiers into armies of producers, of conservators of peace and good order, and the question of foreign acquisition will forever be laid on the table. Let us foster the arts of peace, and instill such principles of right and justice into the minds of the rising generations as will make them loyal citizens of the republic, with war, bloodshed and murder of all kinds forever abolished through the application of the law of love.

Austria's Grief.

The assassination of the beloved Empress of Austria by a fanatical Italian anarchist in Switzerland has caused a thrill of grief and horror to sweep over the whole civilized world. That a woman of such high character and noble impulses should meet with so tragic a fate in the closing days of the nineteenth century is almost beyond human comprehension. The Empress had devoted her whole life to good works, and most earnestly strove to uplift and ennoble the lives of her subjects. She had suffered keenly through the loss of her children, hence had a heart to feel for the woes of others.

It is difficult to see what her assassin could hope to gain through her removal, either for himself or the band of outlaws to which he belonged. If notoriety was his object, his wish is certainly gratified, for he is now held in utter detestation by all classes of people. The House of Hapsburg has long ruled Austria, and is in part responsible for the impoverished condition of many of the people. The connection of the Empress with this family should not have made her the object of the murderer's hatred. Her husband's reign has been far superior to that of many of his predecessors, and much in advance of several of his contemporaries. The hatred of royalty and everything connected therewith is the outcome, not of the policy of Francis Joseph, but of many decades of misrule and tyranny on the part of all the monarchs of Europe in earlier times.

Oppression and tyranny always lead to wild outbursts of passion when the people have endured to the last degree. The French Revolution is a case in point, and the removal of the Empress is another proof that conscienceless men have swung far out to the extreme of destroying every form of government, through murder and brute force, rather than to try to remedy existing ills by peaceable means. If the burdens of the masses could be lightened, the lives of all the rulers of Europe would be much safer. The youthful Wilhelmina of Holland, and the humanitarian Nicholas of Russia, have both recently narrowly escaped death at the hands of anarchists. It is truly horrible to think that three of the most humane and progressive of Europe's rulers are the ones selected by these outlaws for destruction and death. It simply shows to what depths of depravity human beings can sink, when actuated by hatred.

The death of the Empress may lead to concerted action on the part of European nations against the anarchists. But repressive measures, even if they are very severe, have a reactionary effect, and often do more harm than good. Their adoption would place the lives of every European monarch in still greater jeopardy, and probably double the numbers of the anarchists. Persecution often makes more converts than can be made by free speech and active propaganda. Europe is facing a serious problem, and we believe that its solution can be found only through the adoption of the Czar's suggestion to disband the great standing armies of the continent. The disarmament of Europe will lighten the people's burdens very materially, and enable them to enjoy the fruits of their labor. The anarchists and their allies would then have less cause for complaint, and we believe their ranks would be speedily decimated through the adoption of the Czar's policy. If the transition of the Empress leads to the disarmament of Europe, she will not have suffered in vain.

The Coming Convention.

The national convention at Washington is attracting unusual attention this year. We have come in contact with the Spiritualists of many States during the past two months, and we have found them anxiously looking to Washington, hoping much from the outcome of the great convention. They feel that the National Association is a necessary adjunct to Spiritualism, and are naturally desirous that it should be so conducted as to advance the interests of the Cause. They realize that it has done a good work thus far, and are anxious to have it go on to the greater work that lies before it. It is now apparent that only through organization along right lines can the Spiritualists of this country make themselves felt as teachers or as factors in society. This fact has made the National Association of great importance to every progressive Spiritualist in America.

We do hope that some new methods of work will be adopted by the Convention for the sake of the Association. Its policy should be a progressive one, while its aim should be business like in all departments. If the Board of Trustees needs renovation, then let the change be made in the spirit of love, and not in bitterness or distrust. The National Association was never so necessary as it is to-day. It can be made the instrument through which all denominations may receive the light of truth. It is the servant of the people, and will obey the commands of the people so long as it is entrusted to those who seek principle instead of self-interest. The present executive officers may not agree as to methods of work; they may not be in harmony upon some important matters as well as incidental questions; but even so, the remedy can be found very easily through the election of a corps of officers who will agree to work together for the good of the Cause, in love and harmony preferring one another. We are in favor of organization, local, State and National, and respectfully urge our readers to see to it that all local societies are chartered with the N. S. A., and are represented at the October Convention.

The War Department.

The pressure of public sentiment has become so strong that President McKinley feels constrained to order an investigation of the charges brought against the War Department. The gentlemen whose names have been suggested as conductors of the investigation are men of ability, but their well-known friendship for Secretary Alger leads many to suspect that they were chosen in his interests—not for the purpose of giving the exact truth to the world. Gen. Miles has the courage of his convictions, and utters his charges boldly. He would not do this if he did not have the evidence at hand to warrant him in so doing.

If the members of the Commission are in truth enemies of Gen. Miles, then their duty is defined in advance, i. e., to whitewash Secretary Alger and all other suspected officials. The scandal is too great to be hidden from public gaze in this way. Its effect will be to weaken the confidence of the people in the present Administration, and will lead many to conclude that President McKinley is more anxious for the welfare of a few men than he is for the welfare of the people whose ruler he is. Let the guilty parties be made known and punished, no matter who they are, is the demand of the people.

The Maine State Spiritualist Convention.

The Spiritualists of Maine will assemble in mass convention in City Hall, Augusta, Oct. 5 and 6. The election of officers for the year ensuing will occupy the attention of the members of the Association after the reports of the executive officers have been received. The evening of the first, and all of the second day will be devoted to addresses and tests from eminent speakers and mediums who have been expressly engaged for the occasion. This State Association is but one year old, but it has done excellent work during that time, and has proved itself to be a power for good to Spiritualism in the "Pine Tree State." Every Spiritualist in Maine should see to it that his or her name is placed upon the membership roll on or before Oct. 5. The admission fee is but one dollar per year, hence is within the reach of every up-to-date Spiritualist in the State. The State Secretary is Mrs. Viola A. B. Rand, Hartland, Maine, who will gladly respond to all letters of inquiry concerning the association.

Hon. A. Gaston.

It is with great pleasure that we learn that this well-known representative of our Cause was on Sept. 3 unanimously nominated for Congress from the Twenty-sixth Congressional District in Pennsylvania. Mr. Gaston is a man of the people and deserves well at their hands. If elected, his constituents' interests will be carefully looked after, and their rights defended whenever occasion may require. Machine rule is well established in Pennsylvania, but the people of Mr. Gaston's district have made a record of their independence in the matter of voting for men, rather than for party, hence we believe they will not forget it this year. Mr. Gaston should be elected by a good majority, and we believe he will be. All lovers of good government, regardless of party ties, should vote for him. May the November election inform the world that it will be Congressman Gaston from the twenty-sixth Pennsylvania district for the next two years at least.

California State Spiritualist Association.

This active body elected the following officers for the year next ensuing, at its recent convention in San Francisco: President, M. S. Norton of San Francisco; Vice-President, Dr. H. C. Johnson of San Jose; Secretary, Thomas G. Newman, San Francisco; Treasurer, Benjamin F. Small, San Francisco; Directors, Mrs. Rebecca I. Johnson of Hollister, Mrs. H. E. Robinson of San Francisco, Mrs. Mary E. Coleman of Oakland, C. H. Wadsworth of San Francisco, and Mrs. Ida M. Kellenberger of Alameda. This Association has done excellent work during the past year, and we predict a most successful administration for President Norton and his associates. Mrs. M. T. Longley and Madame Florence Montague were elected delegates to the National Spiritualist Convention in Washington.

The Medium.

This energetic, up-to-date representative of our Cause, published in Los Angeles, Calif., by Ed. D. Lunt, editor and proprietor, comes to us this week in a new and slightly enlarged form. We congratulate our esteemed contemporary upon this new evidence of its prosperity, and trust that it may add thereto many substantial successes as time goes on. The Medium is full of good things, and well worth double its subscription price. Bro. Lunt's fearless stand against fraud and imposture in mediumship merits the hearty approval of every honest Spiritualist. THE BANNER wishes him success in his good work.

Our readers should give their careful attention to the constitution and by-laws of the National Young People's Spiritualist Union, published in another column of this issue. Our young friends are anxious to receive the advice of their elders concerning their association, and will gladly welcome all helpful suggestions with regard to their work. This society can be made an important factor in spiritualistic work, if it is properly sustained. Education is one of its main features, and surely no Spiritualist can object to intellectual enlightenment. We respectfully suggest that parliamentary law be one of the subjects to be considered by the Union during the present season.

Every delegate and visitor to the coming National Spiritualist Convention in Washington, D. C., should be familiar with the history and labors of the National Association during the past five years. The reports of the proceedings are published annually, and should be carefully read by every Spiritualist who is at all interested in the progress of Spiritualism. Copies of these reports can be obtained for twenty-five cents through this office. Send in your orders.

If Spiritualists would but be just to their mediums, there would be far less chicanery and fraud to be found among them. As it is to-day, many people purchase from twenty-five cents to one dollar's worth of spiritual merchandise from the medium, and then demand five dollars' worth of goods. They thus put a premium upon fraud for which they are themselves largely to blame.

The Banner and Its New Volume.

BY WILLIAM FORSTER, JR.

THE BANNER has just entered upon its eighty-fourth volume. Brother Barrett, the editor, has had his say as to the matter. Permit me to have my say, also, for I shall speak from a disinterested standpoint, and can say those things which possibly would not be proper for Brother Barrett to say. The eighty-three volumes which have been issued speak for themselves, every one a testimony to the ability and honesty of their conductors. I recall all, was personally acquainted with them, entertaining relations of special closeness with Brother Colby. No paper ever published has had a nobler record, and to-day it is still as lustrous as in the past, deserving still of a most generous support. Its animus has never been a money-making scheme; this only—an exponent and advocate of truth, as developed in the advent of the Spiritual Dispensation in 1848.

My friendship for and love of THE BANNER have grown with the years, becoming strengthened as I have appreciated the possibilities inhering in the spiritual overshadowing which has come over peoples and nations. There were once Dark Ages, when there was an eclipse of intellect, a reign of superstition, a domination of theological despotism. There are still fragments of those times, though the last fifty years have wonderfully and beneficently changed the face of affairs, largely due to Spiritualism. The power of THE BANNER has been an important factor in the rise and results of this revolution. Without THE BANNER, the hand on the dial of progress would not be pointing meridionward. The present, therefore, owes much to THE BANNER, and the duty of the hour, the needs of the times, a wider emancipation of the human mind, demand a wide and hearty support, that its good work may continue till mental freedom shall be made secure by the overthrow of that theological despotism whose bloody trail stains the centuries.

There is still room and need of THE BANNER. The errors and misdoings of the past have produced disorders innumerable; indeed, our social fabric contains many rotten timbers. The edifice is practically to be reconstructed, and this outcome of the travail of the ages, Spiritualism, must be the master workman. Its religion essentially humanitarian, its philosophy wholly progressive, its full recognition of the relations of man and spirit, make it the only agency capable of lifting the race up to the plane of development where shall fruit the possibilities of perfect freedom, equal rights, equal opportunities, the perfection of manhood and womanhood. As a means to this end, let THE BANNER be sustained with a generosity equal to its merits.

Warwick, R. I.

A Boston Plague.

PROF. MAXWELL CHARLES.

The Eminent Psychic and Clairvoyant—An Inexplicable Power.

Tells your name, age and occupation and residence, advises you on love, marriage, divorce, sales, speculation, wills, property, diseases, etc., in all multifarious details. No positive is this man of his power he will accept no money unless entire satisfaction is given. Life is a vast, complicated mystery, and every day in our walk through life do we hear arising from the tumult of the multitudes the pitiful cry, "Would to God I had known these things long ago!" The talk of to-day with Prof. Charles has been the making of wealth, health and happiness for many a person; hours, 10-12, 1-4; Sunday, 11-5; the moderate and uniform fee of \$1 for readings. If you feel you cannot afford this fee kindly do not come, as my time is valuable.

612 Tremont St., near W. Dedham.

And still the work goes on. This wonderful professor and his wife took deposits of money, jewelry and other valuables "to psychometrize," and then hurried away, leaving the victims bemoaning their fate. The daily papers "wrote him up," good Christians sighed over the depraved Spiritualists, and Prof. Maxwell Charles is serenely plying his trade elsewhere. What are you going to do about it?

Truth.

Send two two-cent stamps to the BANNER OF LIGHT Publishing Co. and receive a copy of Mrs. Helen C. Bushyhead's pamphlet entitled, "Truth." It will do you good.

Boston Spiritualists should remember that Charles H. Clarke, and Walter E. Nichols of Ward Ten are candidates for the State Assembly, also that E. B. Callender and Charles H. Innes are candidates for the State Senate. These gentlemen are in favor of medical freedom, hence deserve the support of every lover of liberty.

The address of Dr. J. M. Peebles at the Rochester Jubilee will soon be issued in pamphlet form. It is full of thought, and should be read by every Liberalist on both continents. We trust a goodly number of orders for this valuable tract will be sent in at once.

An Old Subscriber.

To the Editor of the Banner of Light:

I saw in the last BANNER that Mrs. Martha W. Bonney thinks she is your oldest subscriber. I am ninety-one, and have taken the dear BANNER (my people call it my Bible) ever since its birth. It surely is my Bible.

Yours for truth, Mrs. E. MORRY.

Grand Rapids, Mich., Sept. 1, 1898.

Mrs. Piper.

To the Editor of the Banner of Light:

Will you oblige an old subscriber by inserting in your paper the address of Mrs. Piper, and state if she receives callers.

[Mrs. Piper's address is Arlington Heights, Mass. We understand that she does not receive callers, but that her husband may be interviewed at Estes & Lauriat's, Washington street, Boston.—Ed.]

Jubilee Deficit.

Previously acknowledged, \$844.47. A spectator (through Fred Fleck, Jr.) \$20.00; receipts of \$4000 by Los F. Prior at Seattle, \$18.00; collection at Friends of Human Progress, for Mrs. Lillie's song books, \$10.17; Fred Fleck, Jr., Charles Houghton, W. P. Bosworth, each \$10.00; Chain letter per B. G. Taylor, \$6.65; John Hutchison, \$5.00; Mrs. R. S. Lillie, from song books sold at N. Collins, \$3.15; collection Madison Camp (per E. W. Emerson), \$2.00; Stump, Mary D. Folsome, Rachel J. Braucher, Frank Plafly (second donation), Mrs. Susan Cook, S. S. Woodman, George Damon, Lucy W. Houghton, each \$1.00; C. H. —letter chain, 50 cents; Thomas Higgins and Edna W. Rugg, each 25 cents; A. Well Wisher, Georgia, and J. H. Ballou, each ten cents. Total, \$945.29.

Pledges for Jubilee Deficit.

Previously acknowledged, \$76.00
W. P. Bosworth, 10.00
Mrs. J. W. Wheeler, 10.00
Mrs. C. F. McClellan, 10.00
Mrs. Carrie B. McCaffrey, 10.00
\$116.00

SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Sept. 2, 1898.

Spirit Invocation.

Thou Spirit Divine, we seek to know thy will this morning, that we may accomplish what thou hast designed shall be. Draw nigh unto us as we again take up our labors, to open this circle room as a dwelling place to heart and soul to soul. Guide and direct us in our every effort and bring us more closely in touch with the divine principle of love. Oh, Spirit of love, we do thank thee that our minds have been opened, that we have been born again and can comprehend thy divine power as we see it budding in the flower and in the tree, making the beauty in all life. May each realize the divinity within his own soul which will illuminate and make beautiful its temple, the body. May the love in our hearts be so great that we shall bless all who come in contact with us, and make them realize that love transcends death and leads to life immortal. With hearts full of longing and aspiration, we invoke the blessing of the Divine. Amen.

INDIVIDUAL MESSAGES.

John Lambert.

Well, good-morning friends. I am pleased to be the first who comes in this morning to prove to my friends of earth the truth of immortality of the soul and the continuation of life. I was conscious that the spirit would continue after it left the frail, worn-out body, but there are many in our earthly sphere who are not blessed with the knowledge that I had in regard to spiritual affairs, and I wish, as I have many times since I passed on, that I could manifest as I should like to those upon the earth, to my own family particularly, although they know I am around them and are conscious of the continuation of life and no doubt will always be pleased to hear from grandpa when they can. But we have many human brothers and sisters in whose welfare we are interested, and want them to realize that Spiritualism is such a broad religion it takes in all classes and all kinds. I know from my close observation in the short time I have been on the spirit side that Spiritualists are still trying to rid themselves of a great deal of so-called Spiritualism. I wish to come into communication with all true Spiritualists, those who have demonstrated its truth beyond all doubt, who are conscious of it in their own souls and have been in sweet communion with those gone before. I wish to say to the editor and the workers of the BANNER OF LIGHT, also to all organized societies and individuals who have put on the armor, to fight the good fight for the sake of knowledge, you may find criticisms and many to ward you off in earth-life; many may despise you for the work that is done, but I in spirit say you will find it is better to stand firm and steadfast in your own convictions, regardless of what any one may say, and will draw around you those who have gone, who have been tested and found true to the last; we observe that there is a great work to be accomplished and many things to be done.

I wish to say to my own family, to those near and dear to me when in the body, I have communicated with them before, but I thought it would be a privilege to enter this séance-room, as I was always much interested in spirit communication, and I have controlled the medium the best I could under the circumstances. I wish them all to know that I am still with them heart and hand, though my voice may be hushed externally. I cannot send too long a communication, for there are others just as anxious as I. The séance-room has been closed for several weeks, and the time is limited. You may say that John Lambert is here, and you will find my home, or where I shall be known most, in Valley Range, Ill., where I have many who I know will be pleased to hear from me.

William J. Copeland.

I, too, would like to send out a message this morning, but I cannot say that I was a Spiritualist while in the body. Whatever was for the benefit of humanity I liked to see practiced, and I liked to defend the weak ones, as my profession was that of a lawyer. It gave me some privileges of looking into the human family and of realizing what others could not see.

I hardly know how to express myself this morning, as this is a case I am not familiar with, and I do not know what things I can give you to prove my identity and to convince my friends that I have been here in person. It seems to me the only way I can do is to make known my case or make myself known, and perhaps by arousing curiosity I may lead some of the dear ones to investigate and seek to know the true knowledge of immortality of the soul.

We all desire to meet our friends again, and truly if this earthly life is all there is for humanity, bound as we are by strong affections, I am afraid it would not be worth living for. But it is the pleasure of knowing we can meet again, and that there is no separation in death, that makes life desirable.

I should like to say to my friends in earth-life, especially at Great Falls and Dover, N. H., that I am with them in spirit, that while things in

earth-life may not have gone on just as well as they would like to have seen them, I have not been unconscious of what has happened. I passed out of the body somewhat suddenly, and did not settle up my affairs, which has caused some uneasiness, but only trust in God and the angel world and all will be well. My head feels badly, just as it did when I passed away (I went out with apoplexy), and I find myself confused as I try to control this medium. I have done the best I could.

Just say that William J. Copeland is here this morning. My home was in Great Falls, N. H.

Mrs. Arthur Hills.

Oh, I do wish that I could reach my friends in earth-life and could raise the dark clouds that surround them, could make them feel there is no one to blame but myself, that no one need say, "I wish this or that had happened," for God knows that I was not conscious of the results until after I was out of the body. I want to reach my husband and child in Providence, R. I., where I had a beautiful home, good husband and loving children; but the physical body overcame the brain, and I sought self-destruction. I now wish to return to my friends and say to them that there was no one to blame; no one could avoid it; no one could have prevented it. You see when I passed out of the body I went out under a sort of insanity, for I destroyed my own life, and I now look back and see that while I relieved myself of the physical pain I have left a stain on my children, I have left the effect on others who have blamed themselves. I have sought many avenues to rectify my mistake and help them to lift themselves up out of the dark slough of dependency, but I sought them, but could not find them. I could not make them understand me, and so I was drawn to this place, where they said I could send out a letter and have it published in your paper, and it would reach my husband. Even if he does not really believe it, it will help him to think, and I know there are those around him who will see it and give it to him. I wish them to know that I did it so he may go to some one and give me an opportunity to talk with him and make him feel it is all right. I do not wish to go into personal matters this morning, but I wish to state certain things, that he may know I remember some of my past condition. I will not send a very long communication, for I would rather speak to him in private; and if he will only open an avenue, I feel I can convince him that death does not separate us after all. You can put me down as Mrs. Arthur Hills of Providence, R. I. My husband is in the law business there. I think he is well known in business circles, and so was I. Thank you. I hope this letter will be received and help me if it does not help him.

Isabella E. Miller.

Oh, what a beautiful thing it is to get into communication with our friends after we have passed from the body, and to hear from them in return; but how seldom the news is believed! It seems so strange to most people that the spirit holds its consciousness and identity after it has passed through the change called death, and it is hard to identify ourselves to our friends because we speak with another's voice and control another's brain, and naturally take on more or less of the instrument that we control. Many times the mortal seems to be inquiring for friends and yet does not recognize them because they do not act natural. That is the reason, I presume, that a great many think there is fraud in it; but I wish to say to my dear loved ones, that you must not seek for the outer ways or yet the sound of the voice, but watch for the peculiarities that identify every human soul—for each one had his own ways and expressions—and if you do you will often get better results. Seek more diligently and you will understand things better. Now I left a mother, three sisters and a husband in earth-life, and I am so anxious to make them understand that the great dark gulf which separates spirit from mortal is not so dark as it seems, nor is it so far away as it appears, for I have lingered many times around mother's chair and tried to comfort her. I wish to say to my husband, Henry Miller, that I have tried to follow him, too, and make myself known to him, tried to throw my arms around him as a protector. I am glad you have done as you have; I am satisfied. I see you are more than satisfied and I want you to know that it is all right. Just say that Isabella E. Miller is with you this morning and would like to reach her friends in Newark, N. J. I will say I have been out of the body some time, but am not forgotten.

Emma E. Eldridge.

I, too, am glad of this privilege of sending out a few words of comfort and consolation to my people in earth-life. I know many changes have come since I threw the mortal off, and I see, also, there are many misunderstandings, just as I was. Many times while we are in the body things do not go on to suit us, and we do not understand how kind our friends are to us until we are out of the body. It is oftentimes said that they speak well of us after we are dead, but I wish to say, dear ones, that some times after we have passed through the change called death our eyes are opened, and we can see others as we never saw them before—just the same as the mortal sometimes sees things and comprehends them after others have passed on.

I was sick a long time, and I had a great deal to contend with. I became very tired of life, and yet, my dear loved ones, I hated to leave, though it seemed to me it was all for the best, for my usefulness was over, and I could not be of any more benefit to them. I wish to say to mother and the dear ones at home, especially Ella, I can see you differently now. I can see where you had lots of patience, and where, no doubt, it worked on your nervous system, feeling you had so much to do with so little help; but God always strengthens us in our trials and our troubles, and now I wish to return, not to blame you, not with words of a flowery nature, but to say your compensation is near at hand, and that I can now see changes coming into your life that you may not dread, that you may know the spirit-world is trying to compensate you in bringing a little sunshine to make up for the many disappointments in the times gone by. Father is with us this morning, and so is Mary, and I want Charlie to also know that we are still with him, and will try to assist him in all undertakings. I see you are very sensitive to spiritual impressions, and if you will follow them out you will find they will be beneficial both to yourself and others. I would like to

speak to you in private if I can get an opportunity, and I would like you to reply to my message, for many times I could assist you if I could only feel you understood me. You can just say that Emma E. Eldridge is here this morning, and my home was in Manchester, N. H. I have been out of the body some years, but I have a brother still living there, and I shall also be remembered in Maine, especially in Biddeford.

Frank T. Barnicot.

I should like to say this morning, with many others, that I am glad of the privilege of controlling this instrument and voicing a few sentiments. I am not only interested in progress, but in the great calamity that has befallen us, as it is looked upon from the earth-sphere. I was interested in the great battles for liberty and freedom in the Sixties, and I feel I have still an interest in the liberty of all humanity in making laws according to the best needs of the progress of life; but I am sorry to say that in observing the conditions of things to-day it seems to me there is something wrong. There is something needed, there is something lacking in the discipline and the organization of our army and navy. But I have not returned this morning to dictate to any one individual nor to our government what should be and what ought not to be done; but I should like to say that there is much needed, and that every man, woman and child in this country ought to be up and doing, and recognize what it means to sacrifice life uncalled for; to call our boys and our fathers, and oftentimes our mothers and daughters, to the front to defend right and justice, and yet not give them the protection that is called for.

I wish to say this morning to my own daughter, who still has an interest in the boys who worked for liberty, that father has been with you in all your thoughts and desires, and so, while you may not have the physical strength to carry out all your desires to-day, do what you can and the angel world will assist you. To my other children I say for each one of you to fight your own battles in life, for each one of you is in a war by yourself, and I know you must control your own circumstances the best you can. But you are not fighting the great battle of life alone, for you have attracted many others around you who will be beneficial to you in controlling the many changes of life. I am interested right here in your city, as I shall be remembered in years gone by, especially in Charlestown, and I wish all my old comrades who are yet left to remember that those who have gone to the camp in spirit life are still working and assisting humanity. Say to all that Frank T. Barnicot is here, and sends greetings to all and malice to none. I thank you for your kindness in assisting me here this morning, for, while I was not a Spiritualist myself, some members of my family are both mediums and Spiritualists. Through them I have had communications before, and I know this message will be received with thankful hearts. My home was in Charlestown, Mass.

Messages to be Published.

Sept. 9.—Timothy Callahan; Orin Shaw; Mary F. Wallace; Edward E. Downs; Mabel S. Pierson; Wm. Garner.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

Ques.—[By Donald Forbes, Taunton, Mass.] Do you think it was the Supreme Being who, as recorded in the Old Testament, revealed himself under various names (Elohim, Jehovah, etc.), "I am the Almighty God," Gen. xlvii, 1? And what or who was the source of the inspiration of the Old Testament prophets?

Ans.—We take a two-fold view of the inspiration of prophets regardless of the time and place, when and where they may have lived, and indeed we see no valid reason for speaking of them exclusively in the past tense, as the gift of prophecy belongs also to the present age. The Old Testament expressly says that seers and prophets are one. "Men of God" they were often called not only to signify that they were good or godly men, but on account of their distinguished seership.

The inspiration of the prophets was and is both subjective and objective, or internal and external. On its inner side it relates to the opening up of one's own spiritual vision or intromission to the spiritual state, while on its outer side it refers to what is to-day called mediumship. We do not teach that the individual finite intelligences who appeared to ancient prophets, and with whom they conversed, were any other than guardian spirits, guides or angels.

The Supreme Being may be spiritually apprehended but not seen, and interviewed in personal form as one man sees and converses with another. In frequent passages the accepted translations of the Hebrew text make the meaning of the original sufficiently clear by rendering in such terms as "angel of the Lord." An angel or ministering spirit can be seen in human form, but the only evidences we have of communion with the Universal Spirit are far too subtle and interior to be definitely formulated.

Our twofold interpretation of prophetic experience is as follows: First, the easily-grasped idea of communion with individual spirits; second, the opening up of interior perception, so that the spiritual world is no longer an unknown state, and spiritual truths no longer shrouded in mystery. Prophets have always proved themselves greatly in advance of priests and rulers because they have sought no earthly honors and distinctions, and have always been ready to respond to a spiritual call. Their lives have been lived along exceptional lines, and much of their illumination has been due to their fearlessness, abstinence, unconventionality and incorruptibility. As exhorters to righteousness, they have defied iniquity in its strongholds, braving the wrath of monarchs, but refusing, even at peril of death, to be false to conviction.

In the case of Balaam and other prophets of lower than the highest rank, mediumship of an unmistakable type has appeared, and in the sad case of disobedient prophets valuable lessons have been taught through the bitterest experiences. It will often greatly simplify matters to employ the alternative title seer in place of prophet, as seership is more readily comprehended as a word than prophecy. Though we admit that the Divine Being can be spiritually perceived by the enlightened spirit, we conceive all outward visitations of "God" or "the Lord" to be through the agency of angels.

I scarcely understand my own intent; But, milk worm like, so long within have wrought, That I am lost in my own web of thought.

—Dryden.

A Letter from Abby A. Judson.

NUMBER THIRTY-FIVE.

To the Editor of the Banner of Light:

"A sound mind in a sound body" is a terse statement that has been prized for thousands of years, but it is one that impresses the average human being less in youth than with advancing years. The young quote it flippantly in their school essays—those who feel their physical powers waning ponder deeply on ways and means to make the body healthful.

As Spiritualists we are theoretically opposed to drugs. Drugs have come into use to nullify, or at least to lessen, the effect of some violation of the laws of nature.

A person has eaten too much improper food. He does this for a time with impunity, but at last the abused digestive organs mutiny against their lord and master, and raise such a commotion that the whole body is ill and nauseated. Then the drug man is summoned, and orders a dose. If he ordered ten times as much the patient would die, for these drugs are, as a general thing, virulent poisons. But as the amount of poison prescribed is small, the digestive organs set to work to expel it from the system, and in getting rid of the poison, they incidentally get rid also of that improper food that was clogging the way, and it is devoutly believed by the patient that it was the medicine that made the cure. Having done so well one time, he continues to eat too much of improper food, because he thinks medicine will cure him again. By-and-by he does it once too often, and then a chronic inflammation of the digestive organs sets in, and he wonders why he should be so afflicted.

But if a person will indulge himself in wrong foods, he has to take drugs, and of course the sensible way is to avoid all that is improper in general, as well as those special articles of diet that heighten the particular tendency to disease to which his body is prone. It is all folly to say, with the Christian scientist, "Nothing I eat can hurt me, if I only think that it cannot hurt me;" or, with a presumptuous Spiritualist, "Oh, I can eat what I am a mind to! my spirit-friends will take care of that."

Merely heaven! have spirits nothing better to do than to labor to undo the effects of intemperance and gluttony?

Certain persons have written me inquiries as to my statement in the issue of July 9 regarding special articles of food that I am led to avoid. In that letter I said that if I "keep quiet, eat onions daily and avoid pie, cake, preserves, milk, sugar, coffee, fat, strawberries, asparagus, tomatoes (also beets), I sleep well and feel tolerably well."

Some of these foods should be avoided generally by all persons. These are pie, cake, preserves and coffee. Coffee affects the nerves and also makes one bilious. Fat should be eaten sparingly by all, for large quantities overwork the pancreas. It is not able to make a digestible emulsion of so much fat, the rest of its work falls on the already overworked liver, and biliousness is the result.

Pure milk, or sterilized milk, can be used generally, according to the idiosyncrasies of one's own constitution.

As to sugar, strawberries, tomatoes, asparagus and beets, I avoid them conscientiously on personal grounds, because I have a tendency to too much uric acid in the system, and these articles tend to make that acid. Some uric acid in the body is all right, and some persons can use these articles without harm, but it would be the height of folly for one who had a tendency to too much of this acid to use the very foods that make it. For reasons connected with this condition I avoid starchy food, as potatoes and rice.

Rheumatism is not a disease. It is a symptom of another disease, which is the formation of too much uric acid, and this comes from the kidneys not doing their work properly. This being the case, it is the part of wisdom to assist the kidneys, so far as possible, by eating the right food, and perhaps by the discreet use of lithia salts.

For the reasons stated above tomatoes are extremely bad for rheumatism, for their cheapness makes them used to excess. I know a good old Baptist of seventy-five, who is a martyr to rheumatism, and who eats tomatoes at every meal, if possible, for two months in the summer. I have told him about it, and begged him to discard them; but he is far too orthodox for that, and considers his rheumatism as a direct dispensation of Divine Providence. When I meet him, I ask him how his rheumatism is. He tells me it is very bad. I tell him that I am so sorry. He looks at me reprovingly and piously remarks: "It is all right." He actually thinks that it is the will of a personal God that he should have rheumatism.

If I fall from grace, and eat any of the things that make uric acid, I am brought up short by agonizing cramps in my feet and lower limbs. When I have sinned, and am deservedly in the grip of the torturer, I have been taught that the best way to stop the cramp in one muscle is to gradually contract the opposite one. For instance, if the cramp is in the calf of the leg, instead of jumping out of bed to stand on the floor, lie quietly on your back and slowly raise your toes. This contracts the muscle on the front of the leg, straightens the muscle in the calf, and the afflicting cramp ceases. This relieves temporarily, but it is proper diet alone that brings a permanent relief.

I am here reminded of one of my neighbors, who was brought up a Roman Catholic, but has joined the Salvation Army. She calls herself "a holy ghost woman," whatever that may mean. She is a widow, and works very hard to support her three children, who also work industriously. They are all diseased. The boy of fourteen has a third abscess coming on his arm, and has two on his leg. He is always having abscesses, and is patient and sweet. The mother provides pork, and none of them pay the slightest regard to what they eat. She thinks that all these diseases come from the hand of the Lord, are his will, and that their only duty is to bow in meek submission to his high behests. One look at this good woman showed me that she ought never to have been married at all. She has a scrupulous neck. It is no wonder that her offspring should have a heritage of pain. She is very much alarmed about me, because I have rejected the "only way of salvation."

A dear lady in Nebraska writes that some of my letters are pretty deep for her. While she is rooking the baby or washing the dishes, her mind will be busy in the endeavor to understand something I said, when all at once the meaning will come like a ray of light. But surely this letter is not of that character. "He that runs may read."

I will take this opportunity to thank two friends in Pennsylvania who sent me a little love-token, but who put only initials in the signature, and made it impossible to thank them in any other way.

We are glad that an anti-vaccination compromise bill has passed both the House of Commons and the House of Lords. By this bill no child is required to be vaccinated before it is four years old; neither will it be required after that age if the parent "specifies to the court that he conscientiously believes that vaccination would be prejudicial to the health of the child." So parents in England can now save their children if they are enlightened on the subject and have the resolution to assert their right. "For this relief, much thanks."

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

A Singular Occurrence.

One of the most interesting exhibitions of psychic phenomena which has come to our attention is that attending the illness of the late Captain Denison of Depe Dene, Lake George. The death of a nephew of the Captain, Sergeant Marcus D. Russell of Troy, at Santiago, the details of which were given in the Times, seems to have been told to the captain in a dream.

On the Monday following the death of Sergeant Russell, and before any of the family had received information of their loss, Captain Denison awoke from a troubled sleep, and partially raising himself in his bed, said to Dr. Gillespie of Warrensburg, his attending physician, "Doctor, Mark has been killed; he was coming up over a little rise of ground, fighting his way with his revolver, when he was met by a small party of Spaniards. He shot the first, second and third Spaniard, but missed the fourth, while a fifth loaded his gun and shot poor Mark, who died instantly."

After making this statement the captain dropped back on his pillow into the unconscious state which had marked his condition for several days.

Reports which reached the Russell family on the following day confirmed the captain's delicious statement. Young Russell had died fighting the Spaniards single-handed, having been sent out on a voluntary offer to do scout duty for his company.

The mystery is, how did Captain Denison become informed of the death? The family had not confirmed it. A New York paper the preceding day only had the slight information that among the wounded was a Russell, who, it stated, was a member of a troop other than that to which the Troy hero belonged. No one had ever carried this information to the captain, as he was left entirely at the surgeon's orders to the care of trained nurses and the attending physician, under strict orders that no war or other news should be conveyed to him. Newspapers were not allowed to enter his summer home during the days of his illness, as an extra precaution taken to prevent any news which might excite the patient from reaching him. How the event transpiring on the battlefield thousands of miles away was transferred to the brain of the captain will never be known. It must pass as one of those unexplainable movements of psychic forces which man cannot fathom.

[The above is a clipping from the Glens Falls Daily Times of July 12, cut from the editorial column, giving in detail a peculiar case of psychic phenomena which recently occurred in this vicinity. Captain Denison was a prominent citizen, owning a fine place on Lake George, where he spent his summers. A short time ago he was injured by a fall which resulted in his death, and it was during his confinement that the incident occurred. The details of Sergeant Russell's death, received at a later date, confirmed the statement made by Captain Denison in every detail.—MEREDITH B. LITTLE.]

Questions.

What do the Spiritualists of America need most? Will a declaration of principles place Spiritualism in its true light before the world? Will the movement advance as it ought under systematic organization? Shall all reform issues be advocated, or shall they all be ignored? Shall Spiritualists shut their eyes to the work of the counterfeit mediums, or shall fraud and chicanery be denounced and exterminated? Will the presentation of phenomena alone rescue the movement from its present perilous position? Can the rescue be made by the philosophy and religion of Spiritualism, without the aid of the phenomena? What will improve the condition of local Spiritualist meetings? Earnest, thinking people to our meetings? Ought Spiritualists to interest themselves in politics, or have anything to do with the affairs of Government? What can be done, what must be done, to raise the standard of Spiritualism to its rightful position among men? He who can answer the above questions correctly, will be a savior to Spiritualism and a benefactor to the race.—Banner of Light, June 26.

ANSWERS.

1. Altruistic spirituality.
2. Yes, if properly stated.
3. It will, most certainly.
4. Whatever is correctly formed need not be re-formed; therefore we should only advocate all truly altruistic and spiritualistic reforms.
5. Spiritualists should shut their eyes to nothing, but should rise to a plane of life and action where love and wisdom will enable them to eliminate all fraud without "denunciation."
6. Phenomena will continue, as it has been and is, to form the basis of fact as the evidence of Spiritualism.
7. No.
8. Local societies must learn of the world's experience, the true principles of business. Then when they present the philosophy of Spiritualism in a rational and courteous manner, they will attract all desirable attractions of both worlds.
9. Spiritualists should shirk no responsibility. Every citizen, being an integral part of the original power of the government, is in duty bound to use that power for the general good.
10. Realize that the standard of Spiritualism is the standard of right living, and act accordingly.

J. MARION GAILE.

Bangor, Wash.

Passed to Spirit-Life.

From 181 High street, Springfield, Mass., July 27, 1898, Mr. GEORGE WOODS, an old-time resident and Spiritualist, aged 76 years.

Mr. Woods had been in poor health for several years, and in July he was stricken with apoplexy and lay two weeks' illness, passed peacefully away. He was born in Hollis, N. H., July 30, 1821. His parents were Baptists, his early religious instruction being under that faith. But his large, impressive brain soon made him a convert to God's true religion; and from that time he has been an open-hearted worker for Spiritualism, always free with money for meetings and mediums. During the 40's he will be remembered in Natick as an active worker, taking great interest and getting people out to circles. In 1870 he, with Father Harvey Lyman, revived the work and opened meetings in this city, in which he was interested until the time of his translation. He was a strong anti-slavery man, active in politics from anti-slavery times. He was a great reader, the BAY STATE LIGHT and the LIGHT OF TRUTH always to be seen on his table. He was always wide awake to the needs of his people and did all that lay in his power to prevent the passage of the Doctors' Plot Law. He leaves a wife, Mrs. L. P. Woods, who is a clairvoyant of unusual merit, still active and deeply interested in her good work.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. The words "an average make a line." No poetry admitted under the above heading.]

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 17, 1898.

Onset, Mass.

"To think in the old ruts is to remain in the old conditions."

Friday afternoon services opened with congregational singing led by Mr. Hull, Mrs. Jahnke and Mr. Colville, with Mrs. G. D. Fuller at the organ; recitation, "The Song of the Mystic," Mrs. Jahnke. Moses Hull continued the discourse of the day previous, "For their rock is not as our rock; our enemies themselves being judges." "In presenting Spiritualism before the world we have often met with the remark, 'Christianity is good enough for me, as it was good enough for my ancestors; it has stood many years, and it will stand longer.' The question is what has it done? Are there no piousness, no jails, no penitentiaries? So long as there is one, there is something to do. I want all that is good in Christianity and all that is good in Spiritualism, and none of the bad in either. Catholicism is very much older than Protestantism. It is old, but does that make it divine? Sin is older than either. An argument on the age of an institution is no argument at all. The miracles of Jesus were the most natural thing in the world, all explainable by Spiritualism." Mr. Hull then proceeded to explain the different miracles spoken of in the Bible, which were very interesting.

In the evening Mr. W. J. Colville gave a lecture in the Temple upon "The Miracles of Healing; Their Law and Production." Saturday, Voluntary by Mrs. Fuller: "Nearer, My God, to Thee," by congregation; Mr. Colville lectured upon "Fear." "Then were they in great fear, even where no fear was."—Psalms.

"Fear is a sign of lack of mental balance. If Spiritualism will rid people of fear, it will be a great benefit to humanity; if not, you may as well be in the church. All fallacies have been based on fear. Perfect love casts out fear. Blessed is the man who reveres (not fears) God, because fear has been connected so long with terror and fright, we prefer to banish the word fear. When we have a dictionary proper, there will be no words with two meanings, which is so confusing to foreigners who are trying to learn our language. We have the wrong meaning to the word willful. You say a child is willful. This is not correct. You should say it is obstinate. If you are willful, you are strong. No willful person can be weak. You must not confound obstinate people, who are stupid, with the willful ones. Human nature is self-preservative, not selfish. Selfishness is a disease, and no more normal or natural than a tumor in the body. We may have selfishness in totality. Will is the determination to manifest desire. Will is the means whereby dormant capacity can be brought into action. Will and understanding together are the sum of human life and constitute love and wisdom."

Sunday, the last day of camp meeting.—Ferguson's Orchestra gave three concerts, at 3:30, 1 and 4. Morning service opened with overture by the orchestra; invocation, Mr. Colville; selection by orchestra. Mr. Colville lectured from subjects given by the audience. He said in part: "When Kersey Graves undertook to say there were sixteen crucified saviors, the world thought it blasphemy to think of more than one. Buddha went among the miserable, and became a practical sufferer among the wretched, to discover the cause of human suffering. He found the cure could only be had when men were at one with each other. All illuminated souls arrive at the same conclusion. The son of man means one who claims the whole human family as his own. The idea of kingship is not the idea of one or of a few ruling over many. The king is within, not without—this is the holy spirit. Savior means emancipation. The savior is found within. In the very highest sense the savior is the almighty. The savior does not save you from the consequences of your sins, but from the desire to commit sin. No one could go to a pure, perfect heaven, and feel satisfied to stay there, unless he had a desire for purity and perfection. The realm of causation is spiritual; the realm of effect is material. If you never develop within, you will never have expression without. It is always evolution. When the higher senses are unfolded there will be no longer any desire to do wrong. You can only save people by teaching them to save themselves."

Afternoon service opened by a selection from Miss Nettie L. Bowman of Cambridge, with Mr. Rags at the organ. Reading by Mrs. Jahnke; selection, Miss Bowman. Moses Hull delivered the discourse, upon "The Moral Tendency of Modern Spiritualism." "Nathaniel said: 'Can any good come out of Nazareth?' Philip replied, 'Come and see.' We to-day are a thousand times more interested in the question, What good can come out of Onset? I believe the savior of the Nineteenth and twentieth centuries to be Modern Spiritualism. You worship no god that you do not make yourselves. Our God is our ideal of perfection. The finite never comprehended the infinite. The Methodists, Baptists and other denominations turn people out of their churches who do not turn them out until they are good. Spiritualism has got hold of the science of reform. The world is moving onward, and you and I must move on with it. You can't make the world right until you reach down and lift up the lowest. The only way to have heaven when you die is to live in heaven here; and the way to live in heaven is to do your duty to everybody and everything around you. I want to go to heaven, because I am worthy, and not because some one else has suffered for me."

Singing of "Sweet Home" and the benediction closed the meeting. Band concert at 4 ended the season's program.

"The summer is past, the harvest ended, and we are not yet saved," says one of our old. We have reached the finale of the season of '98, and yet we have not been able to determine what of us has been saved or who the unhappy lost one may be. Evolution teaches us nothing is lost, and Spiritualism says we are our own saviors, hence old fears and superstitions must be forever stricken from our mentality. A life of purity of thought, and action will bring us harmony and equipoise that is needed for good health and a life of usefulness to humanity.

To-day closes the Onset camp-meeting for this season, and a retrospective glance leads us to the conclusion that this has been the most instructive season of the camp. "It is true that financially we are not 'to the fore,' still it compares favorably with other camps and watering places generally, but spiritually we surely have received a baptism unprecedented. The Woman's Congress has been a great educator, the most intellectual woman talent was procured, and the example to the female portion of the audience has been inspiring toward a better and higher education of self, and a clearer and better understanding of our future work for the good of humanity. We have to thank Mr. J. Q. A. Whitmore for instituting this great medium of education for woman at Onset, and hope it may continue from year to year as time goes on. Dr. Geo. A. Fuller, who has presided on all occasions, has conducted the business with a firm but gentle hand, polite and consistent always, and has made himself beloved by all. We hope he will be retained in the position indefinitely. Mr. A. J. Maxham, whose expressive singing has delighted many, has sung one hundred and thirty-nine different selections this season, and repeated many by request, some of them of his own composing, and each appropriate to the sentiment of the occasion. Mr. Maxham's remarkable memory has served him on all occasions, as he seldom has the music before him to refer to. We bid him and his charming wife good bye. We bid good, hoping we may meet him in the same capacity another season. Mr. Page, quiet and unobtrusive, has attended to the requirements of his position both at the Auditorium and Temple, faithfully and well. Mr. Wm. Page, as

treasurer at the gate, temple and abroad, has given perfect satisfaction, and Miss Ella Clifford has presided most gracefully and pleasantly at the headquarters bookstore.

Harvest Moon.

Saturday, Sept. 10.—The exercises of the Harvest Moon Festival were opened in the Temple, the interior of which was handsomely decorated under the direction of Mrs. M. A. Proctor, chairman of the decorating committee, assisted by Mesdames Wyman, Robbina, Fuller, Page, Farnsworth, Hatch, Trask, Kenyon, Stevens, Parsons and Whitwell. Flowers and potted plants were kindly contributed by Mr. Peabody, Mrs. Robinson, Mrs. Butterfield, Mrs. Crockett, Mrs. Potter, Mrs. Nash, Mrs. Weston, Mrs. Wood. The arrangement of decorations was artistic and unique. The afternoon exercises opened with singing, "Unfold Our Banner," by Mr. and Mrs. Spinning and Mrs. Lapham; invocation, Mrs. Carrie F. Loring; song, "If I Were a Voice," Mrs. Lapham; remarks, Prof. Kenyon, Mrs. M. A. Reed, Mrs. Zeller, Miss Carrie Wilson, Mrs. Kenyon, Dr. Proctor, Mrs. Carrie F. Loring, Mr. Page, Carrie Taber, Miss Hatch, E. S. Loring, Father Lyon; song, "Beckoning Hand," Mrs. Lapham, closed the afternoon exercises.

In the evening there was an entertainment of song and recitations, followed by a dance. Ice-cream and cake were served by Mr. Waters and Mrs. G. D. Fuller.

Sunday morning service opened with singing "Sweet is the light of Sabbath morn," by Mr. and Mrs. Spinning and Mrs. Lapham; invocation, Mrs. Sarah A. Byrnes; song, "Now silence keep," Mr. and Mrs. Spinning. Mrs. Carrie F. Loring delivered the morning's discourse upon "Spiritual Revelation or the Power of Adaptation." She said: "This beautiful floral display woven and intertwined by loving hands and the thoughts mingled together with all speak of the spirit of the hour. Before man's brain was touched by inspiration he little realized his possibilities; he seemed to grovel along unable to express his better nature. Spiritualism is naught unto us unless we improve its revelations. We are all differently constituted; when we understand the law of adaptation better, we shall not judge others harshly. Study the now; the judge and by will take care of itself. Ignorance is the cause of all disturbing elements. Spirituality, not Spiritualism, is the key-note to everything progressive, and it lies within our reach whether we are happy or miserable. Song, 'Something sweet to think of,' Mrs. Lapham; tests by Mrs. Loring.

Afternoon session opened by singing "Sleep, comrade sleep," by Mr. and Mrs. Spinning and Mrs. Lapham; Reading, Mrs. Loring; song, "We shall have a new name," Mr. and Mrs. Spinning; Mrs. Sarah A. Byrnes lectured from "Not what shall the harvest be, but what is the harvest to us?" The question arises whether we have been gleaners or whether the opportunity has been lost. Nature gives us an object lesson in the Kindergarten of life. If we had kept the line of adaptation in our thought, we should have avoided many mistakes. Spiritualists are waning; Spiritualism is not. If we lack dignity and coöperation, we are to blame for it ourselves; we have failed to utilize what has been placed before us. What have we done to overcome our environments? We are never too old to learn. We may harvest something to day that will be a birthright to the age to come. Let us keep our bodies clean, that we may have clean thoughts, and by that means have a higher, purer life from what we this day may harvest. Song, "When the mists have rolled in splendor," Mr. and Mrs. Spinning and Mrs. Lapham.

Evening service opened with singing "Abide With Me," by Mr. and Mrs. Spinning and Mrs. Lapham; recitation, "What is Life?" Kate R. Stiles. Dr. Geo. A. Fuller took for his text "But Speak Thou the Things that Become Sound Doctrine." "Spiritualism," he said, "is no new thing. You find it in all the religions that have existed in the days gone by. It means the spiritualizing of the masses—their development and evolution. We have been so egotistical as to think we had all the truth. God inspires every man and woman on the face of the earth who seeks it, whatever their denomination. I am proud of the rank and file of Spiritualism; of those pioneers who have gone, and the new ones who are coming into the work. I cannot understand how any one can doubt the idea of immortality. If we have lived through the infinite ages of the past, we know we live through the infinite ages of the future. We enter the other world carrying with us the results of our own experiences here, and we have positive proof in the coming back of those who have passed over. The world is growing more spiritual; man has advanced rapidly, and no age is so good to live in as the present hour. Another doctrine of Spiritualism is the doctrine of Justice, seasoned with mercy. Spiritualism emphasizes the fact that God never curses his children. The influence of a good and pure life goes out into enlarged circles, until it reaches the confines of all humanity."

Song, "We Shall Know as We Are Known," Mr. and Mrs. Spinning and Mrs. Lapham. Mrs. Kate R. Stiles said: "Spirit is a word that is broader, higher and deeper than Spiritualism. It is not only the world of comfort, but enlightenment. We have to think it a sign of growth that our churches and spiritual meetings are being depleted. Instead of its being deplorable, may it not be a sign that people are learning to think more for themselves? The power of priesthood is being broken. We believe the philosophy of Spiritualism is in the hearts of the people everywhere. Our Spiritualism goes beyond the angels of the household; it says, reach out and embrace the whole human race. It is the angelhood here and not the world over there to which we should give our attention." Remarks closed with a poem.

Dr. Fuller, in behalf of the Onset Bay Camp-Meeting Company, thanked the ladies who have so beautifully decorated the Temple for this occasion; also those who have contributed plants, fruit and flowers, the speakers, musicians, reporter and audience, all of whom have contributed so much to the success of the meeting. "Something Sweet to Think of," sung by Mrs. Lapham, closed the exercises of the Harvest Festival of '98.

Children's Lyceum commences next Sunday. AUGUSTA FRANCES THOMP.

If You Lack Energy

Take Horsford's Acid Phosphate. It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food and a delicious beverage.

A. J. Dexter, healer, has returned to the city after a successful and pleasant summer at Onset, and taken rooms on parlor floor at the Langham Hotel for the months of September, October and November.

Ashley, O.

Sept. 7, Ashley Camp, Woolly Park, still continues, though nearly all the others have closed for the season. The management are doing everything possible with what facilities they have to make this an attractive resort, and Nature does her share in carrying out their plans. The meetings are very largely attended Sundays. Helen Stuart Ridings and Willard J. Hull were the attractions last week, with Dr. Nellie C. Mosier as test medium.

M. M. Henry has arrived with his spirit telegraph instrument.

Mr. William Shadrach of Marysville, O., gave a séance for manifestations in the light, materializations of hands, etc.

Mrs. M. McCASLIN.

MAINE.

PORTLAND—Orient Hall.—Mrs. M. A. Brackett, Sec'y, writes: We were again favored with the presence of Mrs. A. L. Pennell, Sunday, Sept. 11, and were much pleased with the work.

MEETINGS IN BROOKLYN.



BROOKLYN.—Jerome H. Fort, Cor. Sec'y, writes: The Fraternity of Divine Unity held its regular services Sunday evening, Sept. 11, at Aurora Grata Cathedral. After congregational singing, scripture lesson and invocation, a baritone solo by Mr. Conner, and a violin solo by Prof. Whitlaw, we were addressed by W. H. Hicks on "The Christ Principle." Dr. Hicks was formerly pastor of the Dutch Reformed Church in this city with a large congregation and a Sunday School under his care; but he is now upon the spiritual realm, and is certainly one of the ablest and most eloquent advocates of our Cause in the field to-day. The audience was large, and followed the speaker closely and appreciatively. At the conclusion of the address, and after another violin solo by Prof. Whitlaw, our beloved brother and psychic, Ira Moore Courlis, gave a number of most convincing tests and spirit communications.

BROOKLYN.—Mrs. Tillie Evans, Cor. Sec'y, writes: Saturday, Sept. 10, the Advance Spiritual Conference opened its doors to welcome a very large and appreciative audience. After singing, we listened to a poem, "A Lament for the Nation's Dead," written through the inspired pen of Mrs. Walton, the oldest Spiritualist in Brooklyn, she having passed her ninety-fourth birthday, and although helpless through blindness, is strong in spirit. Mr. Fort read a poem, following with an address based upon the same. Mr. Delere and Mr. La Fumee followed, lifting the flow of inspiration, and we all felt lifted, and found it was good indeed to have been there. Tests were given through Mrs. Evans, Miss Chapin, a blind medium, and Dr. Frank, who journeyed from New York city every Saturday night to do the work the angels have put into his hands.

THE BANNER on hand, and eagerly sought for. Brooklyn.—L. L. Smith, Sec'y, writes: The regular services of the Woman's Progressive Union were held on Sunday, Sept. 11, at Walsh's Academy, 423 Classon Avenue. After a solo by Mr. E. C. Hodges, the opening address of the evening was made by Mr. George Delere of this city, who has for many years been an earnest worker in the Cause of Spiritualism. "Dare to Do Right" was the theme chosen, and Mr. Delere proved himself a pleasing and earnest speaker. Mr. J. H. Altamus gave a number of tests, including names and dates, which were promptly recognized. In addition to his gifts as a medium, Mr. Altamus possesses a fine tenor voice, which adds greatly to the general interest of the meetings.

Lake Brady, Ohio.

Sept. 2.—Chas. Barnes and D. A. Herriek united their forces last evening and gave a double circle. It was thought at first the spirits would not be able to do much, as an electrical storm always interferes somewhat with the manifestations, but the elements quieted down before the circle began, and instead of detracting from their strength, it only seemed to have given them more power. Mrs. Kemp of Cleveland has just given us a materializing séance, and was well patronized by the Lake Brady people.

Sept. 4.—Despite the inclemency of the weather, a large audience assembled for the closing lecture of Lake Brady Camp for the season of '98. Mrs. Clara Watson of Jamestown, N. Y., was the speaker for the day. "Life" was the subject for the morning discourse. She began with parables, and traced man up to his present state. The subject was very interesting, and was ably handled by the lady.

The afternoon lecture was unique, being delivered entirely in poetry. It was a sketch of Spiritualism and its advancement during the last fifty years. The lecture was a beautiful one, embodying all the principal events of Spiritualism up to this, its Jubilee year. A set of resolutions were read by M. E. R. Kidd of Canton, O., the chairman of the Committee of Resolutions, and unanimously adopted, mentioning with praise and thanks each worker of the Camp. The lecture was followed by tests from C. H. Figures of Cleveland, O. Mrs. Flora Russell of Alliance, accompanied by Miss Irene Haines of Detroit, Mich., preceded the tests with a beautiful solo, entitled "Baby's Fingers."

Lettie Smith of Ravenna, O., manager and receiver of the Lake Brady Company was presented with a handsome gold-headed rosewood cane, as a token of esteem from the ladies of the camp.

Throughout the season the camp was well patronized, and to day closed a successful season, despite the many disadvantages that attended its opening.

RHODE ISLAND.

The Providence Spiritualist Association, Columbia Hall, corner of Richmond and Weybosset streets, will open its regular meetings on Sunday, Sept. 18. Mrs. Effie I. Webster of Lynn, Mass., the noted medium, will occupy the platform. Services at 2:30 and 7:30 p.m.

JOSEPH COOPER, Pres.

46 Zone street.

Movements of Platform Lecturers.

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

Mr. E. W. Wallis L. O. F. (Editor of *The Two Worlds*, Manchester, Eng.), and Mrs. M. H. Wallis, are in Toronto. They probably visit Cleveland, Detroit, Battle Creek, Mich., and Chicago within the next few weeks, and speak in Boston during November. They will be pleased to visit and lecture to adjacent cities in Massachusetts and Connecticut, and will be glad to give students of spiritual science, with illustrative experiments in clairvoyance, psychometry and healing. Will New York, Brooklyn and Philadelphia friends communicate? Mr. Wallis has undertaken a number of debates, is open for further service, and would be pleased to visit North and South America. Present address, 340 Lincoln street, Toronto, Ont.

Oscar A. Edgerly's engagements so far as made for the lecture season of 1898-99 are as follows: September and October Society of Spiritual Science, Atlanta, Ga.; November, First Spiritual Society of South Bend, Ind.; December still open for engagements. He will leave for New York, N. Y., on the last two Sundays of January engaged with Spiritualist society of Springfield, Mass.; February with Berkeley Hall Society, Boston, Mass.; first two Sundays of March, Spiritual Academy, Norwich, Conn. Last two Sundays of March and months of April and May still open for engagement. Shall be pleased to hear from secretaries of societies desiring to employ a trance speaker and test medium for the open dates mentioned above. Home address, 42 Smith street, Lynn, Mass.

Mrs. J. W. Kenyon has held test sances in her parlors every evening during July and August at Onset Camp, giving a brief lecture and psychometric readings that became increasingly demanded, she continues the work during September. Prof. and Mrs. Kenyon can be addressed for future work at Onset, Mass., or will be in Fitchburg during October.

Frank T. Ripley, speaker and platform test medium, is serving the South Bend Ind. Spiritual Society for the month of September. He has open Sundays in October, November and December. He can be engaged upon liberal terms. Address Frank T. Ripley, 428 South Lafayette street, South Bend, Ind. On Sunday next, Sept. 18, W. J. Colville lectures in New Century Hall, 509 5th avenue (between 42d and 43d streets) at 3 and 8 p.m. Afternoon subject, "Evolutionary Club or Humanity." Evening topic, "The Coming Reign of Universal Peace." He will also speak there at same hours Sept. 25.

Mrs. Mary Elizabeth Lease, of Kansas, is open to engagements for 1899. For dates and terms address Charles H. Lease, 710 Union Avenue, New York City.

E. J. Bowtell speaks for First Spiritualist Society, Syracuse, N. Y., Sept. 25. For dates in 1898-99 address 3 Lion Street, Ithaca, N. Y.

Mrs. Annie E. Cunningham, test medium, would like to make engagements with societies for fall and winter. Address Lake Pleasant, Mass., through the month of September.

THE MODERN
STOVE POLISH
ENAMELINE
PASTE
CAKE
OR
LIQUID
Makes an old Stove as
bright as new in a minute.
J. L. PRESCOTT & CO. — NEW YORK

By-Laws of the N. Y. S. U.

(Continued from seventh page.)

ARTICLE III.

DUTIES OF THE SECRETARY.

SECTION 1. The Secretary shall procure all necessary supplies and render an account therefrom from time to time.

SEC. 2. The Secretary shall, whenever called upon to do so by a member in good standing, submit any or all accounts, records or other books, memoranda or documents in its possession, for their inspection at the office of the secretary.

ARTICLE IV.

BOARD OF TRUSTEES.

The Board of Trustees, or a majority thereof, shall have power to make all rules and regulations for the conduct of the business and affairs of the National Union, not provided for at the Annual Convention or in the Constitution or By-Laws, and not in conflict therewith.

ARTICLE V.

MEMBERSHIP.

SECTION 1. Any association known as a young people's society of Spiritualists, having a membership of seven or more persons between the ages of sixteen and forty, may apply for a charter by filing an application therefor and paying the proper fee, and setting forth the following particulars: The full names and residences of the applicants; the purpose or purposes of their society; the name by which it is to be known and chartered, and its domicile.

SEC. 2. The Board of Trustees shall, at its earliest convenience, pass upon said application, either by full Board or Committee, and if said application is approved by a majority of the entire Board, a charter shall issue accordingly.

SEC. 3. Said charters shall set forth all of the particulars enumerated in Section 1, and shall entitle the applicants, their associates and successors, to membership in the National Union, and to all the rights and privileges accorded them as said body to perform all the conditions of said constitution and by-laws, and observe all proper rules and regulations of said by-laws.

SEC. 4. All societies joining this National Union are requested to adopt as the name of their society the "Young People's Spiritualist Union of—" (naming city or locality where located).

ARTICLE VI.

CERTIFICATES OF CONTRIBUTION.

The Board of Trustees shall have power to issue, at its discretion, certificates to such persons as shall have been of special service in the young people's work, and also to such persons as have contributed to the general fund of this Union, such certificates to show the amount of funds contributed or nature of the services rendered.

ARTICLE VII.

PAYMENT OF DUES.

SEC. 1. The annual dues of chartered societies or individuals shall be payable on or before the 15th day of July of each year.

SEC. 2. In the event of failure to pay such dues, such defaulting society or individual member shall not be entitled to representation in the convention of the Union.

SEC. 3. The Secretary shall notify each society by proper letter of the payment of its annual dues, and making of annual reports, at least thirty days before each become due.

ARTICLE VIII.

DELEGATES.

SECTION 1. The delegates to the Annual Convention of the Union shall be elected by their respective societies at least two weeks prior to the assembling of said convention.

SEC. 2. The Secretary shall, at least thirty, and not more than ninety days prior to the time of the General Convention of this Union, transmit to the Secretary of each chartered society blank credentials in duplicate and blank reports, together with a copy of this article of the By-Laws.

SEC. 3. Any delegate may appoint a proxy in event of inability to serve, and any society entitled to representation may supplement or substitute its credentials on Credentials, directing said Committee concerning the appointment and instruction of proxies to represent said Society.

SEC. 4. The Secretary of each chartered society shall make and forward to the Secretary of this Union an annual report, which report shall be forwarded at least thirty days prior to the time of the Convention of the same, and shall contain the following information: The number of enrolled members, list of officers and addresses of the same, and such other information as may be specially requested by the Board of Trustees.

ARTICLE IX.

GREIVANCES.

SECTION 1. In the event that any society becomes two years in arrears on its dues, it shall, at the expiration of the term from the last default, become the duty of the Secretary to cite the defaulting society before the Board of Trustees, to show cause why its charter shall not be revoked.

SEC. 2. Such notice shall set forth the fact of such default, and set a suitable and convenient time, and place of hearing, allowing not less than thirty days from the date of the notice to the time of the hearing.

SEC. 3. Any person having any grievance or complaint, for any gross misconduct, against any officer, chartered association, State agent, missionary or special agent, may file a bill of complaint with the Secretary of this Union, and the same shall be filed with a copy of said bill, and the payment of such fees as may be fixed by the Board of Trustees. The Board may also, at its discretion, require security for costs, to be filed by the complainant.

SEC. 4. Upon filing of complaint, the Secretary shall cause the said copy of the complaint, together with a notice to answer, to be mailed by registered letter, or otherwise served upon the party complained against, and said notice shall require the filing of an answer within thirty days from the date thereof.

SEC. 5. Upon the filing of complaint, and the case being proceeded, according to the rules of equity practiced in the courts of the place of trial, and a final hearing and argument had before the Board, or a Commission appointed by the Board to find the facts.

SEC. 6. Upon the finding of the facts, the Board shall rule and enter judgment as equity and justice may require, fining, impeaching, suspending, revoking or cancelling the charter, as seems to it just and equitable.

ARTICLE X.

FORM OF APPLICATION FOR MEMBERSHIP.

I, _____, of _____, believing that the unfoldment of true lives and a higher civilization can be better attained by association and coöperation than by individual efforts, and believing in the ethical principles of Modern Spiritualism, and desiring to become a member of the National Young People's Spiritualist Union, and to aid, as much as possible, the general uplifting of humanity, do hereby apply for active membership in the Union, and if accepted, agree to abide by the constitution, by-laws and rules of such Union, and to promote, to the utmost of my power, its interest and the social, moral and spiritual welfare of its associates.

ARTICLE XI.

HISTORIAN.

The Board of Trustees shall designate a historian of the Union who shall be appointed by the President, whose duties shall be to keep a brief, concise history of the Union, recording changes of officers, the enrollment of societies, preserving copies of press clippings regarding the Union, and such other matters of importance as shall be deemed advisable by the Board.

ARTICLE XII.

COLORS.

Purple and white shall be the colors of this Union.

ARTICLE XIII.

DUTIES OF STATE AGENTS.

It shall be the duty of the State Agents to look after the special interests of the States to which they are assigned; to correspond with the several societies of such State, and endeavor to secure their coöperation and affiliation with the National Union; to make all possible efforts to have local Unions organized where there are none at present; to report concerning certain societies that desire to affiliate with the National Union, whenever so requested by the Board of Trustees, and to perform such other duties as may be requested by the President or the Board of Trustees. Such agents shall not be granted any special power to make contracts, or to transact business binding the Union.

ARTICLE XIV.

AMENDMENTS.

The By-Laws may be repealed, suspended or amended at any annual convention of this Union, by a two-thirds affirmative vote of the delegates present and voting.

U. S. CONSUL CURED OF ECZEMA BY CUTICURA

I had an attack of Eczema, and ordered a box of oxide of zinc ointment. The first application changed the Eczema to hell-fire, which seemed unquenchable. The druggist had used a rancid cerate and I was poisoned. A local physician did not help matters, and everything either failed to help, or made it worse. I was becoming desperate, when I thought of CUTICURA REMEDIES, and dispatched my servant for a cake of CUTICURA SOAP and a box of CUTICURA (ointment). The first application relieved me in three days I was well.

PULASKI F. HYATT, United States Consul, Santiago de Cuba.

Sold throughout the world. PORTER, D. & C. Corp., Sole Props., Boston. "How to Cure the Worst Eczema," free.

Lake Pleasant, Mass.

The season just closed will pass into history as being the most harmonious for many years. Everybody has tried to make it a success, and it has been. The speakers and mediums never were better, the music—both vocal and instrumental—has been delightful, and all are returning to their homes feeling better for having been at the Lake. The people are leaving in large numbers every day. President Dailey left with his family for Brooklyn on Tuesday, feeling well pleased.

Sunday evening the Lyceum held its last meeting, and the Temple was filled to its seating capacity. After the usual exercises of the school, the following took part in the social program: Mollie Blinn, E. Warren Hatch, Jennie Osgood, Chas. L. C. Hatch, Mrs. Sarah A. Byrnes, Mr. J. F. W. Gould, Prof. J. Clegg Wright, Capt. E. W. Gould and Mrs. May S. Pepper. The session was the best of the season. On Sunday afternoon Mr. Baxter delivered his last address, and it was worth going miles to hear. He closed by giving tests.

On Monday morning the last conference was held in the Temple.

In the evening a closing social was held, and it took the form of a jubilee. Everybody was feeling good; it was free, and of course the Temple was full. Pres. Dailey was the chairman. About all the speakers at the camp took part, and each made a jolly speech. During the evening a concert was given by a burlesque band made up of fifteen of the young people of the camp under the leadership of E. W. Hatch. After a selection by the entire band one of their own sang a solo that was well received. There was a fine whistle duet by E. W. Hatch and Pacific Chamberlain. Arthur G. Wallis of Manchester, England, dressed as a dog-chatter, sang an English ballad and responded to two encores, singing in all three English songs in a truly English manner. The "Schute the Chutes" Quartet gave two selections. After an overture by the band, it retired amid great applause. An engagement of the band for next season is talked of. The Ladies' Schubert Quartet gave several selections. After the entertainment about thirty campers joined and went to the houses of the different directors and surrounded them, and it was near morning before they returned to their respective homes, well fed at the different lunch counters where they stopped to sing.

On Tuesday afternoon a pleasant party was made up, and on invitation of Mrs. Keith of Boston and Mrs. Davidson of New York, took the trolley cars to Greenfield