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Written for the Banner of Light. APOSTROPHE TO THE STARS AND STRIPES.

> BY IDA C. HAWKINS. Our flag, thou art from heaven, "Hallowed be thy n .me!" Thy kingdom broaden And thy will be done in earth For 't is from heaven. Thy field of azure studded With its silvery stars doth typily Thy heavenly origin. Thy stripes of white thy purity, Thy stripes of red the blood We've shed in thy defence. Lead us not into the temptation To shed blood except under Strong provocation; But deliver us from the Evil of war, for thine Is the kingdom of Peace For ever and ever. Amen

Local Societies: Centres of Spiritual Activity.

BY E. W. WALLIS.

This subject was ably discussed in THE BAN-NER by Bro. Gould, and my deep interest in all that appertains to the welfare of our Cause must be my excuse for asking for space to emphasize the importance of the work of local centres of spiritual activity. So much depends upon the spirit in which the work is undertaken. I should like to see in every town and city at least one strong, active, united Spiritualist Society-a body of sincere, earnest, loving and sympathetic people joined as comrades in a great educational, reformatory and spiritual work, and enjoying social fellowship.

It seems to me sometimes that we think too much of the outsider and fail to do enough for our own people. The objects of a Spiritualist church-or society-may be regarded as twofold: first, to unite like-minded people for their mutual good, that by interchange of thought, by study, by coöperative services onstrating a selfishness that savors strongly of "each for all and all for each," they may con the utter weakness of the flesh. The latent

make Spiritualism a power for good in the lives of its adherents (harmonizing their spirits, | just as reasonable for the spiritualistic tyro enlarging their sympathies and making them active in good works) and respected in the community! It is said that of old the face of Moses shone with beauty, so that it was known though his mind may be brilliaut with reconthat he had "walked and talked with angels." Can that be said of us? Ought it not to be true of us? Are we active in redemptive | this respect our teachers and speakers often work to win back the fallen to the paths of | fail to impress the truth through lack of tact righteousness and virtue? Are we forgiving and humanitarian, ready to aid in reform movements by reforming number one and then trying to help others? It seems to me that Spiritualism ought to make us better men and women, or what is the good of it? It ought to help us to be pure, honest, truthful, honorable and helpful to others, or what is the good of it? Surely, surely, with the most glorious knowledge, the sweetest gospel, the divinest religion of Love and the ministry of angels, our hearts and lives ought to be adorned with virtue and grace, our societies ought to be homes of Love and goodness, and our Sunday services benedictions of comfort and strength for the rest of the week, to help us to live the higher life.

Suggestions to Platform Speakers. BY H. W. HAFFA.

Understanding a subject, treating a subject properly and practicing that subject as spoken seems not to have the same meaning, or the same weight in bearing. While this may not appear lucidly feasible to a surface reader, it is quite patent to the student, in whatever direction his thoughts may tend. It is not always application to a given ism that sterling results come forth in enduring benefits, even though individualism is prone to take unto self whatever praise there may be, thus dem-

devolves upon you to do your utmost to rem | The dictum in this point of argument is patent | mental faculties in the human constitution. edy the existing wrongs which you deplore without further remark. But would any rea- According to the law of adaptation, the exist and help on the good work by coöperating sonable being expect of a child entering school ence of any one of these mental faculties is a with others, like-minded to yourselves, and to understand the complexity of that grade proof that its natural object is a veritable fact which he will enter ten years hence? It is to be ignorant of Spiritualism as it is for a medical student to be devoid of the knowledge of a practitioner's fifty years' experience, even dite thought, for he is a beginner anew-an infant in life's kindergarten, as it were. In in not bearing in mind that they are speaking to a mixed intelligence of an order engrafted with a three fold prejudice contrary to everything religious, differing from that inherited. The subject is prolific of much thought, and should carry with it much more than an outward surface would indicate. We cannot reach our object through any sort of coercion or mode of fear. It must be done purely upon a basis of reasoning forces through which Fact must replace Theory, Positiveness do away with Superstition, and the cloak of Ignorance removed by the light of Reason. But how few of us are capable of carrying this God-inspired thought to a satisfactory conclusion. We do our best, using the means we think best suited, but we fail all too frequently. Ve argue, explain, but our arguments and explanations are met by many stumbling block in those inherent superstitions foisted through ignorance and an improper understanding of the Bible.

An Address

To the N. S. A., Concerning the God Idea, and a Declaration of Principles.

BY SILAS BOARDMAN.

time nor space in adverting to the examples of history. Spiritualism has better criteria than

in the universe. We need not take the time and space now to apply this rule to each one of all these mental faculties. The natural object of hope is the infinite future; and the existence of hope is a proof of immortality. The natural object of faith is the infinite kingdom of moral and spiritual truth. The natural object of ideality is beauty; of conscientiousness, is justice. The natural object of veneration is the infinite God. It will not suffice to say that veneration is a random freak of evolution. "The heathen in his blindness worships God." The Christian, with very few exceptions, is not less blind; yet, according to his light he worships God. The modern Spiritualist, for the most part, seems to have no conception of a God who has any prerogatives essentially different from those of every man and woman since the origin of the race. The Spiritualist says we have no proof of immortality but that which Spiritualism offers. But Spiritualism does not present any proof of immortality. It gives us proof of the continuity of life, with plenty of room for us to exercise our faith as to what is waiting for us in the great beyond. Here is my principal reason for supposing that Spiritualists generally do not recognize the science of phrenology: as the teachings of phrenology contain the only proof we have of God and immortality. Byand-by you will say that phrenology is simply a part of Spiritualism and I will agree with you. There is perhaps nothing else of especial interest to this Association, on which you are not better posted than I am. On this you do not claim to be posted and I do. Yet because you do not understand my propositions you are disposed to reject them, and thereby you are doing yourselves, Spiritualism and the In this address I shall not take up much world a great injustice. I tell you this is a question of vital importance. Settle this question now on the side of truth, and this mooted those of the past; and I propose to fortify my question of harmony, which has kept up a conremarks with the unanswerable authority of tinuous flurry of adverse breezes in the spirittruth and reason. We know that an over- ualistic atmosphere for a half century will be solved, and the dark spirits of discord and fires of Smithfield," or the appurtenances of own congenial darkness. The burden of our are practically taught that the infinite king dom of love is no kingdom at all, but a realm tion (divine love) no interpreter, and all are free; where abstract principle is the only might do if it were true; but we want the truth above everything else. You do not at at present require any proof of Spiritualism. You know it is true. A member of the Uni versalist Church said to me: "If Spiritualism is not true there is not anything true." The "evil!" You cannot say that phrenology is false. Its proof is within easy reach of every one. Will you follow the example of the Church, and say that phrenology is an idle freak of nature-or an attempt of dark spirits to neutralize the beautiful pathway of progression, and facilitate our onward march so much that we are in danger of reaching the end of our journey prematurely? If the reason for not noticing phrenology is that we are not prepared for it, then we are not prepared with our hierworld as an exponent and champion of this beautiful philosophy of human progress. I would commend to your attention the splen-Truth for Sept. 3d. If you wish for something intricate and profound as well as true, the deliberations of the convention belong to that you are safe to indorse. Phrenology not rule; that hope and faith and love must yours, it is because you have not investigated follow as reason leads, but not rule; that ven-

the goal at the end of eternity, "we shall see him as he is, for we shall be like him."

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Until then you may as well rest content in the idea that God is the culmination, the acme of all excellence. This perpetual furore about his personality is a waste of time, as we cannot find him. But as to his actual existence and reign, our attitude should be governed by our evidence. The anarchists, pantheists and atheists do not produce any proof of their postulates; but you cannot say that of this address if you are capable of reasoning. In view of an almost unanimous denial, a small volume is needed to elaborate the God idea. Some of our prominent workers have remonstrated against the propagandism of the National Spiritualists' Association. The N.S. A. is the congress of Spiritualism. We aim to elect our best men and women to fill its chairs, and then we are to decide what shall be the status of the N.S.A.! The formulation of a declaration of principles is propagandism. Is it better to be uniform, and therefore harmonious, or shall we leave this declaration of principles to each of five hundred societies, and have five hundred declarations of principles, and proceed in the speediest manner possible to realize our ideals of anarchy? Your N. S. A. would perish for want of delegates for another year. And in another year your local societies would barely be a memento of the past. The restrictive idea comes from parties who are apprehensive of the dictation of the N.S.A. Our local societies are nothing if not propagandists; yet they must have their constitution and by-laws for identity, and the legal transaction of necessary business

Our State Associations are simply lirger editions of our local societies, and the N. S. A. is our national representative, through which all of our societies can speak as one person and make known to the universal world around the realm of glory we have found, and that is propagandism! Figure-heads, come down from your high stations, and quit robbing (?) the people of your modest salaries for the purpose of proclaiming and proving the glad tidings of Spiritualism as no one else can

tribute to each other's happiness by being good and doing good.

Every human being has social faculties, in tellectual powers and religious sentiments and ing given to other than self. While this is aspirations, or spiritual capabilities, intuitions and hungers. It seems to me that a spiritual church should aim to meet the needs of its members on all three of these planes. Intellectual disquisitions and discussions are cold comfort to the heart hungry and weary. Sociability and cheerfulness make an atmosphere that is inviting and pleasing to the visitor, and they help to maintain the interest of the members. Geniality and helpfulness, tact and consideration for the feelings (and fads) of others -the disposition to "give and take." and over look points of difference and dwell upon those at the tenets advanced than the doctrine being of harmony and agreement, tend to make a expounded; in fact, the variance in unanchurch feel "home-like" and draw the mem- imity of speakers prompts questions which do bers together in love.

But instead of thus fostering brotherhood and comradeship inside the fold and uniting ualists do not agree, how can those ignorant the members, our work has too often been directed to the task of convincing skeptics, giving "tests" to investigators; combatting the opinions of others instead of building up a coherent philosophy, and engaging in intellectual acrobatics, rather than in sweet reasonableness drawing out the spiritual sympathies and | individual mind than ordinary changes in awakening the religious emotions of love of the true, the pure, the beautiful and the good. True, a helping hand ought to be extended to the serious and sincere inquirer, but the time given to a single subject, contradictory in has gone by when we should concern ourselves | some instances, and quite frequently not at to me that our movement has reached the "parting of the ways."

We must justify our existence (as a dis tinctive body) by proving to the world that we are capable of self government, and of construe the entire fabric of thought, and go unity for good and practical efforts for human well being.

Our societies, it seems to me, should become more and more centres of love; our platforms the speaker, evidently of sound erudition, be conducted on the lines of educational, helpful humane work, to meet human needs, not | preme Being from a spiritualistic view-point. run to "draw" by appealing to curiosity, sensation and show!

Some time ago a letter reached me from an inquirer who complained of the lack of order | has made." While true in every word, it came and decorum (not to speak of "want of reverence") in a certain society in the old country. The writer went on to complain of the poor | wane, inasmuch as the abrupt launching forth quality of the speaking and the generally un- | of an aphorism of so startling a nature could satisfactory and unspiritual conditions of the | have but one effect. Had an adequate explameetings and asked how could intelligent, | nation followed, good would have resulted self-respectful, spiritually minded people be expected to attend such meetings?

My reply was: "Granting that all you say is and spiritually minded people absent themselves from the meetings and leave the work to those very people who, even if they know tioned? The remedy will be found when the lines that THEY feel are wise and spiritual."

He acknowledged the truth of my reply and and spirit to one of the societies in England. Moral: Don't leave the society, but reform it!"

May I make bold to appeal to all the Spiritwill you not realize the responsibility which ABC point, is productive of the most good. the existence of upwards of forty different to us the beginning of God. When we reach Liberal voters.

spirit may strongly dictate a catholic principle in treating a subject, the praise to come from our fellowman precludes any credit begratifying to the over-weening self ism so strongly permeating our body, it does not reflect that refulgent light of thought which leads other minds from beaten paths into different avenues of investigation; therefore the resultant praise is limited to a degree of barrenness, only circumambienting the atmospheric density of him who launches the ism, without bearing even the fruit of a second thought. Presumably, many have experienced this void of receptive thought while listening to this or that orator, and wonder more in amazement not teach, but, on the contrary, cause a greater | as exemplified by our friends the enemy, degree of doubt. For, if two professed Spiritof the subject be expected to take this comparatively new cultus in place of the one planted in infancy; in fact, that which accom-

panied him into the world? To throw off the old for the new is not an easy transition, and means much more to an habits or mode of living. Especially is this intensified many fold when investigators have to worry through so many varied definitions it were possible for the less learned to differ- second is sure, else nature would be at fault. out of ten, it is more than likely that the searcher will gather the wrong particles, misaway with a settled conviction of humbug.

In this connection a sentence, heard some little time ago, comes forcibly to mind, in which endeavored to elucidate the problem of a Su-After paying fitting tribute to the beatitudes of spirit communion, he startled his audience by, "There is no God but the God that man

in the nature of a shock, and from that moment the interest of the audience began to where nothing but harm was the outcome. The speaker evidently thought those present were equally conversant with abstract thought, true, what else can be expected if the educated | paid scant attention to the most important sentences in his whole discourse, and sent forth his audience with a feeling of distrust in Spiritualism that will require much astute arno better, are often earnest and well inten- | gument to overcome, from the mere fact that a great majority of those attending spiritual people who know better and could do better | meetings are not given to reasoning out abtake hold and reorganize the society on the | struse problems for themselves, because their intellectual scope is measured only by the

surface teachings of the Bible; therefore, it is is to day an ardent worker, trying to give tone | incumbent upon all didactic speakers to conform more nearly to a level with the understanding of those they wish to change from the old to the new.

ualists who are outside of the societies, be direction, i. e., from the height gained by cause, for some such reason as above stated, | much knowledge and thoughtful research, they feel they cannot identify themselves without regard to effect, while some extempowith the public work of the Cause in their raneous speakers seem to think teaching from city. For the honor of Spiritualism, for the that plane of thought which has required glorious truth, and for the good of humanity, years of study to attain, and not from the the investigations of a century, established

whelming majority of our popular and orthodox instructors are arrayed aspinst us with anarchy, sensualism and fraud, will skurry a prejudice as bitter and relentless as the away along with the retreating clouds of their the Spanish Inquisition. Prejudice is adverse | instructions from the rostrum is love, and no judgment without knowledge. I have not one thinks that there is any too much true been asked to have a word to say in this con- love in the world; but in the same breath we vention or out of it; nor am I seeking notice. Rather, I come as one having a vital interest in the essential principles of Spiritualism, with of anarchy, where law has no administrator, something important to say, and a modicum | truth no champion, hope and faith and veneraof knowledge as to what that something is, and candor enough to say it with no mental reservation which ignores a single truth or ruler and love the only rule. And all this winks at a known error for the sake of harmony. It is not for me to say how much of the persistent opposition to the "God idea" is due to sheer prejudice, nor how much to that something worse than prejudice, which, continues to heap unlimited maledictions churches are frowning on us today, not beupon all people who love the truth and hate a cause Spiritualism is false but because it is lie. I am here as a persistent advocate of the "God Idea," and, if you are true Spiritualists, you will not condemn without a hearing. You will at least acknowledge the authority of nature, and nature is my basis for the essential part of this discourse.

I will quote briefly from "Fowler On Religion." In speaking of veneration, he says: "The existence and analysis of this organ establishes, past all cavil and controversy, the existence of a God. . . . Throughout all nature, whenever and wherever anything exists and oglyphical N. S. A. to stand up before the about the antagonist and the bigot. It seems | all explanatory. This might be passed over if | is adapted to a second, the existence of the entiate in a right manner. But, nine times An anomaly like the existence of any one thing in nature adapted to that which never did address of B. D. Bathgate in Light of existed can nowhere be found."

If you say this is no time nor place to intrude with the subject of phrenology because | that is something, from far away Winnipeg. Spiritualism, let me remind you that Spirit | is the key that will unlock the mysteries of ualism includes all truth. If you say the truth the spiritual philosophy to the understandof phrenology is not fully established, it is at ing of all. It says that reason must lead and least established in my mind; and if not in it. If you have not investigated it, you are eration and justice must be exercised in the not prepared to judge it. Then, if by the aid of phrenology I prove the existence of a God, you are not prepared to set my proof aside on the ground that your knowledge does not warrant you in accepting it. Does your ignorance justify you in rejecting it? If you can set aside any truth at will, then it may be that my arguments are in vain. But if you are true and faithful Spiritualists, I cannot see how you are going to set aside the most essential truths and still expect to make any considerable progress in overcoming the persistent machinations of materialism. The law of adaptation is here for you to deal with as you would be dealt with, justly. Do not forget that Spiritualism is paraded before the world | man hath seen God at any time," and "cannot as a system that stands upon knowledge rather than faith. Then do not adopt, but account of your opinions.

They are presented by one who has a definite knowledge of the subject, with an inherent faith and persistent hope that sometime they will be recognized. Fins are made to swim with; they are adapted to the existence But experience seems to tend in the one of water. Water exists. Wings are made to fly with; they are adapted to the existence of air. Air exists. "The wings of the fledgling bird are a proof of the existence of the ethereal pathway which awaits its flight."

Gall, Spurzheim, Combe and others have, by

light of reason, but they must not rule. What, then, must rule? The existence and analysis of veneration prove the existence of the infinite God. And he shall rule. Then what shall we do? I will tell you what we ought to do. We are endowed with a body and mind, with a definite number of beautiful faculties for us to cultivate according to our several abilities. This is what we ought to do, and all that we can do if we are diligent and honest. Self-improvement embodies all of the duties of man. There is much useless dispute about a personal God. Useless, because nonessential and beyond our province. We have been taught from time immemorial that "no see him and live;" also that we cannot "by

searching find out God." If we cannot see especially do not reject, my propositions on | him, why all this huobub about a corporeal of his visible presence?

You acknowledge the doctrine of endless progression. The small instalment of time Seeker we are led to ask if the party in questhat we realize here is the beginning of eter | tion means to tax church property, to repeal nity. Our small achievements here are the Sunday laws, to abolish legislative and army beginning of endless progression. The modi- | chaplains, thus giving the people a purely seccum of love and truth and progressive thought ular government? By no means: the plank and self-conquest, that we exemplify here, are | in question is a bait to catch Spiritualist and

do it, to a needy and suffering world. If we have any principles, let us make them known, and not try to hide our light under a bushel in the interests of monopoly. Here and there is one who poses as an oracle of Spiritualism, who does not wish to be discounted by a higher authority than himself. He is opposed to the propagandism of the N. S. A. We cannot afford to tie the hands of the N.S.A. with chains of envy and bigotry. We must recognize the idea that Spiritualism includes all truth, and that new truths and new suggestions will always be cordially entertained by the N. S. A.

La Crosse, Wis.

Do Your Duty---Vote.

BY WILLIAM FOSTER, JR.

There is an article of eighteen lines in THE BANNER of Sept. 10 which, I trust, every reader has read and will heed. It is headed "Political;" calls attention to the necessity of political action in sundry reform subjects. I endorse every word Brother Barrett wrote, for the time has come when Spiritualists must use the ballot box as a lever to roll into the halls of legislation honest men of principles, instead of dummies who are the servants of monopolists, pledged to enact unjust, oppressive laws. It is the duty of every man to be a voter or politician, and act intelligently and honestly in all public questions. Such action can alone purify our politics, knock the bosses and heelers in the head, thereby smashing the machines which now largely control our elections. I have been a politician from my boyhood, a voter for more than sixty years, voting at every municipal. State and national election (save two years after coming to Rhode Island), much of the time voting in the minority, because I reverenced principle more than party. The worship of mere partyism is worse than treason; the voter who listens to the honied words of the bosses is meaner than Benedict Arnold.

Such being my views, I endorse Brother Barrett in full, for on all the points he cites the essence of Spiritualism stamps its approval. My conception of the fitness of things takes a wide sweep, involves many issues, which, as a good citizen, filled with the leaven of Spiritualism, I cannot dodge or shirk. So if the pure and good Gabriel should come to town election day, a candidate, and fail to show himself sound in his political faith, he could not have my vote; if he avowed himself a plutocrat, an allopath, a vaccinationist, or even had a squint toward legislation tending to monopoly, I would vote against him, for I go for the Man, not the Dollar.

One of the great political parties in Wisconsin recently adopted the following God? Is he any the less a fact because we plank "We believe in the perfect liberty of cannot see him? Is he any less an infinite conscience; non sectarianism in public affairs. magnet that, if we will, shall keep our feet separation of church and State; in free comfrom straying into forbidden paths, and not mon schools, and the utmost independence of dazzle our eyes with the overwhelming glory | individual thought, speech and action consistent with law and the rights of others." These words sound very well, but with the Truth

Warwick, R. I.

LIGHT. BANNER OF

A

CHAPTER VI.

"IN THE DEPTHS!"

inland places of attractive prospects, that had

ing name but of few inhabitants-suddenly

felt the boom hurricane and were caught up

At this time the price of real estate went

up at a rapid rate, but purchasers-gulled by

the marvelous stories of the constant rise that

was going on in California lands because of

or home seekers -there were in plenty. Hun-

dreds of people sold out their holdings in other States and flocked here to be first on the

ground when sales were going on. Unreason-

able prices were paid for bits of land, with or

without buildings upon them. Everybody ex

pected to become rich in a year or two by the profits they would make on these investments.

As suddenly as the "boom" arose, so did it

collapse; real estate shrank to its proper value;

their holdings found the same rapidly falling

far below what they had invested in them,

Many tound themselves encumbered with

property they could not afford to retain, and

they were obliged to sell at a great sacrifice.

Poverty came to many who had been comfort-

able before. Others tried to hold their land

and eke out a living on it, but hard work,

droughts-sometimes trosts-gophers and one

evil after another, discouraged a large part of

them, while a tew persisted in pushing on

until the misfortunes had been overcome and

better times had partly remunerated them for

Gordon Joscelyn had not suffered by the

to n. He had been abroad at the time, and

when his agent wrote him of affairs, request

ing him to wire him instructions it he wished

to make investments, the artist had responded

that he had no desire to add to his estates, nor

did he care to sell, although his ranch in Riv.

tormer loss.

in its maddening breeze.

THE ATTITUDE **Of Unitarians Towards Spiritualism** Weak and Inconsistent.

An Open Letter to Unitarian Ministers.

[Concluded.]

My next settlement was at Grafton, Mass. While there. The Psychical Review, a ninety." six-page quarterly, was started as the organ of the American Psychical Society, the first issue bearing the date of August, 1802. I was editor during the two years of its publication. In August, 1892, I del.vered an address at the Unitarian Grove Meeting, Weirs, N. H., upon "The Relation of Psychical Research to Biblical Study and Theology," and Feb. 20, 1893, spoke before the Ministers' Monday Club upon "The Claims of Psychical Research upon the Liberal Minister," at the headquarters of the American Unitarian Association. in Boston. A lecture, "Is Spiritualism Worth While, if True?" was given during this period in a number of Unitarian churches, and before a local conference at Pepperell, Mass., (June, 1894?) and an association of ministers. Sixteen or seventeen sermons, more or less strongly spiritualistic, and, as a whole, fully voicing my belief, were colivered in the Grafton church. They aroused considerable opposition, however, and after preaching about four years I resigned, and three or four months later was again in the field as a candidate. Near the end of my pastorate, I asked those who would like to join a class for the study of psychical phenomena to speak to me after the service. Only one person responded favorably

In one of my sermons I told of my own de-velopment as a medium. Upon another occa-sion I said that I believed that I possessed the same kind of power that some or all of the Hebrew prophets, Jesus and the Apostles had. This statement, having reached the ears of an officer of the American Unitarian Association, he said to me that he had never known a person who made such a claim for himself to make a success in the Unitarian ministry!

After preaching twice in a certain city in this Commonwealth, there were strong indications that I might receive a call, provided we could agree upon terms. I spoke of the matter to the New England Superintendent of the Unitarian Association, and he finally said, with considerable reluctance, I thought: 'To be frank with you, I don't believe the Association could recommend your going there, if you did have a call." Justice to the Association demands that it should be stated that it had spent thousands of dollars in establishing the church in question, and that it was expected that five hundred dollars would be appropriated towards its support that very Consequently, it was just and reasonable that the Association should have a voice in the selection of a minister. The only reason I mention the incident is because it looked so much as if the Association were passing judgment upon the truth or falsity of the basic claims of Spiritualism, and, if so, it il-lustrated how a denomination might pose before the world as having no creed that would exclude any one from fellowship, and yet practically enforce one when it saw fit!

In April, 1896, I received a call from the parish at West Decham (now Westwood). A few days later an officer of the Unitarian Association said that he hoped that I would not preach upon Spiritualism in the new parish, and I promised that I would not, a promise which I have faithfully kept, though it has been very much against my own feel ings. It seemed to me necessary at the time. if I wished to maintain a place in the Unita rian ministry, for which I had spentabout two and a half years of time and all my money to fit myself, to follow this course. An occur rence that took place two months before contributed to this result. I had sent an address upon "The Mission of Spiritualism and How to Realize It," to be read before a mass con-vention of Spiritualists in New York. It contained severe strictures upon the spiritualistic movement, was a veritable surgical operation, which caused an officer of the National Spiritualists' Association-the very one who invited me to speak-to declare the address a 'deliberate insult to the Spiritualists of the United States!" This rebuff, and the extent to which I found that I had compromised myself in the eyes of some of the Unitarian authorities, made me feel that, to all appearances, I could go on indefinitely injuring myself without helping Spiritualism, and determined me to change my course for the future. Becoming satisfied later, however, that President H. D. Barrett of the National Spiritualists' Association, Dr. George A. Fuller and others were determined. if possible, to bring about much-needed reforms in the movement, I could not hold alcof. Having been invited to open the discussion of an essay by Rev. W. H. Savage upon "The Situation in Religion," to be read at a confer ence to be held in Medfield, five miles from my own parish, upon June 23, 1897, I felt that it was impossible to do the subject justice, from my point of view, without talking about Spiritualism. I felt a strong pressure, also, from the spirit-world, as I believe, impelling me to follow this course. In view of my past experience. I regarded it as a serious step to take. It was important, with a family to support, to maintain a base of supplies. I was sorely tempted the day before the conference, either to omit the spiritualistic line of thought altogether, or else to go there with a manuscript that would hold me within somewhat conservative limits, and, at the same time, furnish a strong Biblical foundation for my arguments. I pondered the mater most of the day, and the idea took such strong hold of me that perhaps I was being tested by the spirit world, to find out whether I was strong enough to go for ward and do something for what I believed to be vital truths, that I decided to speak out boldly. So I turned my heart inside out upon the subject of Spiritualism in a fifty minute speech. There were fourteen or sixteen members of my own parish present, and my words sowed seeds of dissension which were destined to bear fruit later. I gave an address at Onset in August, which was afterwards printed in THE BANNER, and which furnished the text for a symposium to which many of the ablest leaders of Spiritualism contributed. Upon March 30 of the present year I delivered an address at the Bijou Theatre in Boston, at the celebration of the Fiftieth Anniversary of Spiritualism, in which I completely aban-doned the Biblical basis for Spiritualism for which I had argued at Onset, putting a scien tific basis in its place. I feel that it is impossible for me to do my best work, laboring under the restriction which has hampered me in the Westwood parish, for any formulation of religion that omits the truths of Spiritualism I regard as defective and as incapable of achieving the best results in the great work of uplifting humanity. As we are disposed, and rightly enough, to measure a man's sincerity and earnestness by his willingness to make sacrifices for his belief, it. is well that I should state that I believe that had I been willing (or able!) to throw Spirit-"ualism completely overboard, I could have re-ceived several thousand dollars more salary than I have during my eight years of preach-ing. My present pastorate will terminate Oct. 1. Precisely what my work will be in the near future I am unable to say at this time. In reality, I stand, in a true sense, between the Unitarians and the Spiritualists, or, I combine the beliefs of both. I like the organization of the Unitarian denomination, and consider the organization of the local societies of Spiritualists, as they average, very unsatisfactory. The Unitarian lays emphasis, too, upon many truths which are vital and dear to me. If I could be permitted to speak and write freely, a Unitarian pulpit would still be one of the best places for me. The prejudice and misconception concerning Spiritualism that can drive a minister forth to seek pastures new are not confined to the laty. In The New World for September, 1893, Rev. Edward H. Hall makes an able plea

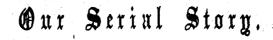
for the application of the solentific method to religion. When he comes to deal with the "supernatural," however, he speaks of "the breach between those to whom nature seems breach between those to whom nature seems unequal to her own necessities, and those to whom nature is forever sufficient to herself." (p. 501). As I interpret him, he would classify the Spiritualist as one who believes that nature is "unequal to her own necessities." It would be interesting to have Mr. Hall tell us how he knows that the positing of the spirit here the is more that the positing of the spirit hypothesis would carry us outside of the reign of law.

When I spoke at Medfield, I said that Unita rians had not investigated the phenomena of Spiritualism as they ought. A brother minis ter replied that they had, and then made out his case by citing the Report of the Seybert Commission, and an instance where a young woman, having mystified some ministers, two, I think, and himself one of them, perhaps, had afterward confessed that she had been guilty of fraud. This was purely negative evidence. and did not deserve to stand one moment against positive evidence. It reminded me of the case where Pat was tried for theft. Two witnesses swore positively that they saw him steal the pig; but Pat's attorney, unabashed by a little thing like that, said that he could bring a million witnesses who did not see Pat steal the pig! I had probably spent an hour, or even a day, in the study of psychical phe nomena for every minute that this gentleman had devoted to the subject, and his argument was utterly fallacious, yet one of my parish-ioners was convinced by it, I am told, that I was way behind the times, and that Unitarians, had investigated and exploded Spirit-

ualisml "It is essential," said Rev. Charles F. Dole, at the last National Unitarian Conference, at the last National Unitarian Conference, "that a man shall be utterly free. We lay special emphasis on the freedom of truth. Freedom is a moral and spiritual condition. A man may be in error, but he must at least keep his face toward the light. Where the truth leade, he must go. He shall hold noth ing, however dear, from which he has to keep the light away or in babalf of which he must hitherto been content to gradually grow and to increase in usefulness by legitimate means, extending down the southern coast as far as San Diego and National City-a city of imposthe light away, or in behalf of which he must make a special plea or apology. For truth is not ours to state or to defend: it needs no defences. Not even the truth is so important as the freedom of truth. Truth, indeed, only belongs to us as we are free.... The soul held back by as much as a wisp of straw of fear, custom, constraint, vested privilege, personal pride, arrogance, dogmatism, so far is lost till the great demand for it by Eastern capitalists that fatal tie is broken.... Unitarians, like other men, make special pleas to-day in favor of their own peace and comfort, as Unitarians a generation ago found special pleas for slav ery. I do not claim that they shall think alike, or that they shall make no mistakes in their thinking. But let them see to it, if they love their characteristic principles, that when any issue arises they discuss it like men who believe in ideals and are not afraid to put their ideals into practice. Let not a thread of lazy, timi 1 or selfish expediency be woven into the tissue of their argument. Such threads bind our souls and stifle our man-hood."-[The Christian Register, Oct. 7, 1897] Even Mr Dole, arriving late at Medtield, and

hearing something of the drift of my remarks, could say to me that I took the matter too much to heart! I suppose that Garrison took slavery "too much to heart," in the opinion of very many people, but he played a part in the world that Mr. Dole would not rub out if he could. I should like to see Unitarians discuss Spiritualism "like men who believe in ideals, and are not afraid to put their ideals into practice." I should like to see them pull some of the threads of "lazy, timid and selfish expediency" out of their arguments! and I should like to see some of them arouse from their indifference and possess themselves of argu ments! Somehow one comes to feel that any. thing in favor of Spiritualism must be spoken in a whisper in Unitarian circles, and that the word itself would contaminate the pages of The New World and The Christian Register be-

parcels of land and sold at a goodly sum. But the boom passed, and for a season the country yond redemption! The most natural and valuable line of development for Unitarianism to-day is in the diwith devastating blaze across it; nor has the beautiful sulland recovered from its effects rection of Spiritualism. I do not say that Unitarians should substitute "Spiritualist" for their old name. I make no fight for mere labels What is it that prevents this develop ment? From the standpoint of the truth or falsity of the main teachings of Spiritualism, it is prejudice, reliance upon poor or antiquated authority, or failure t) recolutely apply the doctrine of the supremacy of reason in the province of the "supernatural.". The evidence before the world to-day, especially when we take into account the results obtained by the Society for Psychical Research, is fitted, as never before, to lead the impartial student to these conclusions at least; that there is much evidence that makes strongly, prima facie, for the spirit hypothesis, that this is, therefore, a tenable theory which ought to be recognized as such, and that it is, from a logical standpoint, a reproach to our Unita-rian churches that a preacher may not incorporate into his system, and boldly te. ch in his pulpit, such truths and facts, borrowed from the literature of psychical research and Sp r itualism, as he may feel cught to be empha sized. It is not just, it may be said; to hold Unitarianism or the ministers responsible for the limitations of the laity. If the laity do not choose to have such subjects discussed in the pulpit, it is their right to dispense with the services of a preacher who insists upon forcing such ideas upon them. True; but, because our congregations are ignorant of matters that come to appeal to us as of profound importance, are we to surrender utterly to their present limitations, to say that such thought does not form a part of conventional Unitarianism, and that the task of edu cating the people along these lines is so diffi-cult that it is best not to undertake it? I can not believe it. Doubtless there are ministers who subordinate every other consideration to popularity, but I still think that the ideal min ister should lead, and not follow, the thought of his people. I am keenly aware of the difficulties that surround the presentation of Spiritualism in our churches—who is more so?—but, if instead of a shrinking from the subject, now very common, it were frankly discussed by many ministers in their pulpits and in the denomi national journals, if the best evidences were presented, if the prepossessions of both scien-tists and religious leaders were shown to be fallacious, as so many of them are, if the charges of fraud and immorality were shown to be irrelevant—if these things were done by a number of ministers, the burden would be distributed, and the laity would soon perceive that so many voices speaking in accord meant something, and that it was quite likely that they might be mistaken concerning important truths which would be valuable to them. Because prejudice against, and hostility and indifference toward Spiritualism characterize Unitarians as a body, and because their appeal to the world would be greatly strengthened by adopting the truth in it, I claim that their attitude is weak, and that it is further inconsistent because the Unitarian is bound, theoretically, to apply reason fearlessly to every problem that fairly belongs to the province of religion. I invite full and frank criticisms upon my arguments, by my readers. I recognize that we can many times learn more from those who dissent from our views, than from those who agree with us, and I do not profess to know it all. I am much concerned to do all in my power to make Unitarians understand and ap preciate Spiritualism. To this end, I shall be pleased to correspond with such of my readers as feel inclined to write to me, and to discuss the subject in the Christian Register or elsewhere. If there be a demand for it. I will gladly deliver a free course of lectures to ministers, in Boston, upon "An Argument for a Future Life Based Chiefly upon Evidence Collected by the Society for Psychical Research." I should also like to make engagements to lecture upon Psychical Research, Spiritualism and allied subjects for Unity Clubs and other societies. I have a stereopticon lecture, "Psy-chical Research and a Future Life," that is well calculated to arouse interest, and I expect to prepare others shortly. Please write with kindly wishes to you, my ministerial had just opened, and many who had turned to brethren, and the hope that this letter may strengthen your interest in a great subject, I as time passed, their hopes proved fruitless. "To-night lean stend to the strengthen yours, T. E. ALLEN."



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 Bauner of Light.

and only deeper despair settled upon their hearts.

During these years Gordon had not been able to keep his little nest egg intact. One after another of his bonds had been sold. His A year or two before the rise and fall of The Little Wonder," Southern California tenant on the ranch had written him of blight had passed through an experience that had ed crops and other troubles that had befallen well nigh shaken it to its foundations, and. him, which rendered it impossible to pay his inim, which rendered it impossible to pay his rent. Lou, who was fast developing into a young girl of much promise, who would soon reach womanhood, was still on the ranch, where her father visited her two or three weeks each year. But, while she had received very good advantages in education, her father felt that she must now be brought back to the city where she could attend the State Normal which had left hundreds of men and women who had invested in its lands and houses, hopelessly wrecked in the great collapse that had taken place. This experience was nothing more nor less than a land boom that had arisen in various sections of that beautiful city, where she could attend the State Normal country, and which had been started by cer-School, and receive the finishing touches to the tain real-estate agents and speculators, for useful instruction she had acquired, and he had rigidly reserved a portion of his bonds to meet the expenses of this course. As for himself, he could not earn his bread personal ends. Beautiful little towns and cities, including such as Pasadena and other

in the southern part of the State, and there fore he concluded still to remain in "Frisco" after Lou had been transferred to the school at Los Angeles, and to board his daughter in the private family of an old and well-tried friend of his own. Nurse Betsey had been dead a year, passing quietly away in the early glow of morning, in her humble chamber, that opened to the sunrise, upon the old ranch, and Lou was practically left alone.

But this California girl was a maiden of brave, proud spirit, and of rare talents. Full of courage, wit and vivacity, she would never lack for friends, nor was she one to lead a lonely life, even though she were lost to the world upon a ranch in the country, or in the forest wilds; for Nature was her friend and compan-ion, and the birds and bees and a thousand twittering things stirred her heart into emotions and a sense of comradeship that took away all feelings of loneliness or gloom. The child had had several severe trials in her young life-the first of which was the loss of her beautiful mother, but this had faded long ago-next came her separation from her father, which she still felt keenly, but as she men and women who had paid Ligh prices for | had seen him twice each year, for several weeks at a time, and as they were both planning to live together in about three years hence, when her schooling would be finished, the brave little girl was inclined to look upon the bright side and be content. Another sore trial that had occurred when she was in her thirteenth year was the death of her noble, favorite Staff, and she mourned him sincerely, for he had been her playmate and attendant from her cradle, and the faithful dog had seemed to be more human than animal in the intelligence and affection he displayed. But he died, and Lou had him buried in a beautiful spot, where graceful flowers crept over his grave and where the mocking birds sang in boom simply because he had paid no attention tuneful melodies by day and night. To please the child, her father had a small marble tab let put at the head of the dog's grave; on this, Lou gave directions that a musical staff should be engraved, with seven notes running up the octave, and below these single notes the whole combined in one harmonic chord. "For," said the child, "papa, he could bark from bass to treble and finish off in a musical whine, and 1 erside County could have been cut up into am sure that he had intelligence and affection suffered from it as though a fire had swept | enough for seven dogs in one, and as his name was Staff and it takes seven notes to make an

SEPTEMBER 24, 1898.

hears by writing to you. I must lift myself out of the depths by addressing a word to my child. For, baby, though I have been brave and cheerkul, though I have done my duty, and tried, oh I so earnestly, to be faith-lul to every obligation, I have been in the depths of sorrow and despair for many years. The world knew it not, friends and associates dreamed not of the un-der-current of sadness in my heart; but it was all there, until now it is eased becaure I am writing to my baby; I am expressing my love to her; I am tell-ing her of a mother's devolton, and that she shall be quarded and cared for, no matter what befails. Yes, baby, if papa has no money for you. I have what is yours, thousands for your use, and mother will see that it all comes to you when you need it mast. "Baby, do not tel' him of these lines, it would do no good; keep them in your heart, and be a brave, good girl. heart by writing to you. I must lift myself out of the

good girl.

"God grant that your life may be one of sunshine and roses always, as mine was before that fatal day. Be wise, bi by, "wise as a serpent and harmless as a dove.' Mother has been in the depths, but she will rise from them now.'

There was neither signature nor date to the letter, and Lou puzzled over it for many days, reading and re reading it constantly, until at length she placed it in her desk away from profane touch or sight.

CHAPTER VII.

AS SEEN IN A TRANCE.

"No, no! do not tell me such hideous things of him! No, no! I cannot bear to hear of his perfidy -he who seemed so good and true! I oannot, cannot believe it of him! He is too noble to play so base a part. What? You tell me it is true-that he deliberately won me with a falsehood in his heart and on his tongue? Yes, yes, it must be as you say! the proofs against him are all too strong-there can be no mistake. Ob, woel woel woel"

In a wailing cry the words ended, only to begin again over and over, while she who uttered them seemed wrestling with some horrible agony; then again the tone and ges-ture of the woman changed, as if she was now chiding some one who had done her a grievous wrong, and over and over again she cried, "I cannot trust you-you have deceived me too often! I cannot believe a word you say! No, no-do not call me back! I cannot trust youyou have wronged me beyond reparation! you are nothing to me!"

Then another change in attitude and tone, and the low and tender singing of a mother's lullaby, hushing her ohild to sleep upon her breast, greeted the watcher's ear.

And so through the night and through many weary days and nights these phantoms of the brain haunted the poor, fever-tossed woman and gave pathetic lamentations to her tone.

But after a while she grew quieter, for reason had returned to its throne and the fire of disease had spent its force. She was rational now, but ob, so pallid and wan, so weak and faint, as she lay upon the little cot in a private room of the very hospital in which she had administered to the wants of women and little children, and had given of her health that they might not be neglected nor forlorn. There was no touch of the rose in her com-

plexion now, and but very little of the hint of the ripened cherry in her pale lips. Her great eyes had grown dim since the unnatural lustre of the fever had died from them, and the entire appearance of the invalid gave token of great weariness of body and mind.

For the present at least all spring and vital-ity had left her frame and she lay an exhausted invalid, with scarcely power to move her little hand. The doctor and the nurse were puzzled. Everything that skill and care could do for their patient had been given; her constitution was a good one, and yet she showed no rallying force. At length the nurse, who had been on quite friendly terms with this other nurse, ventured to probe what she felt to be a delicate wound, by gentle in-quiry of her patient of matters concerning

her private history. "My dear," said this older woman, "you will forgive me if I speak of what may seem to be none of my affairs; but I wish to do you good, I want to help you. I feel that you have much to live for and you must get well; but you seem to have no desire to regain your health, and that unwillingness to make exertion towards recovery is keeping you bed." As she paused for a moment the invalid turned her melancholy dark eyes upon her and slowly whispered: You are right, nurse-I have no desire to "Ah! but, my dear, you must get well-there is so much for you do in life, so much good work, such as you have already done. There are none too many to wait upon the little helpless children and poor suffering women of such a place as this, with the skill and devotion that you have shown. You are needed hereyou must get well." "Ob, Nurse Emma, you do not understand. My will is broken and my strength is spent. One day is like every other day to me-a flat dull monotone with not the slightest hint of brightness in it. I long to leave this world and to quietly sleep in peace. Do not disturb me; others can do the work you mention-I am not needed here." "Yes, my dear, you are needed here; and although you are so nearly lifeless now, I know you can get well; it is in your power alone. Food, medicine, nursing will be factors in your recovery if you but exert your mind in the determination to get well. They will be of but little use to you if you do not make up your mind to recover." One word led on to another until at last Nurse Emma said, "My dear, I know you have a secret trouble, and I do not wish to pry into it, but I do think that if you can confide in me, if only in part, it will do you good, and I The invalid looked at her with tears in her eyes. Of late, in the weariness and weakness of illnes, her trouble of more than ten years ago had revived, with all its cruel sting and pain, and it seemed to her poor tortured heart that unless she did breathe the secret-that she had never told to any but her father-to some one she would go mad. It was a kind and honest face that met her gaze, that of a motherly woman who had seen long years of service for suffering human beings, and who had received many a confession from pallid lips, and Hazel felt that she could be trusted, But still she shrank from telling aught of the lover husband from whom she had fled; she could not bring herself to speak of him, and after a few moments of hesitation she said : "I cannot tell you much, but you have guessed the truth; I am in secret trouble; and yet it is nothing new; it is an old trouble of eleven years' standing, and it ought to have been buried long ago. For a time I thought it was, but since I have been ill it has revived with cruel power. Nurse, I will tell you this: I am a mother, longing for the sight of her child. I have a dear little drughter far away, who is now fourteen years old. Circumstances are such that I must not see her, yet I long for her day and night. Just think! I have not seen my darling since she was three years of age. And she was such a pretty ohild-dim-pled and rosy and bright, with great, handsome dark eyes, and a head rippling over with jetty curls-a lovable child. And I lost her! She does not even know where her mother is, and I-1 do not know as she even remembers what her mother was like. She had seemed more animated and lifelike while making these remarks than she had since before her illness, and the nurse let her go on, believing the interest she was showing in her subject would prove beneficial in help ing her to arouse to a new life. Do you know where your daughter is?" "Oh yes!-at least I think I do; she is a California girl, and probably in her home in the southern portion of that State, I think I could easily find her, if I chose, but it must

to this day.

The collapse of "The Little Wonder" was of a far more serious nature to the artist than the boom had been; he had risked all his ready money and had sacrificed a fine house and lot only to have it all swallowed up in the greedy plant. At this time he began to stir nimself and to seek a market for his productions which he had placed on exhibition in the various cities. But times were dull and There were very tew purmoney scarce. chasers for his art work, and the situation became a serious one.

Thinking, thinking, thinking, day by day and night after night, as to what was best to be done, brought Gordon to the conclusion that he had better go to San Francisco and open a studio in that cosmopolitan city. And so he did, but not before he had sold his pretty Pasadena home for five thousand dollars, in vested tour thousand of these in government | damask rose, great melting dark eyes, rich, bouds, and sent his daughter Lou and Nurse Betsey to live with his tenants upon the ranch at Riverside.

In San Francisco he toiled early and late, for he had lost so much in his speculations and investments that he felt he must now be 'pot boiler," and, as his more finished and skillul productions could not find purchasers, he must content himself with doing cheaper work on orders or commission, though his soul revolted from the task.

His studio was on Ellis street, not far from Market street, perched up in the air, so to speak, from the rear window of which he could gaze upon the lofty heights of the new buildings that had taken the place of the old low and irregular structures that had once been familiar objects to him, and often at the approach of sunset, after a day of application with his brush, he would wander out for a stroll on Market street, where the surging tide of humanity ebbed and flowed outward into Montgomery, Kearney, Post, Sutter or a hundred other streets stretching far away to homes and haunts of men.

Life in a great city of the Pacific coast like this greatest of all such cities, is a study and a pastime alike to an artist eye; and Gordon Joscelyn found much of interest and instruction in viewing the multitudes of every nationality, garb and speech, that mingled with each other in the street, Chinese by the hundreds, some dressed in gorgeous silken attire, marching with stately tread toward their quarters in "China town," a city of itself in numbers, quaintness, style and customs, where thou-sands of the celestial race abound, where gaily decorated shops hang out their tempting wares to allure the passers-by, and where little Chinese babies toddle about in picturesque dress; others carrying their great loads of washed linen from the laundries, or immense hampers of fresh vegetables to their customers, all mak ing up a great part of the life of San Francisco: Japanese in scores, always neatly and charac teristically clad, among them many diminutive and handsome women from Mikado land; Mexicans in broad sombreros, and jackets laced with golden cord; Spaniards, dars-browed and of musical tongue; Portuguese, Italians, and all classes of foreigners, with a good percentage of the typical Yankee, shrewd and quick.

witted in a trade. Life, bustling life, in this windy city of the Golden Gate, but little of spirituality, little of the real soul-lifting inspiration, little of that higher aspiration that finds its spring and vent in chastened, purified souls. Not but what there are grand human characters, noble, seif sacrificing men and women, and much of in telligence, intellect and refined culture in this city of cities on the Coast, but in spite of these, the spirit of Mammon rules, and the atmos-phere of a self-seeking, shrewd dealing, competitive populace is manifested through every quarter of this metropolis, from the water-front to the confines of old Mission road.

Days rolled into months, months deepened and sped until two years, three, four, had passed. Most of these Gordon spent in his studio in the great city. Sometimes he was successful in disposing of his work, at other times not. The times were growing harder rather

think a stan of music the most ap propriate memorial he would have." The father smiled at her pretty conceit, and al-

lowed his little daughter to have her way. After that, in course of time, came Nursie's decease, and Lou did lament this loss, for although she was a prime favorite with the get well." farmer and his family at the ranch, they were "Ah! b all a little too coarse and unrefined for her sensitive nature to really enjoy, although she recognized their good nature and warm hearte, and Nurse Betsey had been her nearest and best friend. But these afflictions had come, and with the experience a new depth of self reliance and of courage had developed in the child, bringing forth a clearer sight and pone tration in her nature that was destined to be of much service in later days.

Lou was now fourteen years old, beautiful as a picture, tall, straight and willowy, with a creamy complexion tinged with the hue of the glossy dark hair clustering in tiny rings around temple and brow, and falling in rich profusion around her graceful throat, features classical and regular, lips that when curved into a smile revealed rows of pretty teeth. Yer, she was handsome and a foil to the thir-teen-year-old daughter of Ranchman Brown, poor little Maria, with her big gray eyes, hair of reddish yellow, sallow complexion and stunted figure. But Maria-whom Lou had vainly tried to teach precision of speech and eloquence of gesture, but who never could be made to understand the merits and distinctions of verbs and adverbs, conjunctions or prepositions, and who had been the despair of promise never to reveal what you may say her teacher at school and of Lou at home-loved Lou with a devotion that could only be likened to that of old Staff in his faithful years, and it was a pretty sight, yet a pathetic one, to see this little misshapen girl following the handsomer one, with hands and feet willing to do her service at any time.

Lou had never been stinted in her wants, for her father had not revealed to her the state of his finances, and she had no idea of what he had lost. Therefore her studies had been provided for, and her musical training continued by teachers from the city a few miles from the ranch, to whom the girl went on stated days. She was lithe of limb and quick of speed, and could climb a tree, go off on a ten-mile tramp, or ride astride and even bareback the little spirited horse that her father had provided for her; and as for fear of any kind, such an ele-ment as that had never entered her composition at all.

Such was Lou Joscelyn at the age of four teen, a beautiful, sprightly-spirited creature of flesh and blood and nerves, and of heart and brain, and such she was when her father de-cided that it was about time for her to be transferred to the Normal school at Los Angeles. But she still had preparation to make before she could enter that department, and it was with a zealous determination to pass every examination, and to enter with well-earned honors, that she applied herself to her tasks. Just at this time a letter came to the old ranch, in-scribed to Miss Lou Joscelyn. It was postmarked New Orleans, La., and had been mailed to Pasadena, Cal., from whence it had been forwarded to Riverside, and brought from that post-office to the ranch a few miles away. The superscription was that of a dainty feminine hand, and as she gazed upon it a strange trembling seized her stender trame. Hastily open ing the envelope, Lou untoided the written sheet within and read these words:

"My Darling, my Baby Lou-I have been very ill, perhaps near unto death. It may be that I shall never raily from the illness which has seized my trame. I can scarcely trace these lines, and yet my soul is strong. For many years 1, your mother, have longed to look upon your face, to clasp your tender form to my bleeding heart; bit, alas! I could not seek your I long to be with you, dear. I know not what your father may have told you of your mother; but oil I hope. I pray that you have believed in my houor and putty as your mother and as his wife. Not not as his wife, for that I have crased to be, but as your mother and as the doublet of the set of the set of the not by e, for that I have crased to be, but as your mother and as the daughier of my sainted parents in heaven. My child, I know not what impulse urges me to write these intes, but ere I close my weary eyes in sleep this letter must be on its way. I know not where you are, but I will send this to your early home,

"Write to her-what do you mean? No, no, I must keep aloof from my child."

"Yes, my dear, write to her; tell her of your love, of your work, your devotion as an hospital nurse to sick and helpless women and children-or tell her anything your heart may dictate; it will do you good to unburden your soul of its pain in that way, and if your child is the true daughter of her mother, the writ-ing will do her no harm."

And this was Hazel, this wasted and stricken invalid, who had carried her secret in her breast for years-Hazel Pearly, whom we had last seen as the trusted friend and governess

in a wealthy English home, and now the inmate of a hospital for women and children in a large city of one of our southern States, where she had been a useful and favorite nurse for over a year, until worn out by too intense application to her duty she had fallen a victim application to her duty she had failen a victim to a congested brain. And now the counsel of Nurse Emma seemed to bring a soothing balm to her, though she made no reply, but closing her eyes quietly sank into a gentle slumber that argued good for her health. Two days later Hazel was enabled to rise from her cot and to sit in a large easy chair by the window. Soon she was left alone, and, obaying an impulse of her heart she managed

obeying an impulse of her heart, she managed to draw herself to the dresser, upon which writing materials lay, and to possess herself of them. With much labor and with many pauses

them. With much labor and with many pauses in her task she slowly penned the letter which we have seen in the hands of Lou. When she had finished she looked at it and said: "Oh, if I dared to send it to my child! but no, no; I must not harrow up her young life with such a talk of way. I must not but I life with such a tale of woe-I must not; but I will preserve it awhile, for it has done me good; the very writing of this letter has helped to clear the mists from my brain. Life seems more real, duty more plain to me now. I will enclose it in an envelope and address it to her, and I will believe that at least its spirit will go to her, and that she will dream and think of

to her, and that she will dream and think of her mother, perhaps with love. But this, this must not reach her hand. I will guard it well, and in a few days, when I am stronger, I will read it over once and then destroy it." She had placed it in an envelope, which she superscribed, then put it unsealed in her bosom. This done, she leaned back in her chair and seemed to fall asleep; but the indis-tinctness of her respiration and the pallor of her countenance alarmed Nurse Emma ween her countenance alarmed Nurse Emma when she entered the room, and when she found she could not awaken her patient, she lifted the fragile form from the chair and bore it to the bed in her own strong arms.

Hastily and deftly icosening the wrapper which the unconscious woman wore, the nurse applied fingers and ear to the region of the heart. That organ gave but feeble signs of life, yet its pulsations were regular and not such as to indicate serious disturbance. As the nurse arose from her stooping posture she noticed an envelope that had slipped from the patient's gown. She picked it up and observed that it was freshly written upon and that the inscription read, "Miss Lou Joscelyn, Pasadena, California." "Ah." she thought, "she has written to her child, and the effort has exhausted her; but it will do her good. I will see that this is carefully mailed, that it may go safely on its way, and perhaps be the means of uniting two sundered hearts."

Noticing that the envelope was unsealed, the good womin carefully fastened it, and from a case on the dresser secured a postage stamp which she applied to the proper place. Then, slipping the letter into her pocket, she again turned to the patient. But the alarm of Nurse Emma had fied, as this was neither swoon nor physical collapse; for in spite of the pallor and the feebleness of the respiratory forces, the sleeping woman appeared to be in a perfectly natural condition. Thus she lay for about an hour, and when she opened her eyes they held a light that was good for the nurse to see; while the smile that lighted up her features was one of contentment and peace.

"Oh, nurse," she said, "is that you? I have been away, oh! so far away. I suppose you will call it a dream, but I believe I have been far away. I have seen my father, and he was s) strong and handsome, and a lovely lady was with him. She called me her child, and she said: 'It is all right, dear one; remember, it is all right, whatever comes.

"God works in a mysterious way, His wonders to perform."

"'Remember, my child, that whatever expe-

riences or circumstances come into your life, you are never alone. You are always guided and protected by loving angels who serve you well.' "And then, nurse, they led me between

them through a delightful garden blooming with the sweetest flowers I had ever seen. California flowers are beautiful, but they cannot compare with those heavenly blooms.

BANNER LIGHT. \mathbf{OF}

Written for the Banner of Light. A CHEERFUL VIEW.

BY C. R. SARGENT.

This world is not a "vale of tears," Nor is it all "an empty show"; Doctrines taught for many years, Errors born of human woe.

There's much within this world of ours If we but only tried to see, Which would cheer the darkest hours

That might come to you or me How limited must be the sight, How feeble be the mind

Of him or her who sees no right, But all to wrong inclined.

Faith in God and trust in him Are the anchors of the soul, Without which doth not begin The heart's step toward its goal.

Boston, 1898.

Literary Department.

 $A^{\rm RENA.-The ourrent issue contains a most}$ interesting account of the characteristics

of Henry George. It is a study from life; the author, Mrs. C. F. McLean, being a personal friend of Henry George, speaks advisedly when she describes him as a man of incomparable ability, Spartan like uprightness com-bined with lovable gentleness. To his employees he never gave an impatient or an unployees he hever gave an impatient or an un-kind word, and to every stranger he gave an unaffected, hearty greeting. Nothing roused him to anger but cruelty and injustice, and, above all, fraud. "Mrs. George has been the ideal woman for the wife of a man of genius, who first by reason of his genius needed such a companion for his trials and triumphs. She always know whom

trials and triumphs. She always knew when to leave her husband in the clouds, and when to draw him gently back to earth again. Once when dining with them in Harlem, Henry George noticed an unusual number of people version the window and when Mrs. George passing the window, and when Mrs. George told him they were working people returning from a picnic, he arose from the table to watch them, and more to himself than to us hoped they had had a good day, and wondered where they had been on their merry-making. Mrs. George did not interrupt him for some time, but allowed him to muse at the window, and then gently reminded him that the dinner was

growing cold. "Henry George alone discovered the path leading to serene mountain heights, and to some he was able to point the way to the end. With all who walked his way, with all who

even lifted their eyes to the heights he saw so clearly, he gladly kept company." John Clark Ridpath's article on "The Ex-tinction of Royal Houses," reveals the method History takes in disposing of hereditary dynasties. The author says in part : "The subject presents another example, or

forthshowing instance, of the unending con-fict of the individual will and purpose with the general laws of history. In this conflict of the individual with the general course of events we see the smaller cause struggling with the general trying to define the bit to produce with the greater, trying to deflect the historical

tide from its destined end and way." He gives a brief survey of the fall of the Houses of Capet, Valois, Tudor, Stuart, Bour-bon-showing that there is an epoch of "Philip IV. of the House of Capet, Henry II. of the Valois, Henry VIII. of Tudor, Charles II. and James II. of the Stuarts, and of disaster were left to struggle and go down in the breakers, they might well have cried

think that first-rate executive ability implies a certain amount of imagination—that the faculty of managing, ordering, planning and shaping things and men, requiring foresight as it does, demands a temperament of the im aginative cast. It is a theory of mine that the conduct of great business enterprises to successful issues is based upon the active ex-eroise of a bold imagination. Are we not too apt to credit the author, the artist and that lik with the exclusive possession of imagina-tion, because they do something, 'out of their own heads,' children say, and to ignore equai wonders in the creation of colossal commer-cial, manufacturing and trade establishments? cial, manufacturing and trade establishments? "That the painter relies at first upon skill, but at last upon intuitions, illustrates the true normal method of his growth; and there is nothing more important for an artist than to begin at the beginning. It is all futile non-sense to try to talk high art into art students who are trying to learn how to draw a nose so who are trying to learn now to draw a nose so that it may not be mistaken for a view of Mont Blanc. What the art student (no matter what art he is learning) wants to know, what he should be taught, is the tricks of the trade, the how to do it, for there is a way of doing every-thing, as all old-timers know, and the art schools have no business to teach anything but matheds and processes of doing things. A mon methods and processes of doing things. A man

does not become an artist by understanding Rembrandt first, and learning to draw from the antique afterward." The life of Robert Gordon Hardie shows that he began at the beginning and worked long and hard to acquire the great ability he pos-sesses. He now is so skilled that he is able to conceal art.

5 Park Sq., Boston.

HE COMING LIGHT.-In the paper "So ciety and Philanthropy," by Mrs. E. O. Smith, we find ten unique commandments: COMMANDMENT I. Thou shalt not make thy God in thine own image, but in the image of all that is best in the heavens and on the earth.

II. Thou shalt not worship two gods, one in the sanctuary and one on "Change."

III. Thou shalt not marry or be given in marriage till thou cans't present a clear bill of health.

Cousin Dorothy, in her "Trip across the Con-tinent," throws the X rays on the conveniences allotted to women in the sleeping coaches: Her own words are:

When we got to Kansas City the racket nearly drove us clean distrackted. We couldn't tell which from tother when we went to find the westbound train, and had to call a police to help us to the right one. The narrow, stuffy beds in the car was anything but invitin', but we was tired and sleepy enough, to say nothin' about the state of our nerves, to be glad to roll in and cover up for the night. They are the worst places to dress in that ever was, and of all wash places 1 ever seen them littl: squeezed up rooms are the tryinest. Mr. Pull man must a got out his patent on the sleep ing-cars before he was married, or he would knowed very well that women could n't get on in much harmony with sich acomydashuns. The great barny room he pervides for smokers shows altogether another side to his karacter. I suppose after he got his patent once he could n't afford to change it. I am goin' to take my time to it some day and map out sich a car as would be suitable to the needs of women, and take out a patent myself that will beat hisn all to flinders. 621 O'Farrell street, San Francisco.

The Reviewer.

THE WORLD BEAUTIFUL, as it reveals itself to the reader in Lilian Whiting's Louis XV. of Bourbon, were the careful but unconscious contrivers of the ruin of their respective dynasties. They set the head of the royal ship straight against the rocks, and when their descendants in the coming age a form that makes one as at home with her thought as if speaking with her in the way of



NOTE.-We have no hesitation in cordially recommending the scaps of the Larkin Scap Manufacturing Co., as we have used them and know whereof we speak. Although their combination offer is unusually generous, it is genuine,-Banner of Light, Boston. Christian Uplook, Buffalos, says: We have bought and used "Sweet Home" Scaps a number of years. It has always proved entirely satisfactory. The premiums are all that is claimed for them. We wonder that the Larkin Company can give so much for so little. They are perfectly reliable.

Our Annual Pilgrimage.

BY GEORGE A. BACON.

to some of the camps, our season's outing this

were renewed and exchanged, and our stay made delightful by the quiet freedom and good cheer which fell to our lot from all with whom we met. Here as elsewhere our arisen For the first time in our annual pilgrimage friends numerously as interestingly made their presence known and received our glad-

I went with them to a pretty mansion that glistened like frost work on snow, and they seated me outside among the flowers while my mother went into the house. Papa talked to me in his old kindly way. He said he had learned many things since he had been there, and one of them was that no sorrow can enter a human life but it brings a spiritual strength. and that we must all learn to walk in the light of the spirit, then shall we see clearly and not have to stumble and fall. He said other things -something about my own trouble and its outcome, but I cannot recall that.

Then my mother came from the house with a slender glass containing an amber-col ored fluid which she gave me to drink. It smelled of sweet flowers. I drained the glass; the cordial warmed me through and through and made me feel strong and well; she said it would cure me. Then she made passes over me and I felt myself floating away, and I find I am not there, but here; yet I know I have been in heaven, and I am glad."

She paused a moment, but before the nurse could speak, she said:

"Yet I am much of the earth, earthy, dear dear Emma. I am so hungry; please can you get me some toast and an egg and a cup of tea?

- She had forgotten her letter, and nurse did not think it necessary to mention it, but on her way down stairs for the toast and etceteras that good creature dropped the missive in the mail box in the lower hall, from whence it was

taken to the post office that very day. Hazel did not miss it till the next morning, when a thought of it suddenly occurred to her. Search for it found no clue, nor did she learn its fate until, on being questioned, nurse Emma enlightened her.

At first Hazel felt grieved that such a sad plaint should perhaps reach the eye of her little daughter, but later on she dismissed the thought, for the memory of her vision still clung to her, and she felt that the hand of destiny was in her work, even to the writing of that fateful note, and that perchance it was "God's will that it should be sent upon its way," while the memory of her mother's words in the vision—"It is all right, dear one; remem ber, it is all right whatever comes,

God works in a mysterious way

His wonders to perform."strengthened and comforted her.

[To be continued.] **4+**

Heaven in a Lottery.

The following advice was sent recently to the faithful in the Catholic parish of Mexico: LOTTERY OF SOULS.

At the last drawing the following numbers came first. Winners can be assured that their loved ones are now treed from the flames of purgatory:

No. 841. The soul of Lawyer James Valasquez is delivered from purgatory and has entered into celestial

joy. No. 41. The soul of Mrs. Calderon is made happy

forever. No. 762. The soul of the old Widow Francesca de Parras is delivered forever of purgatory.

A new drawing will take place on the 1st of January in the same Church of the Savior, and for the four winning lots four bleeding souls will be transported from purgatory to heaven. You can procure tickets at one dollar a piece from the priest. Do you wish for the sake of one dollar to leave your loved ones languishing eternally in purgatory? Put your hands in your pocket, for really at one dollar the salvation of souls is hardly worth while to do without.—The Mexican Express. June 7, 1898.

WHEN CHILDREN SMILE.

O little one, smile and bless me!

For somehow-I know not why-I feel in my soul, when children smile, That angels are passing by.

I feel that the gates of heaven

Are nearer than I knew, That the light and the hope of that sweeter world,

Like the dawn, are breaking through. -Rrnest W. Shurtleff.

out in despair, 'Oh, crimes of our fathers!

"All human actions contain within themselves the condition of their own rectification-the germs of their own approval and the seeds of retribution. The time called the present is merely a planting time; the future is simply a harvest-it may be of wheat, it may be of ergot or blasted corn. Each age grows out of the preceding. Each age is the parent of the next. It contributes the elements and conditions of the time that is to be. Virtue has in it the germ of perpetuity. Crime and depravity have in them the seeds of natural death; and when an age of disaster and inexplicable decay sud denly arises, we are to regard it not as an epoch of retaliation, not as a day of vengeance, not as an exhibition of gigantic power-vindictive, merciless, wielding a bludgeon-but as the simple and necessary fruitage of a planting whose seeds were human cockle and poisonous blastema. "If a man enclose a bit of small-pox in a ball

of wax, and drop it for his grandchild, the grandchild dies; but he is not killed by the historic constable; he simply dies a natural death under the Reign of Law." The Arena Co., Copley Sq, Boston.

THE CENTURY for September prints an article on "Life and Society in Old Cuba," being extracts from the journal of Jonathan S. Jenkins, an American painter of miniatures, written in 1859. Mr. Jenkins says: When an acquaintance visits a private residence, cigars are handed round on a silver salver; if the visitor be an intimate friend, one of the young girls of the family, called a "donzalia," lights a cigar and giving it a few draws to get well lighted, gracefully presents it to him. If the guitar is brought in, as usually occurs (for there is one in every house), and the visitor plays, his cigar is kept lighted by the donzalia, and at each pause in the music she politely hands it to the guest. This may occur several times in an evening, and this friendly ceremony is pleasant enough when the cigar comes from the pouting lips of a rich Spanish beauty just ripening into womanhood, but in any case it must be thankfully accepted.

Dr. Daniel G. Brinton contributes an article on "Popular Superstitions of Europe." Dr. Brinton says:

Ghosts were naturally more numerous in earlier conditions of society, for then man had so many souls. Now we are content with one, and there are some who try to make us doubt even that modest allowance. But in the good old days each person was credited with several. There was one, for instance, which belonged to his body, and must abide in it, or death would arrive; then there was the dream soul, which, I have said, might wander through time and space at will during sleep; and, most important, said many, is the name soul, that which gives us distinctive individuality in our personal names; and, not to continue the list to a tiresome length, there was the bone soul, which remained in the bones after the body had passed to dust. The last-mentioned was of peculiar value, for on its persistence depended the chance for resurrection into life on earth. The faith in this was nigh universal. When the body of Elijah touched the dry bones of the long dead war-riors, they clothed themselves in flesh and were restored to living beings. The rabbis taught that especially in the bone lutz, the last of the spinal vertebræ, dwelt the spirit of the deceased. It is indestructible, say they, and not even a strong man with a sledgehammer can break it. The Century Co., Union Square, New York.

THE NEW ENGLAND MAGAZINE-In the sketch about "Robert Gordon Hardie. Portrait Painter," by William Howe Downes, some of his general remarks are well and crowned with a golden crown in the pros-worth heeding by those of us who desire to pective heaven of his imagination. reach the top at a single bound, whether in portrait painting or farming.

"Executive ability of a high order must be

customary conversation. It is unstrained. earnest, direct, and manifestly focussed from the point of consciousness that the world is indeed beautiful. The attitude from which she writes is invigoratingly felt in the high uses of the intellect to which her spiritual perceptions are put. The soundness of her speech is as peculiarly notable as are the spiritual grace and breadth of her convictions.

The volume before us is divided into five parts, thus entitled: The World Beautiful: The Rose of Dawn; The Encircling Spirit-World; The Ring of Amethyst; Paradisa Under the first two headings are con-Gloria. sidered five subjects each; under the others six each. The pervading element of them all is the power of the Unseen. In varying ways, but with unvarying aptness and skill, Miss Whiting touches the human aspects of things mundane, interpenetrating them with the po etic fervor radiating from an unwavering standing amid the things of spirit. The power of spiritual consciousness to control the trans-mutations of physical being, of environment and circumstance through the working of that divine alchemist Love is insisted on through out by statement, reasoning and example and the frequent and pertinent occurrence of quotations from Emerson, particularly, and others, bears weight not insignificant. Emer son is the one philosopher and seer whom spirit ually-minded Americans do not and cannot quote too often. His serenity of spirit possesses a quality which more than all else we need to cultivate, and his words have not begun to be half digested yet-to say nothing of assimilation and nutrition.

Miss Whiting's different chapters bear wit ness, in their versatile color and their expressive pointedness, to the power of broad concentration to which the writer has attained, enabling her to quickly grasp the essentials of any subjects whatsoever, forthwith to paint them in simple and living colors, interspersing the evidences of personal experience, the tes timony of thoughtful experts and the inci dents peculiar to a rapidly-progressing civili zation with equal fitness and effect. Her advice and her testimony are all toward the end that spiritual self-control is the object of humanity's pilgrimage here; that such selfcontrol meaus happiness, knowledge, power; that such meanings may be attained through the persistent action toward our brethren and all the world of that wonder-worker, Love.

Miss Whiting's is the true doctrine, the doctrine of life as necessary for us here, and as inevitable for us beyond the veil of our present limited vision. Her words regarding the relations of the seen and the unseen are well bal anced and rational, and her statements regarding Kate Field and others are not only interesting but valuable. It is throughout an uplifting and witnessful little volume. It is at tractively printed, and bound in tasteful green and gold.-Caroline T. Pillsbury, in Boston Ideas.

Banner of Light Pub. Co.-Price \$1.00.

The New Heaven.

Man must build his own heaven. He must begin to build it here. Does he spurn the earth of some moral fitness after he has shuffled off the mortal coil? If so, he is postponing his life to the future, and losing the present time. To lose the present is to lose all. There is no time but now. There are no tools by which a man can work but the tools within reach of his hands, and he who refuses to take hold of these tools and go to work, virtually surrenders everything, and lazily hopes to be tided over time

Man must build his own heaven. Heaven, to be habitable by man, must be the outgrowth of his own energies; neither can it by any pos sibility be a fixed, immovable heaven. The

allied with imagination and quick sympathies. I do not think the blending of executive abii-ity and imaginative power is so very rare as it might be supposed; in fact, I am inclined to

year included a brief but delightful visit to make public, as the result of such interviews. came participation. The weather was agreeable, our friends were amiable, the lectures were there were large and inspiring. The prevailing spirit was fraternal and helpful.

The cleanliness of the camp was a source of and daintiness of the cottages and grounds were pleasant as they were surprising and every way worthy of imitation. While there, it was our good fortune to hear (not for the first time, however, for she attended in 1891 the National Council of Women at Washing ton, D C) the eminent woman orator of Kan-sas, Mrs. Mary E. Lease. What she delivered on that occasion was specially entitled to be called an oration. It was such par excellence. As a literary composition it was rich in his torical lore, instructive in the statement and exploitation of its facts, orderly in arrangement, effective in illustration, symmetrical as a whole and spoken in tones loud and clear.

She is a positive and an honored addition to the spiritualistic platform. We welcome her, and all such, as worthily representing woman of the New Thought and the New Age Although heretofore her special thought has been more particularly along other than spiritual lines, distinctively known as such, she is no stranger to, but a welcome acceptor of the phenomena, the philosophy and religion of Spiritualism. Knowing its facts, its multifa-rious forms of expression, of inspiration, illu mination, etc., she has sought to conform and apply her own thought and inspirations directly to the practical or utilitarian affairs of life. Onset, with its ever beautiful surroundings, aquatic and sylvan-a veritable gem of purest ray serene-was as attractive, in an exoteric sense, as heretofore. Whether coincidence or not is of little con-

sequence, but this is the third year in succession that we have met and listened to the Sunday ministrations of Bros. Colville and Moses Hull, and this without any thought or intent of so doing on our part-an item, that, when all the necessary factors are considered, is entitled to be paragraphed as worthy of mention. Of course the lessened size of the crowd in

attendance was as noticeable here as at all the other popular places of resort, but as our visit was not for the purpose of supplying statistics, addresses from vice-presidents and members-this item cuts no figure. There appears, how- at large; election of officers. ever, to be generally less active interest in and identification with the movement just now, and indeed for the last few years, than at other times in the past. This is apparent throughout the entire country. The precarious con dition of the meetings, financial and otherwise, the lack of unity, the want of harmony, the absence of true spirituality, the slim at-tendance at the Jubilee, maugre all the flippant and cheap criticism against it, with which we have no sympathy-are all in evidence of the truth of our statement. The spiritual barometer registers a low pressure. The state of the spiritual market, commercially ex-pressed, is inactive. Ebb tide prevails. But as surely as the waters recedes, so surely will they return. Unvaryingly the flood tide foland look upon it as coarse and groveling in its aims and pursuits? And does he look with longing eyes upward to a heaven of his imagi-nation, to which he expects to ascend by virtue its the main and pursuits? And does he look with longing eyes upward to a heaven of his imagi-nation, to which he expects to ascend by virtue its the main and pursuits of the Nile, will enrich the whole earth.

At Lake Pleasant the regular exercises of the camp were just over, hence our visit was unusually enjoyable and restful. The local authorities, however, with an eye to pleasure and profit, followed up the regular camp services by providing, free of charge during the week, vocal and instrumental music and dancing, for those who wanted it. The renditions of the Schubert Quartet of ladies is a positive delight to all who fortunately hear them; and a brass band of trained musicians which furnishes a "concord of sweet sounds" are features which will justly attract an interested crowd.

Many of the friends.here we wanted to see still lingered in their cottages, with whom we passed the social hours more undisturbed than formerly. The same kind greetings as of yore met us on every side. Fraternal relations.

some welcome. It is not customary for us to famous Cassadaga. Anticipation finally be- only that which is specially intended for the general reader, and not always that by a considerable; but the following item is too good able, our friends were amiable, the lectures to keep. It concerns the public more than it excellent, and the audiences the Sunday we does the writer. Incidentally no less than unexpectedly it was graphically reported that the next President would be not McKinley nor any one else but Admiral Dewey. The improbability of this, from the present politiunusual satisfaction. The uniform tidiness cal aspect, is so great that its prediction should be noted; and if it proves to be a fact, our friend "Pat" is on record as being the first spook to proclaim it, and fully entitled to receive his just reward.

Many other notable items press themselves for mention, but we refrain. Our outing draws to a close, and we return to our duties with renewed energies, grateful for life and what it has brought us.

Cliftondale, Mass, Sept. 10, 1898.

1848-The Annual Convention--1898

Of the Woman Suffrage Association and their celebration of the Fiftieth Anniversary of the First Womans' Rights Convention will be held. at Harmony Hall, Hampden Corners, Sept. 27. 28, 1898.

Reception to delegates and friends at the home of Mrs. Sophronia Snow, Tuesday evening, Sept. 27.

President of Hampden Auxiliary M. W. S. A., Mrs. L. M. Reed; chairman of committee of entertainment, Mrs. J. H. Spofford.

Round trip tickets for a single fare to Bangor granted on the Maine Central, Bangor & roostook and Bangor & Piscataquis Railroads PROGRAM.

Morning, 10 o'clock .- Convention called to order by president, Mrs. Lucy Hobart Day; devotional services, Mrs. Hannah J. Bailey; roll call; appointment of committees; report of recording secretary, Miss Lillian F. Don-nell; report of corresponding secretary, Mrs. Helen Coffin Beedy; report of treasurer, Dr. Emily N. Titus; report of State organizer, Mrs. Etta H. Osgood; report of press commit-tee, Mrs. L. H. Nelson; report of other committees; report of auxiliary delegates; brief

Afternoon, 2 o'clock.—Music; address by the president, Mrs. Lucy H. Day, "The Gains of Suffrage Sentiment from 1848 to 1898;" "Fifty Years at Suffrage Work," Mrs. Ann Greely Mrs. S. J. L. O'Brien, Mrs. Jane Spofford, Mrs. Sarah J. Crosby, Mrs. Sarah Fairfield Hamil ton; music; reports of delegates to National-Convention held in Washington, D. C., Feb. 14-18, 1898, Mrs. Helen Coffin Beedy, Mrs. Martha Fairfield, Dr. Abby M. Fulton, Mrs. W. G. Osborne; addresses from visiting friends; report of committee of resolutions; work conference, conducted by the president, Mrs. Lucy Hobart Day.

Evening, 7 o'clock.-Music; prayer; address of welcome, Mrs. Louisa M. Reed; response, Miss E. U. Yates; music; address, Miss Susan B. Anthony; collection; adjournment.

Maine Woman Suffrage Association motto:

"In Order to Establish Justice." Officers.--Mrs. Lucy Hobart Day, president, 283 Brackett street, Portland; Mrs. Etta H. Osgood, vice president, 48 Winter street, Portland; Mrs. Helen Coffin Beedy, corresponding secretary, Farmington; Miss Lillian F. Don-nell, recording secretary, 223 Western Prome-nade, Portland; Dr. Emily N. Titus, treasurer, 660 Congress street, Portland.

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 doc-tors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treat-ment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires con-stitutional treatment. Hail's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitu-tional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful I in acts directly on the blood and nuccus surfaces of the system. They offer one hun-dred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O

LIGHT. BANNER OF

BANNER OF LIGHT BOOKSTORE. APECIAL NOTICE.

BPECIAL NOTICE. The BANNER OF Light PUBLISHING COMPANY, located at 0 Bosworth Street (from D8 Trement street), Boston, Mass., keeps for asle a complete assortiment of Mpiritual, Pro-greative, Beformatory and Miscellaneous Books at Wholesale and Retail. TERMS CASH.-Orders for Books, to be sent by Express, must be accompanied by all or at heast half cash; the bal-ance, if any, must he paid C. O. D. Orders for Books, to be sent by Mall, must invariably be accompanied by eash to the amount of each order. Fractional parts of a dollar can be remittances can be safely sent by an Express Money Or-der, which will be issued by any of the large Express Com-panies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

ance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 24, 1898. ISSUED EVERY THURSDAY MORNING FOR THE WREE ENDING AT DATE. Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

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Issued by BANNER OF LIGHT PUBLISHING COMPANY, Isaac B. Rich					po
BANNER	OF	LIGHT	PUBLISHING	COMPANY,	tu th
Lanc B. Fred. G. '	Ric Tuti	h 1e		President. Treasurer.	fo st
Harrison	D. 1	Barrett	Ed	itor-in-Chief.	of

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

TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will coöperate 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 main-

for the sake of obtaining the desired favors. This proves that they do not despise reliable oredentials.

A few writers, who have not kept pace with the onward march of the spiritual movement, are still claiming that the National Association conventions are not, and never have been, delegate bodies, but were and are only mass meetings of larger or smaller degree. 'I'his is a great error, and can be so proved by an examination of the credentials of the delegates to the conventions of the past five years. These credentials are properly filed in the secretary's office in Washington, and may be inspected by any officer or member of any State or local society belonging to the National body. Such assertions only serve to prove that some of the critics of the National Association are criminally ignorant of its aims, purposes and methods of work. A strict adherence to the truth would make their criticisms (despite their injustice) far more valuable. If necessary, the members of the committees on credentials at the five conventions held by the National Spiritualists' Association can be interviewed upon this subject. The fact is, these caustic critics do not care to know the truth, for it would be impossible for them to continue their fault finding and Xantippe-like scoldings any longer. Facts are stubborn things, and the facts about the National Spiritualists' Association are what the people want-not the

opinion of soured critics. The National Association has never claimed to be a censor of Spiritualists, nor has it ever arrogated absolute suzerainty in any department of spiritualistic thought. It has never put forth a creed nor advocated one, nor has it even issued a declaration of principles. It has never assumed the right to ordain any person or persons to the spiritual ministry, neither has it attempted to issue special credentials to a select few, favored by its officers. It has left the government of local societies to the members thereof, relegated the question of ordination to State and local societies, suggosted that character, standing, mediumistic owers, educational ability, and kindred virles should have some weight in determining e question of the fitness of every candidate or a position upon the spiritual rostrum. It ands for unity of action, without uniformity beliefs; it advocates freedom for the individual through cooperation for every good and worthy purpose, and only aims to serve Spiritualism as a willing instrument in the hands of wise spirits, for the sake of benefiting humanity. It is no arrogant dictator in its work, but is the true friend and faithful servant of those who are striving, on both sides of life, to establish a higher morality, a broader and sweeter religion among men. As such it should be sustained, and we believe it will be.

Political.

Once again we appeal to our readers to look out for their interests at their respective party primaries. Our Republican friends in Wards 16, 20 and 24. Dorchester, should remember the services rendered the cause of point to attend the same to cast his ballot for Mr. Callender. readers should attend the primaries Sopt. 28 To our readers in Canton and Hyde Park senatorial district we also appeal. Hon, Thos. E. Grover is a candidate for the Senate from that district. He appeared before the Committee on Public Health last winter and presented some weighty arguments against the pending medical bill. He advised the Defense Committee in many of its movements and did all in his power to serve the interests of the people. Judge Grover is an honest man and can be depended upon to defend the right whenever necessity requires. We appeal to our Republican readers in the Canton district to vote for Judge Grover.

Medical Freedom Once More.

We learn upon what we consider reliable authority, that another attempt is to be made this coming winter to restrict the right to practice medicine in Massachusetts. The astute M. D.'s, having learned something by their overwhelming defeat last winter, now purpose making their attack in a less conspicuous manner. They have determined to ask for the passage of a few apparently harmless amendments to the present law, in order that the eyes of the people may be blinded to their real intent. These amendments, when enforced, will prove to be veritable fetters upon the limbs of clairvoyants, magnetic physicians, masseurs and spiritual healers, hence every friend of medical freedom should be ou his guard, and work to prevent any restrictive change in the present law. One of the most vindictive medicos says that his associates mean to secure the amendment of the medical law from year to year until it is stringent enough to suit them.

Another recently said that the amendments to be made this winter were only an entering wedge that would be followed by other more important demands in the near future. Another virulent member of the medical trust says that he and his friends will not rest until every ------ quack is legislated out of the State of Massachusetts. In view of these statements, we do not see how any Spiritualist can consistently refuse to act in this matter. He has a weapon of offence and defense in his ballot. He has the right to demand the views of every candidate for his suffrage upon this question. When those views are known, it is his duty to vote for only such as represent his interests in the premises. Every opponent of medical monopoly, who casts his vote for a man in favor of it, is certainly a traitor to principle, and unworthy of confidence.

Now that the plans of the medicos are known, the friends of freedom can act intelligently in regard to the matter. They can work for broad-minded, progressive men to represent them in the Legislature next winter by going to their party primaries, and there vote for those only who are pledged to stand by the principles of right and justice in case of their election. In case such men are not nominated by one party, they may be by the other; it then becomes their bounden duty to vote for the candidates of that party in order that their rights may be protected. We therefore appeal to all Spiritualists to attend the primaries of their respective parties, in order that the right men may be named by all parties. Failing this, they should one and all rise above party, and vote for principle, instead of party at the November election. It will not do to vote the party ticket, regardless of consequences. We know that our liberties are in danger, and we shall have failed to live up to our professions if we do not defend them to the bitter end.

Minnesota State Spiritualist Convention.

The annual convention of the Minnesota medical freedom by Hon. E. B. Callender in State Spiritualist Association closed Sept. 7 the General Court last winter. He is now a with the election of the following officers for candidate for the State Senate, and is in every the year next ensuing: President, J. S. Maxway worthy to fill the position. He is against | well; vice president, C. D. Pruden; secretary, monopoly of all kinds, and will stand by the N. C. Westerfield; treasurer. Henry E. Lepper; people in their opposition to the medicos. He | trustees, O. J. Johnson, Frank Shaft, J. S. tained: the value of its contents and their deserves the nomination, and every Spiritual- Fritzen, C. M. E. Ridge and H. A. Maas. Able practicality materially enhanced, and the ist should vote for him. His opponent for the addresses were made during the convention nomination is the man who secured the pas- by Mrs. C. D. Pruden, Prof. W. F. Peck and to favor stringent amendments thereto. The commented at length upon the address of Mr. primaries will be held Sept. 28, and we hope | Colby's guide, Seneca, and gave several exevery Republican Spiritualist will make it a | tracts from his quaint sayings. We congratulate our Minnesota brethren upon their successful convention and their choice of officers The above remarks will also apply to C. H. for their progressive association. It has done Innes, who is a candidate for the State Senate | splendid work during the pastsix months, and | from Wards 10 and 12, Boston. Mr. Innes is | is surely destined to go on from success unto on record against medical monopoly, and success under its present management. No ought to go to the State Senate to defend the mistake was made in the selection of speakers rights of the people there. Our Republican and mediums for the convention. They did their work well and aroused a great deal of and vote for their convictions, viz, Mr. Innes. | interest in Spiritualism on the part of the skeptical world.

Miss Georgia Rich.

This gifted young lady, daughter of Mr. Uharles J. Rich, and granddaughter of Mr Isaac B. Rich of the BANNER OF LIGHT Publishing Company, took leave of earth on Sunday, Sept. 11, at Slasoonset, Nantucket, at the early age of twenty-one. Miss Rich had been ill for some months with that scourge of New England, consumption, hence 'her transition was not a surprise to her relatives and friends. She was a lady of marked talent, and beloved by all who knew her. Funeral services were held at her father's home in Brookline, Mass., on Wednesday, Sept. 14. The sincere sympafamily in this their hour of trouble.

To Our Readers.

We make no apology for the few words we utter in the article headed "Political." The time has come for all Spiritualists to practice what they preach, hence we feel that they should vote for such men only as truly represent their principles. This applies to Demo cratic, Republican, Populist and Prohibition Spiritualists, and our appeal is to members of all political parties, as well as to the Republican, to attend their party primaries, to vote for the men whom they know to stand for right and justice.

The Medium

Has our sincerest thanks for its kind words in behalf of THE BANNER and editor, pub lished in its issue of Sept. 10. Such expressions of good will on the part of our contemporaries make it much easier for us to go on with our With all Spiritualist papers working together for the good of our common Cause, each entertaining and expressing kindly thoughts of one another, right will speedily triumph, and the work of reform be complete.

Silver Wedding.

The many friends of Mr. and Mrs. John Venables, the well known Spiritualist workers in England, united in testifying their high esteem and affection for this devoted couple, in celebrating the twenty fifth anniversary of their marriage. Appreciative and appropriate addresses were made by several devoted friends, who presented Mr. and Mrs. Venables with an elegant silver tea urn. Both Mr. and Mrs. Venables were deeply affected, and responded feelingly to the kindly utterances of their friends.

Hon. A. H. Dailey.

We learn, with great pleasure, that this eminent jurist, and honored representative of our Cause, has consented to allow the use of his name as a candidate for Trustee of the National Spiritualists' Association at the coming Convention in October. Judge Dailey will be a tower of strength to the National Society, and counsel is indictable for taking the case. Says we most earnestly hope that the delegates will he: honor themselves by unanimously electing him to the office in question.

The Gospel of Spirit Return Society.

pastor, Mrs. Minnie M. Soule, the above named or Scriptures of Truth, and is thereof legally consociety will not meet until the first Sunday in October. Mrs. Soule and her people have been prisoned for five days in the house of correction." doing excellent work for Spiritualism for the past two years, and are entitled to great credit

Another Bible-Reading Decision.

The theoorats of Pennsylvania have procured from H. M. Edwards, "additional law judge" of the equity court at Soranton, a decision which turns the common schools of that State into annexes of the church. The decision was rendered on Sept. 7, and is published in full in the Soranton Republican of the following day. In 1895 George E. Stevenson of Waverly, Pa., brought suit against F. C. Hanyon, principal of public schools, to enjoin him from conducting religious and sectarian exercises during school hours, "according to the form of worship usually followed by the Methodist Episcopal thy of many friends goes out to the sorrowing Church," including the reading of portions of King James's version of the Bible. The exercises are thus described :

> "After the calling of the roll the pupils joined in singing religious hymns; then the principal, or one of the other teachers, read a portion of the Holy Scriptures, sometimes alternating with each other and at other times alternating with the pupils, the teacher reading one verse and the pupils responding by reading the next, the reading exercises generally closing with a repetition of a psalm or of the Lord's Prayer, or both, by the teachers and scholars in unison. Following the scripture reading, about ten minutes more were devoted to singing hymns. The version of the Bible used was that of King James. The selections were generally from the Psalms, and occasionally from the gospel of St. Matthew."

Another passage tells how the exercises were varied :

"In December, 1894, a minister of the gospel was one of the visitors, and was requested to make an address. He prefaced his remarks with a prayer, and made an address of a religious character. At the close he asked 'all who were followers of Jesus to raise their hands.' At another time a minister of work in the contest for right against wrong | another religious body spoke on the use of the cross in the Catholic faith."

> While admitting that the proceedings of the ministers may have constituted a "breach of privilege," Judge Edwards holds that the Bible-reading, praying and hymn-singing were perfectly proper, and the arguments with which he supports his contention take us straight back to Puritanism, when a man might have his tongue bored for speaking disrespectfully of the phantoms. He makes a part of his decision the opinions of other judges, equally stupid or unprincipled, that Christianity is the law of the land, that "we are a Christian people," and that we have no source for our morality but the Bible. He even has the audacity to allude to the Girard College case, and to reproduce the sophistry of Justice Story, who held that even under the conditions of Girard's will, excluding ministers and their creeds, the New Testament could be read and expounded as a divine revelation, and that the general evidences of Christianity could be taught by "lay teachers"! One would gather from the words of Judge Edwards that he almost thinks Stevenson has committed a felony by bringing the suit against Hanyon, and that the plaintiff's

"It must be considered that Christianity, which is the religion of the Bible, and the Bible itself occupy a unique position in the early and subsequent history of Pennsylvania. In the year 1700 it was enacted that 'Whoever shall speak loosely thereof and pro-Owing to the illness of its able and efficient | fanely of Almighty God, Christ Jesus, the Holy Spirit, victed, shall forfeit and pay five pounds and be im-This law in substance is in force to-day."

And so he decides: "Now, therefore, the

Cause, which this paper has so long defended and upheld, greatly strengthened.

Freedom.

Much is being said at the present time about the arrogance of the National Spiritualists' Association and those who advocate its claims. Some even go so far as to state that the national body purposes limiting the freedom of individual Spiritualists, of interfering with the work of local societies and of establishing a censorship over the platform workers who are seeking to proclaim the truths of Spiritualism. If the ones who make these assertions will but study the Constitution, By-Laws, Rules and Regulations of the National Asso ciation, they will find absolutely no foundation in fact for their statements. It is evident to some minds at least that such ones do not and will not read anything that will give them any light upon the subject. They seem to prefer to remain in ignorance lest they should lose their coveted opportunity to find fault with those who are working with might and main to advance the interests of Spiritualism, while they are standing with folded arms scolding the workers.

The National Spiritualists' Association stands for the largest possible freedom for the individual, compatible with the rights of others. Its motto has ever been "Equal rights for all, and special privileges to none." We consider this a broad platform, representing simple and exact justice for every Spirit ualist. But there are some people claiming to be Spiritualists who demand the special privilege to deceive the people through fraudulent and counterfeit phenomena. The officers of the National society believe it to be their duty to warn the people of America to be on their guard against these harpies who prey upon the sorrows of suffering humanity. If these pretenders are given an open sesame to every society, to every platform, and to every home, Spiritualism is made to suffer, while Spiritualists are obliged to bear the odium that is attached to all such immoral acts. We do that they should know the whole truth with regard to all claimants to positions as spiritualistic workers, hence advocate making the which reliable data can be obtained regarding all speakers and mediums.

It certainly can do no harm to tell the truth about any one or all of our true and worthy workers. If any one does object to the truth gency, and supply him with spiritual literaabout himself, it is safe to conclude that he is ture. not the man to instruct the people, nor a safe adviser in any capacity. "Credentials from the National Association would be no proof of the character and standing of those who cle from the pen of Mr. W. H. Robinson. a hold them," says some one. Possibly not, but they would indicate that those possessing the same have done good work for Spiritualism | dered by Sir William Crookes to Spiritualism. wherever they have labored, from which it | Mr, Robinson well says that Sir William will would be reasonable to conclude they would continue to do so in the future. Again, ous than will be bestowed upon him by the Spirour truest and best workers are too well known to require papers of any kind to of President of the British Scientific Associaprove their character or identity. Yet we notice that whenever even these gifted ones de- | to nor to retract from his published declarasire favors from the railroads, or introductions | tions upon the subject of Spiritualism. Prof. to certain societies, they do not hesitate to Crookes has earned every emolument he has endorsement and personal recommendations, 'are glad to learn of his promotion.

Good!!

Our esteemed contemporary, the Truth Seeker, says that some of the pious Christians of Texas presented Capt. Philip, of the battleship Texas, with a finely finished and costly Bible and sword, as a token of their regard. It was eminently proper that these two instruments of torture should be combined in this manner. The sword has tortured men's bodies, while the Bible has been used as a weapon to torture their souls.

As soon as the Free-Thinkers of Texas heard what the Christians had done, they at once presented Capt. Phillp with copies of the following works: Paine's "Age of Reason," Van Ornum's "Why Government At All?" and "Self-Contradictions of the Bible." This move we consider decidedly good, and extend not believe in telling men and women what our congratulations to our liberal friends in they shall or shall not do, but we do believe | Texas upon their sagacity and foresight. If the Spiritualists would send the brave Captain a few of their standard works, he would have the nucleus of a fine library, which, if care-National society a bureau of information from | fully studied by him, would not only give him some light upon the subject of profanity, but also upon the question of fact in religion.

It may be that some of our friends will remember the gallant tar in the present emer-

The Daily Chronicle (Newcastle-on-Tyne, Eng.,) of Sept. 9, has an interesting artiwell-known worker for the good Cause in the mother country, concerning the services renreceive no congratulations more real or gener itualists upon his recent elevation to the dignity tion. Prof. Crookes says he has nothing to add

A Proposition.

upon the liberties of the people is to be made next winter, would it not be well to form a Defense League, composed of all friends of medical freedom of whatever belief or profession? Spiritualists, Unitarians, Metaphysicians, Osteopathists, Hydropaths, and many other so-called irregular medical schools are interested in this question, and should take concerted action upon it. By all means let us have a Defense League, officered by broadminded men and women in whom all classes of people have confidence. Now is the time to act; next winter we must again defend our rights; therefore, those who think alike should act together in order that success may crown their efforts. Let us all remember the fact that there is strength in a union for right and justice.

Attention, Massachusetts Spiritualists !

Are you members of the Massachusetts State Spiritualist Association? If not, why not? Surely every Spiritualist oitizen of the old Bay State believes in his religion one dollar's worth. He should therefore at once unite with the State Association in order that he may assist in its good work. There should be ten thousand names upon the roll of membership by Jan. 1, 1899, S. E. 51. "In union there enlightened, hence humanitarian nations on is strength." Every Spiritualist should re- the globe, but they will have to offer other member this great truth, and act accordingly.

The Lyceum Banner.

The September number of this excellent journal contains the first instalment of an article upon the Rochester Jubilee from the tion the editor of the BANNER OF LIGHT was facile pen of its able editor, J. J. Morse. If unanimously elected a member of that prothe first chapter is an index of what is to gressive body. Thanks, friends; we apprecifollow, the readers of the Lyceum Banner will ate the bonor and will endeavor to faithfully derive a vast amount of useful information discharge every duty laid upon us. therefrom. Bro. Morse has our sincere thanks for the liberal excerpts from the Anniversary address of the editor of the BANNER OF LIGHT, delivered in Boston last March, that appear in the current number of his progressive Banner.

55 Senator Hoar and Secretary Long have both declined the position of Ambassador to England. Secretary Long is needed in the Navy Department for some time to come, and, if Senator Hoar maintains his opposition to the policy of Imperialism, as he has outlined it, he will serve his country's interests far could at the Court of St. James.

for the good they have accomplished. Mrs. sage of the present medical law, and is known George P. Colby. The Minneapolis Tribune Soule has our sincere sympathy in her present illness, and her society THE BANNER'S best wishes for a successful season.

"Touched by the Angels."

The lecture bearing the above title, delivered by Mrs. Carrie E. S. Twing at the Rochester Jubilee, and repeated, by request, at Cassadaga and Lake Pleasant, will be published in full in The Cassadagan for October. It is full of merit, and will be read with much pleasure by thousands of people.

10 Mr. Henry Wood of this city has still further supplemented his generous gifts to his native town of Barre by offering to present to the town a handsome new building for a high and grammar school. His gifts to the town will then include a public library build As it is now conceded that another attack ing and a library fund, a hotel, a chapel and a schoolhouse. Mr. Wood is a very nice sort of a son for a town to have.-Boston Herald.

Mr. Wood is one of the most talented writers of the day, whose novels take high rank in the world of fiction. His latest work, "Vic- | ship." tor Serenus," attracted no little attention at the time of its appearance, last spring, and is still a favorite with the thoughtful. Mr. Wood is a pronounced liberalist in his religious views, and a friend to liberty of conscience in all matters. Such men are usually true philanthropists, among whom he can certainly be counted.

KT Why can't the city of New York turn some of its superfluous churches into schoo!houses for the benefit of the thousands of children in the metropolis now without a school home? We hasten to second this practical suggestion of our esteemed contemporary, the Boston Investigator, and wish it might be adopted. The buildings would then be doing some good, of which there is now reason to doubt.

Several secular papers in England are engaged in the noble work of ridiculing the Czar's proposal for an International peace conference. We regret to say that some American journals are doing the same thing. England and the United States assume to be the most proof than that of denouncing the idea of international peace, to make even the half-civilized nations believe them.

At a recent meeting of the directors of the Rhode Island State Spiritualist Associa-

Hon. James B. Townsend of Lime, O., a well known Spiritualist, who has for some time been largely interested in our esteemed contemporary. The Light of Truth, has been appointed Receiver of the Detroit, Lansing & Northern R. R., and has entered upon the discharge of his duties.

Mr In the transition of Judge Thomas M. Cooley, the nation loses one of its most gifted, if not its most gifted jurist, and the State of Michigan her ablest son. A few conscientious men like Judge Cooley, as wearers of the exhibit their ordination papers, resolutions of ever received, and the Spiritualists of America better in the United States Senate than he judicial ermine, would prove a blessing to the American people in the present crisis.

above case having been fully heard in open court and argued by counsel, it is ordered and decreed that the bill of complaint in said case be dismissed at the costs of the plaintiffs." Among the admitted facts of this case is the

one that the exercises in the Waverly school were conducted according to the form of worship of the Methodist Episcopal church. Judge Edwards avers that this proceeding is not in violation of Article X, Section 2, of the constitution of the State, which says: "No money raised for the support of the public schools of the Commonwealth shall be appropriated to or used for the support of any sectarian school." It is apparent that when religious exercises are conducted in a school house, the premises become for the time being a place of worship; and yet Judge Edwards has the hardihood to say that the holding of such exercises in a school house, maintained by compulsory taxation is in perfect harmony with that part of Article I, Section 3, of the Constitution, which declares: "No man can of right be compelled to attend, erect, or support any place of wor-

It is impossible to believe that Judge Edwards (is he a descendant of the Puritan divine of that name?) is sincere, as a judge, in making the decision that he has filed in this school case. He may be one of those hidebound bigots who believe that religion should be forced by the State upon citizens who will not accept it otherwise, but he is dishonest in asserting that the Constitution supports that view. Or he may be simply a political judge. whose opinion is for sale to the highest bidder in coin or influence; we incline to the latter view.

All these theocratic decisions appear to us to be procured. The politics of Pennsylvania is notoriously rotten, and there is everything in this verdict of Judge Edwards to indicate that its judiciary is as corrupt as its executive. -Truth Seeker.

The above is of interest to all Spiritualists in the United States, and especially to those residing in Pennsylvania. What are they going to do about it? Submit tamely, or defend their rights?

Dr. Peebles writes us as follows: "It is true, as you kindly note editorially in the last BANNER, that my Rochester Jubilee lecture will be published in pamphlet form. It is further true that both lectures that I gave at the two different jubilees in that Mecca city of Spiritualism, together with the one I delivered a little later at the International Congress of Spiritualists in London, will all appear in a pamphlet elegantly bound, with the out of the Hydesville Cottage, and of the wreath there hung upon the walls by the visiting pilgrims of March 31. It will be a beautiful souvenir, and as interesting to the English as to the American Spiritualists. Send orders for same to the BANNER OF LIGHT."

Edgar W. Emerson, the well-known test medium, has returned from a successful trip through the West, and is now open for engagements in the East. He reports a very successful camp at Clinton, Iowa, and states that there is a growing interest in Spiritualism in Wisconsin as well as other western States.

27 Read, reflect and profit by the timely words of Mr. E. W. Wallis, published on our firşt page.

BANNER OF LIGHT.

MEETINGS IN BROOKLYN.

Washington of the West

Boston Spiritualists

Should not forget that the First Spiritual Temple (Berkeley Hall Society) will be served by that eloquent and scholarly speaker, Prof. W. C. Bowman of Los Angeles, Calif., during the month of October. Prof. Bowman is an enthusiastic worker, and puts his whole soul into his efforts. He is a man of culture, has something to say, knows how to say it, and will do oredit to the Cause of Spiritualism while in the city. He should be greeted by full houses every Sunday.

National Spiritual Lyceum Association.

The Annual Meeting of the National Spir itual Lyceum Association will be held in Masonio Hall, Washington, D. C., Friday, Oct. 21, 1898, all day and evening, and it is important that every Lyceum worker should be present, as very important business will come before this Association. The headquarters of the N.S.L.A. will be at the Ebbitt House while in Washington, D. C.

J. B. HATCH, JR., National Conductor. MATTIE E. HULL, National Secretary.

N. S. A. Excursion.

The circulars are ready giving the rates, etc.. for the excussion to Washington, D. C., leav ing Boston Sunday, Oct. 16, to attend the convention of the N.S.A. You can have them by J. B. HATCH, JR., writing. 74 Sydney street, Dorchester, Mass.

We learn as we go to press of the tran sition of Col. Houghton of Montreal, Quebec. He held the position of Deputy Adjutant Gen. eral of his district for twenty-one years, and was universally honored and esteemed by all who knew him. He was an ardent Spiritualist itualist (and no one can become an earnest, for many years, and was an excellent automatic writing medium. He had held many positions of trust during his fifty eight years of earth-life, and has set an example worthy of emulation for the multitudes with whom he mingled. Peace to his memory.

Be Every Spiritualist in the State of Maine should attend the Convention in Augusta Oct. 5-6. Read the call from President Weaver on our eighth page, and heed his practical advice. The Augusta Convention can be made the greatest gathering of Spiritualists ever held in Maine if each will but do his part. At. tend the Convention from start to finish. and induce your friends to do likewise.

RT Greater New York has twenty-five thousand children who want to go to school

Passed to Spirit-Life.

From her home in Norwich, Conn. (Preston ist, ever true to her principles, her life shines

brothers survive.

The funeral services were held in her own home, where, amid a profusion of flowers, the body rested, the features in repose still ex pressive of the loveliness of the spirit that had

breasive of the loveliness of the spirit that had been born into the higher life. By request of the family, Miss Lizzle Har-low was called to officiate. The funeral was an ideal of simplicity and true spirituality-no black robes, no darkened rooms, no symbol of death. All was light, life and beauty.

Miss Harlow spoke eloquently, blending grand philosophy with tender, pathetic word-ing. She volced consoling words to the fam-ily, hope and joy to the released spirit, light and knowledge to the friends and neighbors assembled, who are not fortunate in having this staff upon which to lean when met by affliction.

A quartet of friends sang "Beckoning Words" and "Only a Thin Veil." The body was cremated at Forest Hills Cre matory. MRS J. A. CHAPMAN. Norwich, Conn.

Boston Spiritual Lycoum

Will commence its annual sessions Sunday, Oct. 1, at Berkeley Hall, corner Tremont and Berkeley streets. The sessions will be beld every Sunday afternoon at 1 o'clock, and we trust every pupil will be present.

Friends, you who are Spiritualists, if you have found any truth, any goodness, any beauty, any comfort in your religion, if you have been made happier, or have been a better man or woman through having become a Spirsincere one without becoming better thereby), surely it is good for your children. You criticise some of your speakers and mediums be cause of their ignorance; send your children to the Lyceum, and let them be educated in the philosophy; let them know what the phenom-ena are; come yourselves, and learn. We need your financial aid, but we need your presence, your sympathy, your encouragement, your moral support more. Come and visit us. Lis-ten to our instructive lessons, follow our interesting exercises, enjoy our excellent music, and you will want to join us, and will be welcome

Don't forget the opening Sunday, Oct. 2, at 1 o'clock in the afternoon, sharp. A ALBERT P. BLINN, President.

A Voice from California.

To the Editor of the Banner of Light:

In THE BANNER of Sept. 10, I notice that Mrs. M. T. Longley is a candidate for Secreand cannot because there are no schoolhouses | tary of the National Spiritualists' Association. for them. Let us see-is Mayor Van Wyck in She is indeed a highly gifted and versatile favor of educating the children? We believe worker, and as I have been over two years in he is largely to blame for the present state of Southern California, doing a little guiet spiritaffairs in New York, because of his opposition | ual work in many prominent places, from San to reform in educational circles. Bernardino, at the foot of the mountains, to their final instructions from President Mc-their final Kinley, and are now on their way to Paris, deared themselves to a large circle of friends

BROOKLYN .- A correspondent writes: Fri Side), Sunday, Aug. 28, 1808, Mrs. Eleanor Fox day evening, Sept. 16, W. J. Colville reopened Kloppenburg. An earnest, devoted Spiritual- the College of Psychology, 497 Franklin ave nue, Brooklyn, in presence of a large audiforth as a living example. Mrs. Kloppenburg was born in Preston fifty-slx years ago. A husband, two sons, a daugh-ter, Miss Eleanor—conductor of the Children's Progressive Lyceum—an aged mother and two horthers survive influence of ever-heightening moral ideals, and struck out boldly against all pessimistic tendencies in current literature, without, however, uttering a single unkind remark concerning pessimists themselves, who were spoken of as generally unhappy and disap pointed men. The peace ideal is a prophetic goal, a mark for which we must aim, and so are all the highest visions we love to cherish as inspirations to ever nobler conduct.

On the following day the lecturer moke par ticularly on "The Coming Reign of Universal Peace," in which discourse good practical in which discourse good practical counsel abounded in the form of salutary sug gestions for the creation of peace in homes, schools and business houses ere its benign in fluence can be extended to international affairs.

On Sunday, Sept. 18, these lectures in sub stance were re delivered in New Century Hall, 509 5th avenue, New York, which was crowded to the doors. International alfairs were freely discussed, and the large audiences evinced great interest in the question, "After Warfare, What?"

BROOKLYN. - Mrs. Tillie Evans, Cor. Sec'y, writes: Our Saturday night conference at Single Tax Hall was filled to the doors with an audience that evinced great pleasure in listening to the thoughts of the various speakers Pres. George Deleree read a poem, "Watch Your Words;" remarks were made by Mr. Fort, Mrs. McCutcheon, Mr. LaFumee, Miss Terry, Dr. Smith and Mr. Simmons; Dr. Frank gave a clear demonstration of spirit return, by voicing the desires of those invisibles, who drew so closely around him to reach their loved ones on the earth plane, and prove to them that there is no death, but a life beyond the grave forever and forever.

Brooklyn.-L. L. Smith, Sec'y, writes: The regular meetings of the Woman's Progressive Union were held on Sunday, Sept. 18, at Walsh's Academy, 423 Classon Avenue. The address at both sessions was given by Mrs. F. M. Holmes of this city. The subject of the evening discourse was "Home," and was thor-oughly appreciated by the large audience. Mr. J. H. Altemus gave an unusually large number of tests, which were promptly recog-nized in every instance. On Thursday even-ing Sept 15 the Union gave its first suchra ing, Sept. 15, the Union gave its first euchre party of the season, which was well attended, and with dancing and refreshments proved a very enjoyable evening.

ILLINOIS.

CHICAGO.-Georgia Gladys Cooley writes: After a trip of three months, I have returned to Chicago and will resume my work for the First Spiritual Society of South Side, No. 77 Sist street, Oct. 2. While away I visited Lily Dale, Clinton, Lake Brady, Marshalltown and Island Lake camps, and found excellent work being done at all these places. I also found pleted the furnishing of a home, intending to Kinley, and are now on their way to raris, where they are to meet the representatives of Spain. The people will soon learn whether it is to be imperialism or republicanism here after in the United States. Kinley, and are now on their way to raris, in Los Angeles, their home, and wherever they have been are highly valued as true, earnest workers and sincere friends to humanity, and all 1 hear express an opinion feel that as Sec-retary of the N. S. A., that one better fitted for thet important office they fitted they were stated to a strue, earnest support and sympathy in my hours of sorrow and ask for a continuation of their good thoughts in my demand for justice. My new address is No 98 30th street, Chicago, Ill. Will make engagements for weekly or monthly meetings and help to form societies within a hundred miles of Chicago.



Chap. I. Theoretical Speculations – Materializations and Dematerializations.
Chap. I. Account of a Séance given by Madam d'Esper ance at Helsingfors, Finland, Dec. II, 1833, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch.
I. Testimony of Mile. Hjeit.
A. Letter from Mile. Hjeit to Mons. Aksakof.
B. Letter from Mons. Aksakof to Mile. Hjelt
II. Testimony of Stelling to Mons. Aksakof.
B. Letter from Forf. Selling.
O. Reply of Prof. Selling to Mons. Aksakof.
B. Letter from Mons. Aksakof.
B. Letter from Yorf. Selling to Mons. Aksakof.
B. Letter from Mons. Aksakof to Prof. Selling.
C. Reply of Prof. Selling to Mons. Aksakof.
B. Letter from Mons. Aksakof to Prof. Selling.
E. Letter from Mons. Aksakof to Prof. Selling.
K. Letter from Mons. Aksakof to Prof. Selling.
E. Letter from Mons. Aksakof to Prof. Selling.
K. Letter from Mons. Aksakof to Prof. Selling.

trated).
E. Letter from Mons. Aksakof to Prof. Selling.
F. Reply of Prof. Selling.
IV. Testimony of Madam Helene Selling.
A. Note from Mine. Selling.
B. Remarks on the same, by Mons. Aksakof.
V. Testimony of Mile. Fanny Tavaststjerna.
A. Letter from Mile. Tavaststjerna to Mons. Aksakof.
B. Buplement to the foregoing letter.
VI. Testimony of General Toppelius.
VII. Testimony of Dr. Hertzberg.
VIII. Testimony of Mr. Schoultz, C. E.
A. Letter from Mr. Schoultz, C. E.
A. Letter from Mr. Schoultz, C. E.
M. Counter-Testimony of Miles. Hjelt an Tavaststjerna.
IX. Testimony of General Galindo and Mr. Lönnbom.
XII. Personal Testimony of Madam d'Esperance, the Medium.
A. Account of the Scance held at Prof. Selling's rest.

A. Account of the Seance held at Prof. Selling's resi

CHRONIC DISEASE DRS. PEEBLES & BURROUGHS Battle Creek, Mich.; Dear Doctors-Our little boy is still improving, and words cannot express my gratitude to you. Your treatment cer-tainly does its work in the right way. Gratefully yours, MRS. D. H. SMITH, Smithton, Pa. Aug. 25, 1898. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.; Dear Doctors—I feel better than I ever felt in my life, and I atm so encouraged. Life begins to be full of promising brightness to me now. I am gaining every day. Words cannot express my gratitude to you. Very sincerely, OLLE CLARK, Idaho Falls, Ida. Aug. 29, 1898.

Quickly Cure

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

Their Ability to

My Dear Doctors - Four trea ment is doing wonders for me. May your lives be long to do good. Your friend, MRS S. M. HOLLY, Princeton, Wis, Roy 1 1960 Sept. 1, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich. : Dear Dectors—I am pleased to say that I am better, and will not seed any more ireatment. I thank you very much, and will recommend you to my friends. Yours truly, IDA A. CONWELL, Mannington, W. Va. Aug. 20, 1898.

For The story of the vaccination bill in England is told on our seventh page. Every Spiritualist should read it, then set to work to win the same grand success in this country.

83 Remember that Mr. E. W. and Mrs. M. H. Wallis can be engaged for platform work at reasonable rates. Address them for terms and dates at once in care of BANNER OF LIGHT.

See the advertisement of Mrs. S. C. Cunningham in another column.

A Letter from W. F. Peck.

I have just finished a perusal of THE BAN-NER of the current week, and cannot resist the impulse to give expression to the feelings inspired by it. The lecture by the grand old pioneer, Dr. Peebles, deserves to be read by every Spiritualist in the land, and I am glad to see that it is to be published in pamphlet form. The discourse is like a call to arms, and stirs the heart like a trumpet's blast. Not only is it inspiring in sentiment, but it is sound in logic, sound to the core, and furnishes the platform for the advocates of a more enduring, systematic and successful method of propagandism.

The opening portion of the article addressed to the Unitarian ministers by T. Ernest Allen, like overything else written by that true-souled and clear headed man, affords food for reflection, though, in all probability, it is a waste of powder so far as the majority of those directly interested are concerned. With few exceptions the Unitarian churches are afflict-ed with dry rot. Discarding the living inspi-ration that comes with spirit communion and a demonstrated immortality, they preach a religion without a soul and as dry as the husks and chaff of winnowed wheat.

The exceptions are where, as in the case of the associate of Robert Collyer and a few others, the preacher carries in his own soul the enthusiasm born of a knowledge of spirit-ual truth attained through actual experience. A large proportion of the Unitarian clergy, I am told, are doubters more or less of a life beyond the grave. With the elimination of the factor of immortality religion is devital-ized and resembles no more the real thing than a swathed and scented mummy does the living man. Give o'er, Brother Allen, trying to infuse life into the dry bones. You are a Spiritualist staunch and true. Come into our ranks, arms, armor, bag and baggage. Spiritualism is the sum and substance of the inspiration of all ares, the science of life here and hereafter, the coming religion of the world. Enroll yourself under its banner, and with your clear perception of truth and indomitable courage, help to place it where Bro. Pee bles says it ought to be, and to which we all

shout, Amen! St. Paul, Minn., Sept. 17.

A Morning Wedding.

A pleasant morning wedding occurred at 10 o'clock Sept. 17, in Chester, Vt., at the home of J. Gilman Scribner, on Berlin side. The contracting parties were Arthur W. Prescott, clerk in the office of the Montpelier and Wells River R. R., and Miss Bertha L., daughter of Mr. and Mrs. J. Gilman Soribner.

Only the immediate families of the bride and groom were present, including Mr. and Mrs. A. C. Prescott of Bristol, N. H., parents of the groom. Rev. L. Colburn of Essex Junc-

tion was the officiating clergyman. The house was very tastefully decorated with evergreen, potted plants and out flowers. The ceremony was performed under a bell of asters, phlox, hydrangeas and green. The bride was prettly gowned in white muslin. Mr. and Mrs. Prescott left on the 1:10 train

for Portland, and will spend their honeymoon at Peak's island in Portland harbor. The presents they received were numerous and beautiful. Their many friends unite in extending congratulations.

for that important office than Mrs. Longley cannot be found. She has the best wishes of all this way, with the hope that when her work is done there, she may return here, where many will give her a warm welcome.

I say: Long live Prof. and Mrs. Longley as well as the dear old BANNER OF LIGHT. I have had the pleasure of reading every number of it, as I was a medium before it was published. Greetings to all.

ANNIE LORD CHAMBERLAIN.

Mr. and Mrs. Wallis in Toronto.

Sunday, Sept. 11, concluded a three-weeks' ministration by Mr. and Mrs. Wallis to the spirit present. Other mediums gave readings Spiritualists of Toronto. Services were held in Richmond Hall, which was crowded to the doors at each meeting by intelligent and highly appreciative audiences. Justice cannot be done these worthy workers without seeming flattery. The inspirational lectures were of the highest rank, intellectual, spiritual, logical and convincing. The speakers impress their audiences with the simple purity and beauty and the ex-alted truthfulness of their message. The ad-dresses, together with the other phases of me diumship which Mr. and Mrs. Wallis are privleged to use, were the means of arousing the interest of not a few who before knew nothing of Spiritualism except as a name; many who had already begun the earnest study of the subject were advanced a step farther along the road, while the old pioneers fairly reveled in the rich feast of spiritual things laid at their

feet. Spiritualism in America should keep Mr. and Mrs. Wallis constantly employed while on this side of the Atlantic. Their work and its results will prove extremely satisfying. E. BYFIELD.

Toronto, Sept. 13, 1898.

Movements of Platform Lecturors. [Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

Mr. F. H. Roscoe, President of the People's Pro-gressive Spiritualist Association of Providence, R I., has been elected delegate to the National Spiritualist Convention in Washington, D. C. He is a member of the committee of arrangements for the Rhode Island State Convention to be held early in October.

Helen Stuart Richings, who has just completed her camp work for this summer with her engagement at Wooley Park, O., may be addressed as usual for en-gagements, or on other business, at General Delivery, Boston, Mass.

Boston, Mass. In October Mr. J. C. F. Grumbine ministers for the First Society of Rosicruciaus, Chicago, a new and flourishing society, and opens services at Confer-ence room, 810 Massonic Temple Building, at 10:45 A. M. and 7:45 F M. Oct. 2. and through the mouths of Octo-ber, November and December. He has January, Feb-ruary, March. April and May open to societies. He also has the first four Sundays of July open to East-ern campa. ern camps.

Mr. J. S. Scarlett, trance speaker and test medium, has open dates for the whiter months of '99, and will be pleased to correspond with societies relative to same. Address 24 Pearl street, Cambridgeport, Mass. Dr. William A. Hale, public lecturer and medium, has open dates for season of '98 and '90. Societies de-string his services at reasonable rates, address 77 Berkeley street, Boston, Mass.

On Sunday next, Sept. 25, service will begin in New Century Hail, N.Y., at 7:30 P.M W. J. Colville will lecture on "Atonement—Are we our Brothers' Keep-ers?" Lectures ou "Spiritual Science" in same hall every Wednesday and Friday at 3 and 8 P.M.

Geo. A. Fuller, M. D., will lecture at Fall River Bept, 25; at Hauson Oct. 9; Spripgfield Oct. 23; Green-wich Oct. 30. For terms and dates, address 42 Alvarado Avenue, Worcester, Muss.

Mr. E. W. and Mrs. M. H. Wallis may be addressed until further notice in care of Mr. J. C. Smith, Box 287, London, Ont.

Rev. Lucius Colburn has been filling an engagement of three weeks at Bartonsville, Vt., and goes to Saxton's River for two weeks.

Edgar W. Emerson has a few open dates for the season of 1898-9. Address Manchester, N. H. Write for terms.

Mrs. R. Cowell, platform test medium, may be adiressed for engagements at 414 East 16th street, East Oakland, Cal.

Owen Z. Meredith's address is 4 Elm street, Everett, Mass.

We can be as courteous in refusing as the unfortunate are in asking assistance.-Bos ton Investigator.

New York.

SYRACUSE. - Anna M. Armstrong, Sec'y, writes: The First Society of Spiritualists held its regular meeting in Clinton Hall, Sept. 18, at 7:30 P.M. Congregational singing; "Discussions of the Evidence of Immortality," en-tered into by Mrs. M. H. Cowan, Dr. G. C. Parmiter, Mr. C. E. Wheelock and others. Dr. Parmiter voiced a song given him by a Our meetings are growing in interest. E. J. Bowtell will speak for us Sept. 25, at 3

and 7:30 P.M.; meetings in Clinton Hall.

Spiritualist Camp-Meetings for 1898.

Spirituities UAMP-Meetings for 1898. The reader will find subjoined a partial list of the locali-ties and time of sessions where these Convocations are to be held. As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the **Man-agers** will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the **Pint-form Beakers** will not fall to call attention to it as occa-sion may offer-thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publish ers for the arduous work which the Cause demands of all its public advocates.

bis to the attack where the the other terminates of an its public advocates. Camp Progress, Mowerland Park, Upper Swampscott.-Will hold meetings every Sunday from June 5 until Sunday, Sept. 25. Topeka, Kan.-Sept. 11 to 25.

Lakeside Park Camp, Mo.-Sept. 10 to Sept. 26.

SPECIAL NOTICES.

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

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

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



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MRS S. C. CUNNINGHAM, Test Medium, 33 Portland street, Ho'el Middlesex, Cambridgeport, Mass. Office hours 9 A.M. to 3 P. M. Open to platform en-gagements. lw* Sept. 24.

MRS M A. STICKNEY, 28 Vine street, Rox-bury. Take Bunker Hill-Grove Hall car. 1w*



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

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PART 11.—PHYSICAL PHENOMENA. Chap. 29. Nebulæ; 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Cañons, When and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36 Ethnological Phenomena; 37. The Colored Man. APPENDIX.—Problems; Physical and Metaphysical Phe-nomena, di cignitum. iomena, ad infinitum.

nomena, ad infinitum. This highly original treatise, by Dr. George M. Rainsey, di-vides the subject into two heads—the inctaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that fails to prove true. The two chases of phe-nomena are named matter-phenomena and life phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and hile. While the author is ready to acknowledge that honest belief is in itself no evi-dence of truth, he maintains that honest research will eventually lead to is discovery. He declares ignorance to be the mothers. The list of topics under each of the two general heads into which the subject is divided by the anthor, forms a re cital of the profoundest interest and the most comprehen-site variety.

sive variety. The reader of this book will insensibly become a student

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

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Our Bodies, What Are They, and How Shall We Deau with Them?
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7. The Spiritual Mau; fils 1 of closed and the second seco

SPIRITUAL ECHOES FROM HOLYROOD. Dispirational Addresses, Replies to Questions, Poems, delivered by W. J. COLVILLE, at the residence of Lady Calthness, Duchess de Pomar, 134 Avenue de Wagram, Paris, during June, 1866. Paris, during June, 1866. For sale by BANNER OF LIGHT PUBLISHING CO

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DRS. PEEBLES & BURROUGHS, Battle Creek, Mich. Dear Docto.s-1 never felt better than this supmer, I am improving right along. Yours truly, ELSIE ETAN, Aug. 27, 1898. Spring Hill, Mont.

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

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

DRS. PEEBLES & BURROUGHS, Battle Creck: Mich.: Dear Sirs-Your diagnosis of my case was very correct. Respectfully, LEAH HARRIS, Atwater Sta., O. Aug. 28, 18%8.

Aug. 25, 1895. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-Isent to several doctors advertising through the papers, and requested a diagnosis, and can simply say that your diagnosis was the most perfect. Very truly, 'A. E. WESTGATE, Rochester, N. Y. Aug. 27, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.

Dear Sirs-I received the diagnosis of my case, and it is Porfect in every way. Yours truly, JACOB DUNCAN, Zimmerman, O.

Aug. 28, 1898. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:

Dear Sirs-I received the diagnosis of my case and will

Say It is ery correct. Respectfully, MRS. F. A. EMERSON, Bristol, Vt. Aug. 20, 898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-1 must say that the diagnosis of my case is very correct. Yours truly, Sept. 1, 1898. MRS. LUCY MILLS, Delano, Cal.

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SPIRIT Méssage I chartment.

SPECIAL NOTICE.

Guestions propounded by inquirers-having practi-cal bearing upon human life in its departments of thought or labor-should be forwarded to this office by mail or lot at our Counting. Room for answer. It should also be dis-tinctly understood in this connection that the Messages pub-lished 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, event-maily 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. This our ennest 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. 8, 1898. Spirit Invocation.

Oh! Spirit of Love, which rules all life and predominates over all things, we see thy mighty power in the beauty of the flowers and of all nature. When we drink from the rivers of life and see the sun warming the earth from which vegetation springs, we realize that the sublime law of harmony always produces good results. Oh! for new light and bap ism to the inner soul, that it may reign supreme over the physical body. Oh! thou great ministering angel, thou who hast survived death and the grave, thou who hast had the experience of many, many seasons, teach us this morning the way to receive light and knowledge. May the spiritual eye be opened to perceive only the good; the evil and indifferent we desire to avoid. May our hearts be filled with charit for all who are laboring under difficulty, whether physical or mental. May our own lives be such bright examples that they will shine like beacon lights to guide all unfortunate brothers and sisters. Oh! for the spirit of peace to preside over all nations and bring in the reign of universal brotherhood on earth. Amen.

INDIVIDUAL MESSAGES.

Timothy Callahan.

Good-morning. I feel as though I was a stranger among you, and especially to the great law of control as it is understood here. I realized to some extent what a wonderful thing it is to control those in the mortal body, and what an influence one may have over another. That is one reason some lives are so much more successful than others; but it is well to realize that we may control, in the accepted meaning of that word, and yet not predominate.

I should like to inform my friends and associates, especially my wife and children, that I have arrived in the world of soul, and I find it and have it go almost any distance. The While they do not realize or comprehend the truth, I wish to say to them this morning our friends are not sought after until they are taken away; then the question arises, Shall we meet again? or, If a man die, shall he live again? and each one has his own way of expressing his ideas. I will say to my fellow men and friends at large that I have found on the spirit side many things I did not expect to, and to the dear companion of my life that, while there are many conditions that may not be understood, we can in spirit understand. I wish you to know I have not left you, neither are you unprotected. Things may not go as they have gone before, but I think it is all for the best. I wish all my friends in Dedham to know that I still have an interest in the woolen business out there, and have for a great many years. As I was called home somewhat suddenly through apoplexy, I feel I left things very unsettled. Some things I suppose I should have done if I had known about it, but I want to say to the girls, and also my companion, that in due season things will work out well, and you will see that I can assist you just as well to a certain extent in the spirit as I did while in the body. I do not wish to make this a personal message, because I will be well known when the paper is read, and as my people do not think much about this, I have merely sent it for them to investigate for themselves. I wish them to know that if they will give me an opportunity I will try to prove my identity and comfort them as far as I can.

physical body gets worn out and the spirit in harmony. If there is a class of people that gets lonesome, it is a blessing to go and not ought to enjoy the beautiful things of life, it have to worry over the physical things of life. Is the Spiritualists. Why, they seem to have I should like to give a long message, but I everything to live for, and everything progresswas informed before I took control of the live; yet it seems to me when I come into the medium that I must be brief and say what I surroundings of some (I suppose it is the natcould in the short space of time that is allotted | ural disposition then that oreates it), that they to me, as there are others just as anxious as 1 are disappointed and very unhappy because am to speak. There is one thing I want to some one has been taken away from them, or say, and that is: I am here by special request, because of something they have not been able as I have often heard them say, "I wonder to accomplish. Now if we believe the philosowhy Bro. Shaw doesn't come through the phy of Spiritualism and its teachings, we must Banner Circle." It seems that they have an realize that all things in earth-life are changeidea the Banner Circle-Room is such a large able, and must pass from us; but those who and generous place that all ought to be there | realize that the loved one only passes into at once. I would rather come close to my spirit, and is ours still, ought to feel happy at dear friends, assist them in their own home the changes, because they always may bring and work silently, for there is more accom- good out of them. Why, when our camp meetplished silently than in any other way. So ings are going on, people will go there and just say. I am merely paying my respects to have a real good time, and usem to forget all

Fall River, Mass.

Mary F. Wallace.

My sympathy and affections have perhaps led me here more than my reason; I am very great many years ago. Conditions are such boy has joined us in spirit since I passed away and the others are scattered around in differ a daughter in Providence, R. I., who is somewhat sensitive and mediumistic; she has been investigating Spiritualism and has wondered with father, mother or brother. I have been trying to find a way, but I have not been able to do it so far, and I do not know whether I | I left the many friends of Queen City Park. shall be able to this morning or not. I have that it was going to be my last year with been informed that by doing the best I can. sending out these few words of encouragement, some one may help me to come in contact with my people. I did have one boy in Philadelphia, Pa., and he was there a long time; but I know they do not believe much in this, and for that reason it is harder for me to make myself tangible. I will just say that a working with you, hand in hand. And you mother's love never dies; that we go in thought with our friends, even if we cannot with many of the old campers of Queen City speak to them. 1 have also a sister in California, and I wish them all to know that when thoughts with yours, trying to sustain you in we meet again in spirit all adversities and all environments will be laid aside and we will one, work in harmony, for in harmony there come in contact then with the true spirit of is strength. I wish also to say to my sister things, and not with what seems to be, while | and many others I left behind: It is well; I we are in earth-life. You can just say that Mary F. Wallace is here this morning, and my husband is with me; his name is Franklin W. I passed out of the body in Providence, R. I., and you might say that my husband passed

away after I did from Concord, N. H. Edward E. Downs.

I suppose we are all anxious to reach our friends when we are absent from them, no matter what planet we live in or what place we may be from. It seems quite natural that we should correspond with one another, and what a blessing it is that we can send out our thought through the medium of pen and ink, a very good counterpart of the world I left. press has a great influence on the minds of the people; while I was in earth-life I think tested that very much, both from a political and business standpoint, that if you get certain papers and certain people to endorse you, all goes well then anyway. I don't know what success I shall have in sending this letter to the people around me, but I am going to do it in the spirit of agitation, for it is sometimes necessary to agitate a subject before you can bring it into action. As I always liked to prepare fully for what I was going to do, I have reached this avenue this morning, and am anxious to send a few of ditions commonly considered unfavorable, in my own independent thoughts to the world at which the soul does not appear to have gained Oktai. This slavery to the Mongols continued large; whether believed or disbelieved, it is the victory over material surroundings. all the same, and true. I wish also to say to my friends in Canton, Mass., where I shall be well known, as that was my home; and also in the great city of Boston-especially in Chelsea, where I carried on a large salt business-that I have returned this morning to prove that we do survive the body, and that life is continuous; that I have just as much interest in the welfare of those I left behind as I did while in the body. As we are coming to a somewhat agitating time, I wish to say to all my friends: Be cautious; be careful of what you say and how you say it; remember that thoughts are are looking upon phases of expression and conliving things, and each individual will have sidering appearances common to terrestrial effect on another; it is from that standpoint embodiments, you must not forget that the evolution for more freedom and more light for that I would like to say: Search your own heart well, and make yourself familiar with the subject that you wish to advocate, before you try to express it, and then you will find more to follow you. I wish to say to all those who worked with me and had any interest in me that I will help you. I do not think it is best to carry out too long a program this morning. All is well that ends well, and you can just say that Edward E. Downs is here.

those working for truth, for that was my aim | the troubles and changes of life for a few in life, and is now. Say that Orin Shaw was | weeks or days, and enjoy it much; yet, after here this morning, and my home you can put | they get home, little things will come up to down as Onset, although I lived many years in annoy, and they fall back again into the rut of discontentment and doubt. The spirit is troubled, and it is hard for the disembodied ones to give comfort and consolation. Now I wish to say to all such, you are not a true Spir itualist, or you would not feel so-for what is anxious to reach my children, whom I left a sweeter than the communion of our friends in spirit and earth? When we mingle one with that I do not know just where you can locate the other, it is so good; but I must not forget them, for I have been out of the body a long | that to day I am in the spirit, and not speaktime. I leit five boys and three girls. One ing from the mortal side. I know, too, so many of my own loved ones passed away. and left me almost alone, and I felt discouraged ent parts of the New England States. I have and discontented; but when I became conscious that the beautiful spirits hovered around me, and that they were cognizant of me, and knew my wants, then I tried, in my many times how she could come in contact | feeble way, to recognize their presence. and tried to be as happy as I possibly could.

Little did I think two years or so ago, when them. I did not realize that I was to go quite as soon as I did; but after all it is all right.

I wish them to know that I am glad to see the camp progressing, and I want Bro. Smith and the many dear ones who have worked for years to make it a success and to bring comfort to the troubled, to know that we are might say that our good President's wife, Park, are here this morning, blending their all things. I wish to say to each and every am satisfied with what was done, and I do not find fault, for I had a beautiful reception in spirit life.

I find the old conditions coming on-I passed away with pneumonia-and cannot hold the medium any longer. Just say that William Garner of Troy, N.Y., is here this morning, although I passed away in Vermont, at my sister's residence.

Messages to be Published.

Sept. 16. - Caroline B. Eddy; Annie Spencer; William Say age; John Welch; Mabei Ramsay; John Collins.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF

the former instance than in the latter, though

such is contrary to terrestrial appearances. Our teaching has ever been that motives, intentions, desires and efforts regulate spiritual results rather than such activities as meet the worldly eye. It is necessary to have all varieties of experience before a soul can be the lowest bench in the great school of nations fully dominant over its body, but complete dominion awaits every soul without excepiton. In brief periods of time inequality seems to be the law, but in the final summing up of quite otherwise.

No one has a right to judge so as to blindly condemn or foolishly applaud another. The secret motives which are the well-springs of a and Lorraine. Pray Heaven that we shall not life, can alone determine its import and the measure of its victory. It is always safe, en. | rule to the Rhine unless Germany be annicouraging and consoling to realize that the hilated, and France cannot annihilate Gercorrect and eternally adjusted to the undevi- and realize how trying it must be to give up ating principle of perfect equity. Always keep the provinces and a billion of dollars to her before you the ideal state of the soul's com- triumphant antagonist; but things are as they plete dominion in expression, but be not discouraged, if, as you are passing through temporary experiences, your manifest control is only partial.

A Letter from Abby A. Judson. NUMBER THIRTY-SIX.

To the Editor of the Banner of Light:

When Virgil led Danté down, ever down, through the nine circles of the terrible "Inferno," each successive circle imprisoning worse criminals who were subjected to yet more awful tortures, on reaching the boundary of the eighth they were confronted by a vawning abyss, in the very bottom of which the traitors were confined and tormented in the sea of ice.

Clear around this abyss were massive stone turrets, in each of which a giant was chained. So great were they that though their feet rested in the ninth circle, their head and shoulders rose into the horrid eighth. By one of these the two explorers were at the command of Virgil taken in his hand and set down into the dread ninth, the region of cold, whose chill was intensified by the wings of Lucifer, who fanned this valley of the shadow of death with his mighty wings.

Chained with fetters that even they could not rend, each walled in by massive stone-work, on the very bottom of hell, these giants were penned; and securely fastened did Nimrod, Ephialtes. Typhon and many more, expiate their rebellion against the tyrannical gods of their day and generation, according to the frightful creed of Danté and the Christian church in the thirteenth century.

Such a chained giant have the past centuries seen on the northern front of Europe and Asia. This penned-up giant is Russia. To the north are the frozen circum polar seas, and his only seaport there is Archangel, walled in by ice for nine months in the year. To the west are European powers who forbid him to advance one inch in their direction, and it was not till 1703 that Peter the Great seized enough land on the innermost corner of the Gulf of Finland to build Petersburg. To the south are strong powers who already occupied the land, and our century has seen him fight England and France combined, to secure a harbor for his ships on the great inland Black comprehended and accepted justice reigns.

And a most auspiolous fact is the affable way in which most of the powers have received this proposal. Had some other astute power played this hand, he might have been accused of insincerity and self-interest. But when Russia, occupying in civilization and enlightenment -Russia, who has most earnestly battled to get away some of the advantages from more favored nations-when Russia makes this proposal, all say: "Well, he is surely sincere, and the experience of an age or cycle of time it is let us join in, and have an earnest consultation on this matter,"

I saw in one paper that France objects to disarmament until she has won back Alsace have to wait for that, for France will never scales of universal judgment are absolutely many. No, no; we are very sorry for France, are, and Celts must not expect to get the better of Goths.

We were greatly pleased, Mr. Editor, with your editorial on this proposal by the Czar in your issue of Sept. 10. It contrasted strongly with the only reference to this great matter in the same issue of one of your "contemporaries." which alluded to the proposition of Nicholas II. as "the crack joke of the year 1898." The very least that can be said of the event is that it is the first great official step towards universal peace.

When Alexander II. emancipated twentythree million serfs in 1861, and when:Lincoln's Emancipation Proclamation took effect on Jan. 1, 1863, the State papers that effected these events were of very great importance. But to our mind this paper by the Czar is greater than those, for this reason. Those acts related to the interests of a single nation, while this new paper, couched so modestly, as a mere suggestion, relates to the interests of all the civilized world.

You alluded, Mr. Editor, in the article just adverted to, to the fact that the present Czar is known to be an earnest and sincere Spiritualist, and the strong probability that he was spirit guided to this act. It is well known that Alexander II. emancipated the serfs under the guidance of the spirit world; and still better known that the great arisen fathers of this country gave Lincoln no peace until he had signed the paper giving liberty to four million African slaves, held in bondage by the laws of free America.

We congratulate the Czar that he is amenable to spirit-influence in so noble a way. Many of the crowned heads of European nations are said to be Spiritualists. No doubt they accept the fact of spirit-return, but they have not always acted as nobly as has Nicholas. It was reserved for this ruler of a remote nation to listen to the voices that spoke the wisdom of the heavenly councils where sit the great founders and leaders of all nations, and to take the iniatory step that will no doubt ... lead eventually to a universal peace. The world can then progress as never before.

War is a survival of the early brutish and savage nature of man. He had to go through that condition in his gradual evolution from primitive man to the seraph; but it is time to leave that step of the ladder below and behind him, and mount to those regions where

Just say that Timothy Callahan is here. My home was in Dedham, Mass.

Orin Shaw.

Well, I do declare, it seems beautiful to have the privilege of entering this séance room and controlling some one else, for I have sought this place many times as one of the audience years ago when you used to run public meetings, and I used to enjoy them very much. I used to wonder if it was possible, after one had passed out of the body, to return at any time and under all circumstances, and I wondered sometimes why more of my own friends did not return. I know others have asked the same question, and I wish to reply to my friends in earth-life that the doors are open, but such a crowd is anxious to send forth messages of love and communications. that there is not time for us all to come. I have been here so many times and wished to communicate, but I saw others needed it even more than I did.

I wish to say to my friends at Onset that I have been there with them this season, and 1 have enjoyed much the atmosphere and the advancement they are making. I also might say that there are many of our old Onset associates with me this morning in spirit, and we can have an Onset Camp Meeting in spirit just the same as those in the mortal. I want my old friend Dr. Lyon, in Fall River, to know that I am waiting for him (feeling that his physical body is not as well, though the spirit is strong) and that we will have a good time with all the other workers when he comes over here. I might say that his wife, Mrs. Lyon, is with me this morning and wishes to be remembered to all her friends in Fall River and also at Onset, where she

Mabel S. Pierson.

I. too, would like to send a letter to my people, and show that children can speak here as well as grown people, for I have been out of the body quite a number of years now, and a good many changes have come during these years. My people used to live here in Boston, but now they are in Worcester. I am anxious to send this message, for mother takes your paper occasionally, and I think it will help her, for she is sick, and yet she has a desire to live in earth-life, so that she can take care of the others around her.

I also have friends in San Diego, Cal.; but my mother and father lived in Arkansas, and I have friends in Boston, also in Maryland, so I think by sending out this message I will be able to come in contact with some one who will help me to give strength to those who are weak, and bring back love and comfort to the Grandma and Grandpa Peebles and sister Mary, and we all join in sending these few spirit, as it speaks to your own self. Just say that Mabel S. Pierson is here this morning, and when I passed away it was in Boston, Mass. I was then twelve years old, and I am do.

William Garner.

COLVILLE

QUES.-[By Samuel Boyer, Philadelphia,] Does the soul dominate its human body? does it govern the will? does it dictate to the conscience? or may a good soul dwell in a wayward body? The Scripture says that we are to give an account for the deeds done in the body. If that is so, the immortal part, the soul, should in justice govern the physical body. Please give us your views.

ANS.-The soul certainly has a right and an inherent power to completely dominate the body, and eventually in all cases it must do so. There are, however, various earthly con-

The scriptural passage referred to is susceptible, from an interior point of view, of a far wider and deeper significance than is often Europe. attached to it, and this higher interpretation agrees exactly with such well-known texts as Man looketh upon the outward appearance, but God looketh at the heart," and many others of identical import scattered throughout both Testaments.

The soul, considered as the essential unit of life, the changeless entity, the abiding ego, is always supreme in its own state, but when you sense, which is always an illusion.

Suppose two faces are equally beautiful, but one of them is almost concealed behind a thick dark veil, while the other is but partially screened by a white cloud of gossamer; one will reveal its beauty to a far greater extent than the other. Such an illustration may serve to throw a little light on the question now being considered, because in their present embodiments some souls are acting upon and seeking to manifest through widely varying organisms, ranging all the way from almost diaphanous to decidedly opaque.

Sometimes the words education and evolution are used correctly as concerns the soul. but misunderstood by many who are not truly aware of their import. To educate is to unimpossible to unroll what is not inrolled, or to educe what is not inherent; therefore evolutionary and educational processes, when understood in the light of spiritual perception, relate exclusively to what is accomplished in the way of revealing the hitherto unmanifest,

and calling forth from its original hiding-place by right of its real character.

Judgment days occur whenever a crisis is reached, either in this world or any other. Days of judgment are like harvest-homes, and of course whenever it is the time of in-gathhome. I have many with me this morning; ering the results of the work done in seedfest. Our real lives are mental rather than words; we will not only help yon, but will do physical. The balance of power does not reall we can to make things easier for you in side in the realm of speech and action, but in are many lives which appear almost useless. which are abundantly useful, and others almost vain. There are those to be encoun-

To the south of his Asiatic possessions stands England, ever ready to menace his advance in that direction, and the mountain passes of Afghanistan have seen as bloody encounters as any in modern history. And to the east this struggling giant finds China barring his way except on the mountain-locked shores of Okhotsk and the cold, inhospitable confines of Behring Sea.

Besides these actual physical fetters and massive walls, our giant still labors under the effects of his subjugation by Tartary under for two centuries, and is considered to be one of the many reasons why Russia has been at least two hundred years behind the rest of

Many have thought with indignation of this power for daring to exist at all on the edge of civilized Europe, with contempt for the uncivilized boors of the interior, and with helpless rage at the sufferings inflicted on Siberian exiles by a pampered and a tyrannical govern ment.

But, in the passage of years, this Russian giant has struggled, not only for more seacoast where he could disport a navy like more favored nations, but also in the course of his soul is not clearly seen through the veil of his people. And every step that he has taken for enlightenment was received with astonishment by the other nations, who said with all the skepticism and rancor of the Jews of old, 'Can any good thing come out of Russia?"

When Alexander II. came to the throne in 1855, he made many reforms, the first of which was the abolition of serfdom. He established trial by jury, lessened the time of military service, and made other improvements. But when the poor Poles tried again for freedom, they were treated most severely, and eightyfive thousand were transported to Siberia. Russian lovers of freedom could never pardon the government for the sufferings of these exiles, and the same year that saw Garfield assassinated, beheld the murder of Alexander II. by the explosion of a bomb. It was a sad fold; to evolve is to unroll. Now it is strictly reward for one who had done so much for his people; but this people were like a wounded animal, who realizes his pains, but does not always know just who is responsible for them. Later Czars have tried to make one language prevail all through Russia, and probably but few outside of her territory realize the amount of progress that has taken place during the the energy and ability belonging to the soul latter half of the nineteenth century in this immense country, once the pity and the scorn of western Europe.

But it is for us who dwell on the planet in 1898, yea, in the last month, to be astonished and profoundly gratified by the proposal made by the present Czar to the European powers time and subsequently must be made mani in favor of a provision for peace. He proposes, not a complete disarmament, but a lessening of armaments, so as to make the taxes less severe, and allow the money and labor earth-life, especially if you will listen to the the domain of silent thought; therefore there spent for war to be used to advance the nations in the arts of peace.

Though Nicholas II. has not gone so far as which appear highly important which are to propose the total abolition of war, yet he has gone immensely further than any other now almost seventeen, if I reckon age as you | tered everywhere who make great efforts to | one has thought to go. The strange part of express all that is noblest within them, but the matter is that it was not Gladstone who environments hamper them; others there are might have thus put the crown to a noble life who make little effort, but circumstances are who did this thing. It was not the President What a beautiful morning this is, and what so auspicious as to make it seem that they are of our own country. But it was the autocratic knows she is not forgotten. I wish to say also a peaceful atmosphere seems to be prevailing! great workers. The actual harvest gathered head and front of the most autocratic governto the dear ones left behind, that when the But all things look beautiful to the spirit when in the spirit state must be vastly greater in ment of Christendom that has taken this step.

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

League for Social Service.

The League for Social Service has completed its organization by electing Josiah Strong. President, William H. Tolman, Secretary, and Spencer Trask, Treasurer.

The following persons were named in the Certificate of Incorporation as the first Board of Directors: Washington Choate, Mary Lowe Dickinson, William B. Howland, John W. Kjelgaard, Robert C. Ogden, Margaret E. Sangster, Albert Shaw, Josiah Strong, William A. H. Tolman, Spencer Trask and Mornay Williams.

The following persons have consented to serve on the Advisory Council: Miss Jane Addams. Mrs. Theodore W. Birney, R. Fulton Cutting, Miss Clare de Graffenried, Pres. H. B. Frissell, Richard Watson Gilder, Dr. Washington Gladden, Dr. Edward Everett Hale, Bishop F. D. Huntington, Dr. Wm. R. Huntington, Bishop John F. Hurst, Mrs. Alice Freeman Palmer, Dr. Charles H. Parkhurst, John H. Patterson, Bishop Henry C. Potter, Dr. Richard S. Storrs, Dr. Kerr B. Tupper and Bishop John H. Vincent.

The object of the League is to educate public opinion and the popular conscience, from the enlightening and quickening of which must come every needed reform, whether moral, political, industrial or social.

The method of the League includes (1) the preparation and systematic distribution of literature, (2) a bureau of information, and (3) a lecture bureau.

1, The literature, which will be unsectarian and non-partisan, will discuss needed reforms and deal with the many subjects related to social betterment. It will be adapted to all classes and translated into as many languages as may be necessary to reach our polyglot population. It is expected that the various young people's societies in the churches will coöperate in the systematic distribution of the leaflets so as to reach the million.

2. The bureau of information will indicate the latest sources of information regarding present-day problems, whether religious, moral, philanthropic, industrial, social or civic.

3. The lecture bureau will arrange lecture courses and secure lecturers on social problems.

Annual membership, which is one dollar, will carry with it the receipt of one copy of every leaflet issued during the year of membership and the use of the information bureau.

Others who coöperate financially to the extent of five dollars or more in one year will be sustaining members.

Further information and sample leaflets may be procured on application to the League for Social Service, United Charities Building, Fourth Avenue and Twenty-Second street, New York.

Passed to Spirit-Life.

From Pembroke, Mass., Sept. 3, Fannie Blakeman, aged 21 years, daughter of Daniel Blakeman, a well-known Spiritualist in this section.

Mrs. Nettie Holt Harding, who officiated, took for her theme "The Beautiful Gates," and handled it in a manner that touched the souls of all present, leaving a marked im-pression for good upon the minds of all D. D.

(Obituary Notices not over twenty lines in length are pub-likhed gratuitousiy. When exceeding that number, twenty cents for each additional line will be charged. Ten words in an overage make a line. No poetry admitted under the above heading.]

BANNER LIGHT. OF

For the Banner of Light. A CALL TO THE SPIRITS IN PRISON.

BY J. MABION GALE.

Come, ye weary, contrite souls, Who in self-made prisons languish; Know this: Eternal love unfolds A balm for all your anguish,

If only you will heed the way Where love's eternal trust is; To cast all selfish thoughts away, And only pray for justice.

Tho' dark your deeds in earth-life were-Tho' rank with crime and passion-There still is answer to that prayer, When hell is out of fashion. Tho' you have reaped what you have sown-Pain for pain receiving-

Your condemnation is your cwn, And yours the relieving. Learn now what erst you failed to learn; All pain is love, infraction, And every joy a soul can earn; It earns by righteous action, Forget the pain which racks your mind; In sharing others' sorrow, It is that every one may find

Deliverance to-morrow.

Vaccination in England.

We much doubt if the story of the Vaccination Bill now just passed into law could be furnished with a parallel in the whole history of modern parliamentary politics. It was promised in the Queen's speech at the commencement of the session that a measureshould be introduced to amend the law relat ing to vaccination. But no one in the three kingdoms, and we venture to think least of all the ministers themselves, had the remotest idea at that time of what was to be the actual result. It was dimly foreshadowed that the power of persecution was to be in some way oircumscribed and defined, and that our abso-lutely perfect and irreproachable lymph was to be replaced by one not subject to the many adventitious microbic evils commonly present

adventitious microbic evils commonly present in the periect and irreproachable aforesaid. But nobody was in the least degree excited. Then the government started a sort of re-connaisance by sending Sir Richard Thorne and Dr. Copeman to learn the glycerine business on the continent. And we were fa-vored with their Report on Glycerinated Calf Lymph. That report, with its accompanying photographs, we found very useful. As soon as we saw it, indeed, we felt that the Lord had delivered the enemy into our hands. It turned delivered the enemy into our hands. It turned out to be just as we expected, the most convincing document as to the essentially bestial character of the vaccine processes that had ever been issued from the press. Thousands of the public who had refused to accept from us our description of vaccination as an unclean thing were convinced when they read or heard of this official document, telling of the gruesome mixture of blood and skin and lymph and hair, pounded into a "pultaceous mass" and diluted with glycerine. So that

was to be even worse than the matter. For the guardians were to be passed over, and all "Transcendental Physics," Professor Crookes the guardians were to be passed over, and all offenders were to be dealt with by the local government Board. direct, if their own elected guardians would not persecute them. As to the recommendations of the Royal Commis-sion, Mr. Chaplin "found himself unable to accept them." The gauntlet was thus thrown down, and quietly, without fuss or bravado, it was lifted, and the National League set its back to the wall and its face to the foe. We confess at once that the story of the next five months is one of which we are frankly proud. At first all seemed to go well with the or-pressors of the people. The second reading was passed on May 9th by the large majority of 239 to 25. By a dodge more astute than creditable, the report had been diligently circulated that it was not to be proceeded with, and the second reading debate had about it an atmosphere of unreality. Still more "smart" was the resolve to send it, not to the ordinary committee of the whole House, but to the Grand Committee on Law, where it was hoped it would escape from much of the hostile criticism that would otherwise assail it. But by this time the efforts of the League had begun to tell, public opinion was making itself felt, and even the chronic unawaredness of the average M. P. was being broken down. The bill had to make its way through the Grand Comcommittee amidst a perfect hailstorm^t of amendments. And the Conscience Clause, which is the virtual abolition of penal vaccination, was only rejected by a majority of two. And not entirely rejected even so. For the same Conscience Clause which had been rejected in the matter of infant vaccination, was restored for use when the unvaccinated child was four years old. Longer and thinner, the bill came back to face the House on July 19. At this time the Reading election was being

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, tions of local news, etc., for use in this departs ment.

New York.

BUFFALO-J. W. Dennis writes-is wide awake again, and has resumed her usual activity in spiritual matters. Last Sunday, Sept. 4, Mattle E. Hull, lectured to good-sized audi-Mattle E. Hull, lectured to good-sized audi-ences, and, according to her report of western camps, each one must be in a fine and flour-ishing condition. Moses Hull takes the plat-form Sunday, Sept. 11, thus commencing his year's work with the First Spiritual Church, as per contract to that effect. Mr. Hull in-tends teaching a series of Bible lessone. The series will consist of twenty-five separate les-sons for the modest sum of five dollars for the whole series, and five lessons for one dollar, these lessons to be delivered in the Spiritual Temple here, or delivered anywhere upon the

these lessons to be delivered in the Spiritual Temple here, or delivered anywhere upon the face of the earth in type-written copy. His address is 359 Normal Avenue, Buffalo, N. Y. Probably Mr. Hull will be called during the year to the several out-lying towns within one hundred miles of Buffalo to deliver his far famed Bible lectures, and surely no man on earth is better posted on the Bible as a spir-itual hand-book than Mr. Moses Hull is. The old set of officers has been reflected for

The old set of officers has been reélected for the ensuing year at the Temple Society, and everything points to a good time coming for

spiritual work. The Buffalo Spiritual Society has removed to Eagle street, and is doing well, with Mr. John A. Black as President.

The reports from our Lily Dale Camp tell The reports from our Lily Dale Camp fell the story of a very successful season. The Central New York Camp also did well, has paid all expenses, and has a fund left over for next year's work. Any information con-cerning this bright little camp and its pros-pects or officers, can be had by addressing B. L. Robinson, M. D., McLean, Tompkins Co., N. Y. N. Y.

SYRACUSE.-Anna M. Armstrong, Amboy, N, Y., Secretary, writes: The First Society of Spiritualists held its meetings in Clinton Hall, Sunday afternoon and evening, Sept. 11. Prin-Sunday alternoon and evening, Sept. 11. Prin-cipal features of these meetings were the nom-ination and election of Officers and Trustees: Mr. E. G. Reilly, President; Mrs. A. E. Under-hill, Vice-President; Miss A. M. Armstrong, Treasurer and Secretary. Mrs. L. M. Amey, 1st Trustee, Mrs. Maggie Halpin, 2nd Trustee, Mr. A. E. Underhill, 31 Trustee, Mr. I. J. Chip-pinfield, 4th Trustee. Amendment of By Laws, singing and general conference.

Singing and general conference. Mr. E. J. Bowtell will speak for this society Sept. 25, 2:30 and 7:30 P. M., in Clinton Hall.

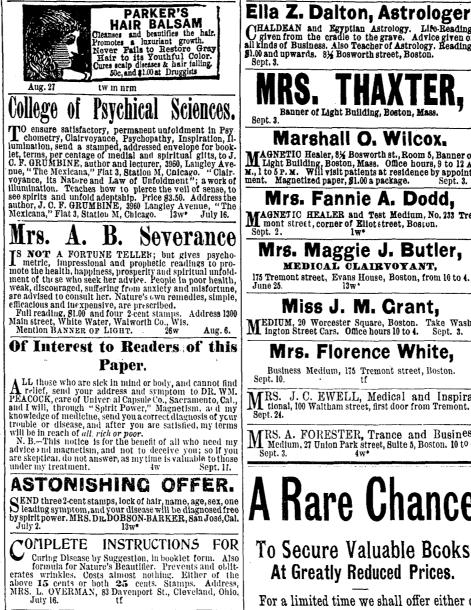
Indiana.

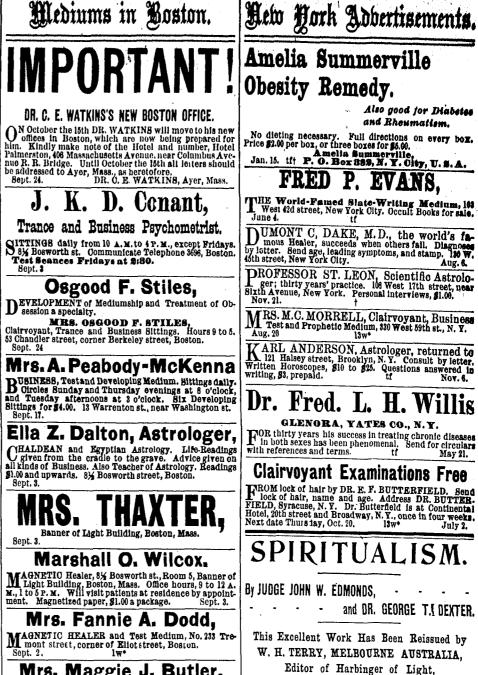
INDIANAPOLIS. - A correspondent writes: The First Society of Spiritualists opened their very commodious church the first Sunday in gruesome mixture of blood and skin and lymph and hair, pounded into a "pultaceous mass" and diluted with glycerine. So that the very means that were to have removed all our prejudices and reconciled us all to being vaccinated straight away, turned out to be the identical obstacle which overset the gov-ernment coach. Under these hardly encouraging auspices the bill was introduced into the Commons House by Mr. Chaplin on the 15th of last March. We were not slow to point out that it made things worse instead of better. Where the old Acts had left the number of prosecutions undeter mined, the new bill would have definitely (n-acted two penalties. The pi son treatment of the recusant who was too poor to pay fines was to be in no way mitigated. And the man-ner was to be even worse than the matter. For the guardians were to be passed over, and all September with J. C. F. Grumbine as the lec-



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Miss J. M. Grant,

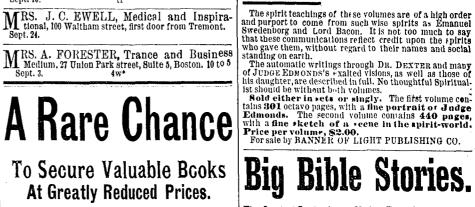
Mediums in Boston.

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READING PUBLIC

fought, and all men know, and as some few men acknowledge, on the vaccination question.

Reading citizens had had a recent object lesson in the ways of the compulsionists. They had seen men of blameless character marched through their town in handcuffs to the county gaol, to there explate the crime of defending their children. And Reading men, of all shades of political opinion, to their lasting credit, resolved that, so far as in them lay, such sights should disfigure their streets no more. The stern resolution with which they more. The stern resolution with which they carried out this purpose produced its natural and inevitable effect, and the Commons woke up to their danger. So, while Mr. Chaplin was protesting he would ne'er consent, Mr. Balfour consented; and the Conscience Clause was restored in a slightly altered shape. The introduction of a new clause at this stage involving, by the rules of parliamentary procedure, a postponement to another day, the third read-ing was taken on July 30, and so far as the Commons were concerned, penal vaccination

became a thing of the past. But there was still the House of Lords to reckon with. The adherents of compulsion sent up a wail to the hereditary legislators to overrule the ignorance of a misguided people and save the nation from the imagined devas-tations of hypothetical smallpox epidemics. Again it seemed as if the forces of misrule would prevail. On Aug. 4 the Lords threw out the Conscience Clause by a majority of two, the voting being 38 to 40. But on Aug. 5 the Commons restored the clause to its place in the bill and sent it back to the Lords. In both debates in the Lords the Prime Minister made speeches marked by grasp of the position and real statesmanship. And though it evi-dently went much against the grain to surrender any opportunity for the exercise of arbi-trary power over the "lower orders," their lordships had to make a virtue of a necessity lordships had to make a virtue of a necessity and consent to the Bill, Conscience Clause and all. The Bill therefore beccmes law, and the first step towards perfect freedom has been first step towards perfect freedom has been won.-Vaccination Inquirer.

CONSUMPTION OUBED.

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

in "Researches in Modern Spiritualism," Professor Hare and Judge Edmond's books. to say naught of Epes Sargent's "Scientific Busis of Spiritualism" and Robert Dale Owen's "Foot falls on the Boundary of Another World" and "Debatable Land." He elaborated the much abused science of the double consciousness and the multiple marganelity and chorned rubanic the multiple personality, and showed wherein Professor Hudson erred in tracing all physical and mental mediumship to the action of the mind upon mind, or mind in its dual capacity of sub and hyper-consciousness by telepathy

Washington.

SPOKANE.-Frank F. Neitzel writes: In behalf of the officers of the First Spiritualist Church of Spokane, I wish to express our appreciation of the work of Mrs. Frances A. Sheldon, who has been with us during the month of August as our speaker and organizer.

The largest meeting yet held by the Spirit-ualists took place in the Unitarian Church Sunday night, Aug. 28. At the close of the meeting the First Spiritualist Church of Spokane was organized. The officers selected (except the President) were: P. Bickford, Vice-President; Frank F. Neitzel, Secretary; Samuel Crow, Treasurer; Mrs. E. H. Thacher, J. H. Harris, N. N. Graves, John H. Roche, Mrs. O. C. Cornforth, Trustees. This organization was brought about through the efforts of Mrs. Frances A. Sheldon of Chehalis, Wash., President of the State Spiritualist Association of Washington. We wish to engage a good speaker for next month. The Secretary would be pleased to correspond with parties desiring to make en-grammets on route to the Pacific cost. The

gagements en route to the Pacific coast. The address of the Secretary is Frank F. Neitzel, E. 1318 Gordon Avenue, Spokane, Washington.

Michigan.

STURGIS .-- A. D. Howard, Sec'y, writes: The annual meeting of the Harmonial Society was held Aug. 5 for the election of officers. President Collar called the meeting to order at 3 P.M. The secretary read his report for the past year, which was adopted as read. The treasurer also submitted his report, which was adopted.

Tellers were appointed and the members resulting as follows: Thomas Collar, president; A. D. Howard, secretary; C. Elser, treasurer; executive committee, John M. Kelly, C. Cressler, Mrs. F. Pontius, Mrs. C. Gilhams, Dr. E. H. Denslow; soliciting committee, Maggie Pontius, Maud Gilhams

and Agnes Cresslar. It was decided that the president appoint a committee on music, when the meeting adjourned.

Ohio.

ASHLEY. - Helen Stuart Richings writes, September 12: Wooley Camp is just breaking up; closing exercises yesterday by Hon. O. P. Kellogg, Willard J. Hull and Mrs. Mosier. A good attendance was maintained from the opening day. Weather has been in favor of the campers, although it is now becoming somewhat too cool for comfort in tents. Mrs. Elizabeth Coit (the mother of Spiritualism in Ohio) has been my guest on the grounds for the past few days. We have been most comfortably domiciled in the Randolph cottage.

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JUDILLE MEMONIAL INDUIL. FOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the the names of the earlier mediums, speakers, workers, lec-turers and prominent advocates, etc., has ever been at-tempted, appears in the Address of GEOROB A. BACON, The Passing of the Grand Army of Spiritual Pioneers, delivered at the recent Golden Jubilee at Rochester, N.Y. This little papphlet is a timely and vai-uable tribute to those who became identified with the Cause in the years agone. All Spiritualists should have a copy. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING 'O.

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National Spiritualists' Association

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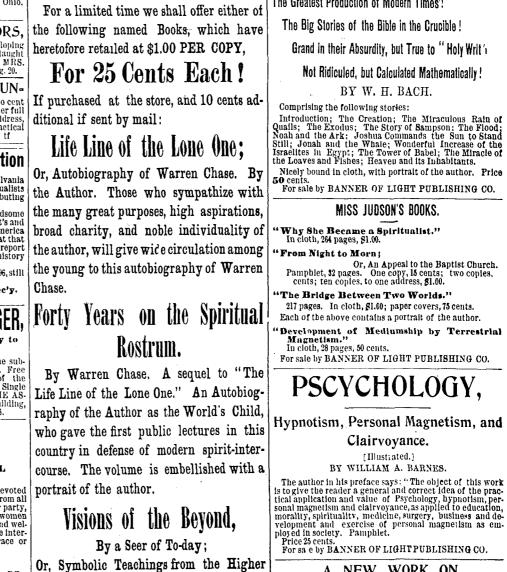
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There are angels uear	Old melodies
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us, mother	We shall not pass this way
Surely the curtain is lifting	again
The evergreen mountains of	If all who hate would love us
life	Solitude
	A good time now
Such beautiful hands	When the wife has gone
The real life	away
Walting	The stingy man's fate
Beyond	Don't look for the flaws
It's weary the waiting	Be careful what you say
My mother's beautiful hands	The old brass knocker
The beautiful land	And so gi es the world
The angel life	Castles in the air
Infinite Father	An honest man

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BANNER LIGHT. OF

SEPTEMBER 24, 1898.



Madison, Me., Camp.

The nineteenth annual session of the Madiwon Spiritualist Camp-Meeting Association opened Friday, Sept. 2, with a goodly attendance. Social circles were held during the day, while the majority of the campers made such preparations for housekeeping for the coming ten days as were necessary.

Saturday, 10 A.M., Mrs. Juliette Yeaw of Leominster, Mass., delivered one of her in spiring lectures, that proved truly prophetio of what was to follow. In the afternoon Mrs. Yeaw again addressed the assembled multi-tude and gave them much food for thought. Sunday Sant 4 brought a large number of

Sunday, Sept. 4, brought a large number of exoursionists to listen to the wholesome utterances of the two gifted speakers, Mrs. Yeaw and Mr. F. A. Wiggin, in the order named. Every one was pleased with their work, and went away profoundly impressed with the idea that there was something in Spiritualism.

Monday brought an additional influx of people to listen to Mrs. Yeaw's able lecture, and to enjoy the excellent vocal music by Prof. A. J. Maxham of Ludlow, Vt. It should be also remembered that Mrs. Effic I. Webster of Lynn, Mass., followed Mrs. Yeaw with some well-defined platform tests. Prof. Maxham and Mis. Webster filled their respective positions daily from the opening to the close of the camp.

Monday afternoon the speaker was Mr. Har rison D. Barrett, President of the National Spiritualisis' Association, and Editor of the BANNER OF LIGHT. This was Mr. Barrett's first appearance at this camp in thirteen years. He was greeted by a good audience, and received a warm welcome.

On Tuesday and Wednesday the speakers were Mr. F. A. Wiggin and Mr. H. D. Barrett, both of whom were listened to by large audiences.

Thursday morning the speaker was Mrs. Juliette Yeaw, who gave another of her instructive addresses, and was followed, as usual, by Mrs. Effie 1. Webster with tests. Thursday afternoon was devoted to the interests of the Maine State Spiritualist Association. President Hunneweil of the Madison Camp pre-sided, while Prof. A. J. Maxham furnished excellent music. Interesting and instructive addresses were made by Mrs. Viola A. B. Rand of Hartland, Secretary of the State Association, and A. J. Weaver, its President, also by F. A. Wiggin and Harrison D. Barrett. No little enthusiasm was aroused by the several speakers, under whose stirring appeals twentythree persons were induced to unite with the State Association. Madison Camp is loyal to the cause of organization, and has furnished forty-four members for the State body. On Friday Mrs. Juliette Yeaw and Mr. F. A.

Wiggin occupied the platform. As usual, the exercises were of the most satisfactory char acter. Mr. Wiggin is too well known as a speaker and medium to require any encomiums from any writer. It is not too much to say, however, that he never did better work in all the years of his labor upon the Spiritualist platform than he did this year at Madison Camp.

Saturday the platform was occupied by Harrison D. Barrett and Mrs. Juliette Yeaw, both of whom were followed by Mrs. Effie I. Webster, with some clear-cut tests of the presence of spirits.

Sunday, Sept. 11, our speakers were Mr. Har-rison D. Barrett and Mr. F. A. Wiggin. Both gentlemen were at their best, and were eagerly listened to by the largest audiences that ever visited Madison Camp. People were literally packed around the auditorium in the afternoon, hoping to catch even a few words from Mr. Wiggin's inspired lips. Hundreds were turned away, unable to hear even the sound e was equal to the occasion.

avenue of life, there would be no frauds and impostors in our ranks. Mr. Weaver stated that Spiritualism is a revolutionary move ment, as the mariner's compass and telescope were. In speaking of the State Association, he said: If only the Spiritualists in this State will come forward and unite and work with the State Association, the officers will then know better how to proceed and can accom-plish much; if not, there is no need of organ-Izing. He closed with an earnest appeal to the Spiritualists present to unite in this great work. Prof. Maxham sang a very prophetio song, "The Good Time Yet to Be," a good

omen, we hope. The Chairman introduced for the last speaker H. D. Barrett, President National Spiritual ists' Association, who roused the audience by his array of facts gathered in his extensive travels. Mr. Barrett's subject was "Organ-ization; Its Aims, Objects and All That Per-tains to Local, State and National Organiza-tion." He concluded by appealing to the tion."

Spiritualists of Maine to join the State Asso-ciation and become a part in this great move-ment. We feel they responded nobly, as we added twenty-three names to our books and as many dollars to our treasury. The officers of the State Association wish to express their appreciation of the kindnesses

received by thanking the Madison Camp Assoclation for recognizing the State Association, in generously giving an afternoon for State work, and the officers of the camp for their universal good will and hearty coöperation with the M. S. A. S.; by thanking the speakers who so kindly gave their strength and support to the Cause in Maine; Prof. Maxham for his inspiring songs, and lastly to the Spiritualists who so eagerly joined in this work for the uplifting of humanity.

With bright hopes for the future of the State Association, MRS. VIOLA A. B. RAND,

State Sec'y.

DISTRICT OF COLUMBIA.

WASHINGTON.-F. B. W. writes: Mr. John Slater is conducting a most remarkable series of meetings and repeating his great success at | Lake Pleasant in this most conservative city. Great interest is being awakened among those who have known nothing in regard to Spiritualism. Mr. Slater will remain about eight days in this locality.

The Mountains of New Hampshire and How to See Them at Small Cost.

New Hampshire's mountains are as famous as New England itself, and one who lives within a few hun-dred miles of them, and has not paid a visit to this enchanting region, misses a scenic treat, the like of which no state or country can bast. So popular are the resolts located within its confines that any of them are easily accessible, and one visiting the White Mountains is confronted with the difficult task of se-

The hotels are finely conducted, palatial houses where every convenience is to be found, but the diffi-culty lies in selecting the location, for every resort is interesting, and to visit them all and enjoy them Mctreachage a great many days. There is Fabyans and Mt. Pleasant and Crawfords and Intervale and Jef-ferson, Bethlehem, the Francoula region and North Wondstock, Lancaster and Colebrook and Diville, Sugar Hill and Littleton and Bartlett. Each is surrounded with attractiveness that would be hard to

rounded with attractiveness that would be hard to equal. The train facilities to and from the mountains are in every way adequate, and with the very low rates which the Boston and Maine Railroad has made to all mountain points there is no reason why you should not go to and see the renowned White Mountains. The excursion tickets are now in effect, and will continue good for passage until October 8th, while re-turning, they can be used as late as October 10th. There is a variety of routes allowed, and the Gen-eral Passenger Department. Boston and Maine Rail-

There is a variety of routes allowed, and the Gen-eral Passenger Department, Boston and Maine Rali-road, Boston, has issued a circular teiling all about the routes and rates, and it will be sent free to any ad-dress, while for a two-cent stamp you can obtain a profusely illustrated and exquisitely written brochure of the White Mountains that every mountain traveler should have.

Etna, Maine, Camp-Meeting.

The magnetism of pure Love is the originator of every created thing.-Father Kircher, 1643. the best of satisfaction to the immense audi ence that was privileged to hear him. His some things, that our advanced Spiritualists and fifty years ago, the same philosophy, in clear-cut tests delighted all believers, con and reformers do to day. Truth is as good from a Catholic or Hindu, as from the great souls of M. J. Savage, Moses Hull, Prof. Lockwood, etc. It may not sound so sweet to some ears, but I think it an important duty to train our mental faculties to accept all truth freely and joyously, no matter what garb it appears Autumn has embraced summer even here. in Old Town, Me., without a warning frost The maples have put on their autumn dress of crimson and orange; the other trees are ran idly changing to brown, and the withered leaves drop, drop, and are huddled in clusters by the cool, invigorating breezes from the wild phlox declare in all their radiant bloom that there has been no frost, Nature gives us evidence that there has been, or that, through some other processes, she has accomplished the same result. Far away as the eye can see, green fields, wooded hills and singing, shining rivers, with pleasant, commodious farmhouses in between, make a picture that no artist can paint or pen describe. One might continue indefinitely with reminiscences of this valley of the Penobscot, so rich in Indian and early white settlers' lore; but the object of this article is to report the closing day of Etna meeting, the farthest east of the fifty-eight Spiritualists' camp-meetings in America. Sunday, Sept. 4, closed the First Maine Spiritualist meeting, and over five thousand per-sons were present. All the trains brought scores of farmers, mechanics, doctors, lawyers and newspaper men, with their wives. children and lovers. It was a pleasing pastime to study those fine types of men and women (some not so fine) as they poured through the gates in wagons and on foot from the cars that stopped in the pretty grove on the Buswell farm. The meeting convened at 10 A. M., at the ringing of the bell from the top of the Auditorium, which seats eight hundred persons, and as many more often stand in the aisles and on the outside, listening attentively. President Burnham introduced J. Frank Baxter, the well known lecturer. He offered no invocation, but did something far better by reading a magnificent poem by Sam Walter Foss, en-titled "Truth." He then sang, playing his own accompaniment on the organ. The Spiritualists, and requested Prof. Maxham to give a musical selection. He responded by versus Moral Cowardice." Though he never singing an original piece, which he said was fails to interest and instruct me, I never heard him so able and radical. He illustrated very forcibly the meaning of true heroism and in what it consists, saying that true happiness is best promoted by seeking and working for the welfare of the whole human race. Spirit-communion is an estab-lished fact. Let us prepare for a future life by bettering the conditions of men and women in this life. It is beautiful to believe and to know that our friends live and progress after life here is over; but there is something more than phenomena, slate-writing or test-giving. Spiritualism includes all reforms. What a change in theology and in the conditions of life since the rappings commenced at Hydes-ville, N. Y., fifty years ago. The new thought has projected higher and nobler conditions for humanity. It has demonstrated the sub-lime fact that there is work for us to do for our fellows here and now. No person lives who can shirk the responsibility of his acts upon another, not even upon Jesus, the church to the contrary notwithstanding. Wisdom's sun is beaming; purblind eyes for hundreds of years are being opened, and all questions are being investigated, etc., etc. At the close of his lectures, John Brown's song was sung with skill and vigor, all the congregation joining in. What a charming effect it had; so different from the doleful y Prof. Maxham, "I'll Do What I Can." woe-begone hymns common in churches, and The Chairman introduced for the next far too often in spiritual meetings. He then, The Unairman infroduced for the next ar too often in spiritual meetings. He then, speaker Rev. A. J. Weaver, who spoke from the subject "Personal Responsibility." If only every Spiritualist could realize his personal responsibility along all lines and in every

giving those tests, and fully twelve hundred people listened with earnest attention to the end. I could not help contrasting that intel lectual entertainment with the storeotyped formalities and sectarian fossilism of the sixteenth contury, that I heard from a fasilion able Presbyterian church several times last winter. What a mental conflict has been go ing on since the Declaration of Independence in 1776, when the great Thomas Paine sent himental plummet so deep into the political and religious tyrannies of the age.

In the afternoon fully as large, if not a larger, assemblage came together again to lis ten to Maine's son, H. D. Barrett, editor of the BANNER OF LIGHT and president of the National Spiritualists' Association. He gave the lecture delivered by him at Cassadaga, en titled, "The Evolution of Religion." It cov ered a long period of time in man's mental progress and development on the earth, showing clearly and eloquently, step by step, how he had ignorantly worshiped and changed his gods. It shattered with a firm yet kindly logic the idols founded in ignorance and superstition regarding gods and religion, and which are still clung to with sad, deplorable tenacity by the great majority and also a large sprink-ling of Spiritualists. He held the audience in earnest attention for an hour and a half, receiving the heartiest applause and congratu lations.

The Etna, Maine, camp-meeting is an impor tant factor in human progress, and I hope it may continue to grow in interest and numbers The expenditures of the association for the past year were \$968.11 and the receipts \$968.07. Included in the expenditures were \$174.90, the amount of a note and interest of the indebtedness of the association, \$157.30 percentage due Daniel Buswell for the use of his grounds, \$101.50 paid Moses Hull as speaker, and \$30.10 for repair of water works

which supply the grounds. All the old officers were reëlected except Mr. Waterman, one of the directors, and are as follows: A. F. Burnham. Ellsworth, President: Fred Hall, Bangor, Vice-President: H. B. Emery, Glenburn, Secretary; L. A. Packard, Newburg. Treasurer; Directors, Mrs. Georgia A. Field, Dexter: Mrs. Belle Smith, Newburg; Mrs. Louisa McKenna, Levant; H. H. Simp-son, Etna; J. W. Davis, Newburg Village; E. F. Clapham, West Sullivan. (Mr. Waterman retired by his own request.)

The delegates elected to the National Con-vention at Washington were Mrs. W. J. Foss of Brighton, and Mr. A. F. Burnham of Ellsworth.

The Directors were authorized to have dancing, under wise restrictions, upon the grounds next year. This is a good movement, for dancing is one of the fine arts and of great use to any community when conducted with wisdom and good manners; besides, it is a source of much revenue in many of our camps. The Association has a membership of four hundred and twenty-five and is in a flourishing condition, and next year will no doubt be a still more successful one. JAY CHAAPEL. Sept. 15, 1898.

of the National Spiritualists' Association, Washington, D. C.,

Oct. 18, 19, 20, 21, 1898.

Certificate Rates have been granted up to date as follows:

New England Passenger Association-Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut.

Trunk Line Association-New York, Pennsylvania, New Jersey, Delaware, West Vir. ginia and Maryland.

Central Passenger Association-Ohio, Indi-ana, Michigan, Wisconsin, Illinois, Canada, Toronto, Hamilton, etc.

South Eastern Passenger Association-Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, Alabama, Mississippi, Flor-

Reports are not all in from far western sections. Certificates are not kept at all stations in this great territory, but they can be procured at all large cities and towns, or agents You see this Catholic taught, two hundred | at such stations can inform delegates where they can be secured. Certificate tickets can be obtained three and sometimes four days before the convention opens. No reduced rate can be obtained for a delegate for return trip unless he procures a certificate ticket, which must be presented to Sec'y F. B. Woodbury, at Masonic Temple, Washington, D. C., and endorsed by him and the agent of the railway company. N. B.- No tickets will be good for return trip until Oct. 20, 1898. Certificate tickets are positively not transferable, and cannot be sold. Persons desiring to socure said tickets please remember to visit the ticket agent at least fifteen minutes before the time announced for trains to depart. These tickets will allow delegates to stay in Washington until the first of the week, Monday at least, following the convention. The headquarters of the delegates in Washington will be as usual the celebrated Ebbitt House, special rates having been secured. Persons desiring rooms in private families can find such at a reasonable price, also good ac commudations for table board. The Ebbitt House is situated within five minutes' walk of the White House, Treasury Department and many other points of interest. Every delegate should make arrangements to spend at least one half day in the magnificent Congressional Library. The last day of the session will be conducted by the National Lyceum Association, with Mr. J. B. Hatch, Jr., National Conductor, in charge. Come to the Convention of the National Association !



MEETINGS IN BOSTON.

Appleton Hall, 9% Appleton Street—Paine Memo-rial Building, side entrance.—The Gospel of Spirit Return Suciety, Minnie M. Soule, Pastor, will hold services every Sunday at 2% and 7% P. M.

The Veteran Spiritualists' Union holds meetings th; third Thursday of each month in Dwight Hall, 514 Tre-m ont atreet, at 7% P. M. All are invited. Obristopher O. Shaw, Preside ut, Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

J. K. D. Conant's Test Civcles every Friday P. N. at 24, in her rooms, BANNER OF LIGHT Building, 8/3 Bos-worth street.

Harmony Hall, 724 Washington Street. -- 104 A. N., 2% and 7% P. M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman.

Hollis Hall, 789 Washington St.-Services Sundays, 10% A.M., 2% and 7% P.M. George B. Cutter, Chair-

Commercial Hall, 694 Washington Street.-M etings Tuesdays and Thursdays, at 3 r. M. Sundays at 11 A. M., 2% and 7% P. M. Mrs. M. A. Wilkinson, President. Good Templars Hall-1 Johnson Avenue, Trestent. Dist.-Bunday, Wednesday and Friday evenings, and Fri-day afternoons. Mrs. E. J. Peak, Ohairman.

Bible Spiritualist Meetings, Odd Ladies' Hall, 16 Tremont Street.-Mrs. Gi ices Sundays at 10% A. M., 2% and 7 P. M., and Wednesday at 25 P.M.

Sunlight Hall, 21 Soley Street. Charlestown.-Meetings Tuesday, Thursday and Sunday evenings, at 7% o'clock. J. W. Cowan, Conductor.

BOATON DISTRICT.

Malden.-Progressive Spiritualists' Society, 56 Pleasant treet. Bailey Building. Mrs. Emma Whittler, President; Irs. Rebecca Morton, Secretary.

FIRST SPIRITUAL CHURCH, 694 Washington St.-M. Adeline Wilkinson, Pastor, writes: Conference meeting at 11 opened with an invocation by Mr. Baker; music, Mrs. Carlton; interesting remarks, Prof. Proctor; tests, Mr. Hardy; solo, Mrs. Strong; remarks, Messrs. Hill and Robinson, Miss Sears, Mrs. Mellen

and Mr. Cowan. Healing, Mrs. Collins, Messrs. Kraniski, Loteridge and Newhall. Afternoon, Bible reading and tests, Mrs. Nutter; solo, Mrs. Strong, tests. Mesdames Kibble and Gilliland and Mr. Hardy.

In the evening a large audience assembled to hear Mesdames Witham, Nutter and Strong. Opening address by Prof. Prostor. Jubilee singers pleased the audience. BANNER OF LIGHT for sale.

HOLLIS HALL, 789 Washington street.-Geo. B. Cutter, Chairman, writes: Sunday, Sept. 18. morning circle opened with music; address by Mrs. Maggie Keating Cutter; tests, Messre. Marston and Cutter.

Afternoon service opened with music and remarks by the chairman and Mrs. Fisher; tests, Mesdames Woods, Brown and Julia Davis

Evening service opened with an address by the chairman; singing, Clara Strong; tests, Mesdames Dr. Bell, Weltz, Davis; solos, Geo. B. Cutter.

MEETINGS IN MASSACHUSETTS.

CAMP PROGRESS, MOWERLAND PARK, UP-PER SWAMPSCOTT .- N. B. P. writes: Sunday, Sept. 18, was a very pleasant day. The people gathered in great crowds to the feast that our

MALDEN.-Mrs. R. P. Morton, Seo'y, writes: Progressive Spiritualists met in their hall, 56 Pleasant street, Sunday, Sept. 18. Meeting Pleasant street, Sunday, Sept. 18. Meeting opened with song service. Mrs. Armstrong pianist; Mrs. Emma Whittier, President, in the chair; Bible reading and invocation, Mrs. Moodie; speakers, Messrs. Barber, J. R. Snow, Clark and Cowen, Mesdames Moodie, Pierce, Fagan and Armstrong; readings, Mrs. Moodie and J. R. Snow; delineations, Mrs. Fagan of Malden, Mrs. Pierce of Lynn, Messrs. Clark and Cowen of Charlestown; beuediction, Mrs. Fagan. Fagan.

BANNER OF LIGHT for sale.

Maine State Spiritualist Association.

The next annual meeting of the Maine State Spiritualist Association will be held at the City Hall, Augusta, on Wednesday and Thursday, Oct. 5 and 6, with morning, afternoon and evening sessions on the first day, and morning and afternoon sessions on the second day. The morning session of the first day will be de-voted to Reports of Officers, election of offi-cers for ensuing year and the transaction of

other business. Harrison D. Barrett, Edgar W. Emerson, Mrs. M. J. Wentworth and Mrs. Viola A. B. Rand will be present at all the sessions Rand will be present at all the second and take part in the exercises. A reduc-tion of fare has been secured from all points on the Maine Central Railroad and its branches. The committee of entertainment desires that all who contemplate attending the meeting shall write at once to the Chairman, A. W. Stewart, Augusta, Maine, and cards for entertainment will be returned to them. All, entertainment will be returned to them. All, whether they have cards or not, are requested to report to A. W. Stewart, at City Hall, imme-diately upon their arrival, and places of enter-tainment will be assigned them if they desire. A large meeting is expected. Let us crowd the great City Hall and show the Augusta peo-ple our strength. Let every one bring or send a dollar to become a member, that the Associ

a dollar to become a member, that the Association may be able to put some mediums into the field for enlarging and strengthening our Cause. Activity is the source of life. A. J. WEAVER, Pres. M. S. S. A.

Fourth Annual Tour

To the Convention of the N. S. A. at Washington via Royal Blue Line, leaving Boston Sunday, Oct. 16, 1898.

ITINERARY,

Sunday, Oct. 16.-Leave Boston, Park Square Station, New York, New Haven and Hartford Railroad, at 6 P. M., connecting at Fall River with steamer of Fall River Line for New York. Stateroom keys will be distributed on train, Monday, Oct. 17.—Arrive New York 7:20 A. M. Breakfast will be served in restaurant in depot Central Railroad of New Jersey, Jersey City. Leave Jersey City by Royal Blue Line 8:12 A. M., reaching Washington at 1:40 P. M., and party is transferred to the Ebbitt House.

Certificate Rates to the Convention

however, so far as his voice could go, and gave founded all skeptics and carried conviction to many aching Leurts.

On Weanesuay, Friday and Saturday evenings musical and literary entertainments were held in the auditorium under the management of Pref. A. J. Maxham. Prof. Maxham is a host in himselt, and his tine singing was a most delightful feature on each occasion. The children and young people responded very gen erously also, and did all in their power to make the entertainments successful.

Mrs. Webster was in great demand for private sittings, while her public test work was fully up to her standard in former years at this camp.

The Lauies' Aid held a most successful Fair and turned over the entire proceeds of more than sixty dollars to the Association treasury.

The meeting was most harmonious from the opening to the close. President Hunnewell and his co-laborers did everything in their power to make the visitors teel at home, and every one seemed anxious to advance the in-terests of the camp. Mr. Hunnewell declined to be a candidate for reflection to the Presi dency, and unanimous choice was made of Robert Hayden of Athens. Amon Baker of Bingham was reëlected Secretary, and all other officers were retained in their respective places.

Charlie H. Fairbrother was a most agreea blé landloid, and made every guest feel as if Madison Camp was his home. He is to have the hotel next season.

A delegation of over fifty people from Canaan visited the camp on Sunday to listen to Mr. Barrett and Mr. Wiggin. As Canaan is Mr. Barrett's native town, the presence of so many of his old friends made the occasion doubly pleasant for him.

Madison Camp will soon be incorporated under the laws of Maine, and will also charter with the National Association in Washington. D.C. Our people believe in unity of effort, and are determined to stand by the principle ot coöperation. REPORTER.

State Association Day.

Sept. 8.—Promptly at 2 P. M., Mr. H. Hunne well, President of Madison Camp Association, called the meeting to order, and announced that, according to program, this afternoon was set aside for the Maine State Association of dedicated to his friend, Mr. Barrett, entitled, "Light Your Pipe and Think it Over." He

received hearty applause. The chairman then called upon Rev. A. J. Weaver, President of the M. S. A. S., to give an invocation. Prof. Maxham rendered a song, "Two Kinds of Peo ple on Earth." Mrs. V. A. B. Rand was then called upon for a few remarks regarding the State Association and its needs. Prof. Maxham favored the audience with another selection, and the chairman introduced Mr. F. A. Wig-gin, who spoke most earnestly on "The Need of Organization to Individuals, Local Societies, the State and National Associations." He spoke, as he always does, candidly, and his plea for the speakers and mediums." who are who are compelled by lack of organization throughout the States to travel from Maine to California, from Canada to the Gulf," was to the point. One fact he brought prominently before the audience was-Societies pay out more money for the traveling expenses of their speakers and mediums than to the speakers and mediums themselves, and he truthfully says that only in having settled pastorates, in other words, thorough organization, can this be abol ished. We regret exceedingly Mr. Wiggin's removal from his labors in New England, yet we rejoice in the good fortune of the Brooklyn | Society, which has secured his services. Song by Prof. Maxham, "I'll Do What I Can."

A Pleasant Occasion.

Mrs. M. A. Brown, president of the Lyceum Band of Mercy, gave a most enjoyable outing to the children of the band last Saturday at the Veteran Spiritualists' Home at Waverley. Nearly every member was present and enjoyed it hugely. About fifteen of them pinned the slipper upon Cinderella's foot, the one coming the nearest right receiving from Mrs. Brown a handsome little work-box, and the one fur thest off a beautiful toy. After other games, an entertainment was enjoyed. Readings by ittle Ethel Weaver, Winnie Jameson, Iona Stillings and Mrs. Brown; little Minnie Gun-thers gave a very fine solo. Bon-bons_were enjoyed and a collection of \$3.25 for the Home was taken up.

An excellent meeting was enjoyed. Re-marks were made by Mrs. Brown, Mrs. Boy-den and Mrs. H. O. Gray of the Chelsea Spiritualist Ladies' Aid, also Mrs. McCousins and Dr. Low of Newton. The last pionic will be heid Saturday, Oct. 1, at the Home, and all societies in and near are most cordially invited

Children's Progressive Lyceum, No. 1

Will reopen its sessions for the season of '98 and '99, Sunday, Oct. 2, at 10:45. Lyceum each Sunday at the same hour. Spiritualists are cordially invited to send or bring their children.

We anticipate a more successful season than ever, increasing our already large school. And all should take notice of the opening date, as per above. WM. A. HALE, M. D.,

President of Association.

For Sleeplessness

Take Horsford's Acid Phosphate. Dr. PATRICK BOOTH, Oxford, N.C., says: Have seen it act admirably in insomnia, especially of old people and convalescents. A refreshing drink in hot weather and in cases of fevers."

Jubilee Deficit.

Previously acknowledged, \$945.29. Dr. N. U. Lyon, \$10.00; J. F. McCarly, \$1.00; Jenule Chamberlain, 25 cent4; J C. Knoblock, 10 cents. Total, \$956.64. Mrs. Ida P. A. Whitlock has donated her traveling expenses as speaker at the Jubilee.

angel loved ones had prepared for them. Two o'clock meeting opened with singing "Our Beautiful Home Above," quartet; invo-cation, L. D. Milliken, Lynn; duet, "Whisper-ing Hope," Miss Bailey and Mrs. Hall; open-ing address by Dr. C. W. Hidden of Newbury-port, "The World of Thought," delivered in an eloquent manner, very interesting and highly appreciated by the audience; song, "How the Gates Became Ajar," C. E. LeGrand and quartet; remarks, Mrs. Sarah A. Byrnes of Dorchester, subject "Hope"; song, "Thy of Dorchester, subject "Hope"; song, "Thy Dearest Friend," quartet; remarks, Dr. C. W. Hidden; selection, "No Night There," Mrs. Cora Merrill and quartet; remarks, Mrs. Dil-lingham Storms of Harford Const. ingham Storrs of Hartford, Conn.; song, Shadow-Land" (by request), Amanda Bailey. Four o'clock meeting opened with singing "I Am Waiting," quartet; inspirational poem, "A Woice from Heaven," by Mrs. A. E. Willis of Cliftondale; remarks, Mrs. Sarah A. Byrnes, Dorchester; song, "Papa, What Would You Take for Me?" little Ethel Stephens of Salem; remarks, Mrs. William S. Butler of Boston, John S. Martin of Marblehead, and N. H. Chase of Salem; song (by request), "Better than Gold," C. E. LeGrand; remarks, Caleb Prentiss of Lynn; duet, "The Wounded Soldier," Miss Bailey and Mrs. Hall; remarks and tests, Mrs. Lillian Prentiss of Lynn; poem, "She and I," Mrs. A. E. Willis of Cliftondale; song, "Signal Bells at Sea" (by re quest), C. E. LeGrand; tests, Mrs. M. E. Hub bard of Boston. Meeting closed with the singing of "America" and a benediction by Dr. C. W. Hidden. Many old workers were present, and happy greetings were the order of the hour. It has been a red-letter day in the history of Camp Progress; estimated twenty five hundred people were present.

Sunday, Sept. 25, will be the last day of our camp meeting season, and we are in hopes that we shall have a pleasant day and the largest gathering of the season. J. Frank Baxter of helsea will speak and give spirit delineations. Will commence at 1:30 P.M., so that we can hold second meeting. Electric cars pass the grove every fifteen

minutes from Lynn and Salem.

BANNER OF LIGHT for sale and subscriptions taken; annually, \$200; semi annually, \$1.00; quarterly, fifty cents.

LOWELL. - Thos. W. Pickup, Sec'y, writes: Our picnic on Saturday, at Earnscliffe Grove, was a decided success, the best of the season. The friends began to assemble about 2 P. M., and after a short time spent in social intercourse we started a series of sports consisting of running, skipping and jumping races, etc., which had the tendency to put all in good humor.

In the ladies' race, Miss Perry was awarded first prize; booby prize, Mrs. Jackson. In the gentlemen's race, Walter Coggeshall gained first prize, John S. Jackson, booby prize. In the children's race, Leslie Farrington gained the first prize, and Master Leo Jones the second.

After the sports luncheon was served, Mrs. Jackson being matron of the coffee-pot, assist ed by Miss Pickup, and by Mr. Mason, as treasurer. A circle was held in the evening, at the home of the Harris sisters, which was opened by singing, followed by an invocation by Mrs. Randall, after which Bro. J. S. Scarlett and Sister Coggeshall gave a number of tests, which were very pleasing to the recipients. The af-fair was brought to a close about 9 o'clock, all expressing themselves as having had a good time.

We finished our camp-meetings at Earnscliffe Grove Sept. 18, much to our regret, as we have had a very successful season. Bro. J. S. Scar-lett of Cambridgeport, who is a favorite here, opened the meeting by a very beautiful invo-cation, and after a solo by Mr. Jackson, Mr. Scarlett's guides gave us a lecture, which was highly appreciated by the audience, judging by the frequent "Hear! Hear!" and the ap plause which was given at the conclusion. After the lecture "Happy Stephen" gave a number of satisfactory tests. We expect to have Bro. Scarlett with us during the coming 868301.

Next Sunday we open our fall and winter sessious in Odd Fellows Hall on Merrimack street. Dr. C. H. Harding is expected to be with us.

oity. Leave New York by Fall River Line at 6 P. M.; supper is served on steamer, and stateroom keys distributed.

Sunday, Oct. 23 - Arriving Fall River 5 A.M. train is taken at 6:40 A.M., reaching Boston at 8 AM. Ticket covering transportation. staterooms, meals en route, transfers, hotel accommodations, in fact every expense of the trip, \$27.50 from Boston. For those desiring to join party at New York a rate of \$21 will be made.

Delegates from Western Massachusetts and Connecticut will join the pirty at New York Monday morning, Oct. 17, rates from principal points being as follows: Springfield, Mass., \$24.70; Hartford, Ct., \$24; New Haven, Ct., \$23: Bridgeport, Ct., \$2255; New London, Ct., (via Norwich Line), \$23; New London (via N. Y., N. H. & H. R. R.), \$2470.

Proportionate rates will be made from other points in New England. Party will be person-ally conducted and will travel in special vestibuled cars. Each member of the party will be furnished a handsome souvenir badge. Tickets and full information may be had by applying to the undersigned or to A. J. Sim-mons, New England Agent Royal Blue Line, 211 Washington street, Boston.

J. B. HATCH, JR. 74 Sydney street, Boston.

CONNECTICUT.

NORWICH.-Mrs. J. A. Chapman, Sec'y, says: The First Spiritualist Union of this city will open its annual course of Sunday lectures in the Spiritual Academy on Park street, Sunday, Oct. 2 Mr. E. W. Wallis of Manchester, Eng., editor of The Two Worlds, has been secured for eattor of the two works, has been secured for the Sundays of October. Prof. W. M. Look-wood, the eminent scientist of Chicago, Miss Lizzie Harlow, Mrs. Carrie E. S. Twing, Oscar A. Edgerly, Nettie Holt Harding, Dr. Geo. A. Fuller and others have been engaged for the course.

The Children's Progressive Lyceum opened Sunday, Sept. 4, Miss Eleanor Kloppenburg, Conductor, Miss Ruth Spalding, musical director. The attendance has been very encouraging, and our Lyceum promises well



I'was troubled several years with chronic Eczema, on my head and face. I took medical treatment from two doctors and several lotions, but received little relief. At times, the dreadful itching became almost intolerable. When I was heated, the Eczema became painful, and almost distracted me. I tried CUTICURA REMEDIES. The Eczema rapidly disappeared, and I am well, with no trace of any cutaneous disease. J. EMMETT REEVES, Feb. 22, 1898. Box 125, Thorntown, Ind.

SPEEDT CURE TREATMENT FOR TORTUBING, DISVIG-URING HUNDES, WITH LOSS OF HAIR. - Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA, and mild doses of CUTICURA, RESOLVENT.

Bold everywhere. POTTER D. AND C. CORP., Sole Props., Boston. "How to Cure Torturing Skin Distance," free.

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