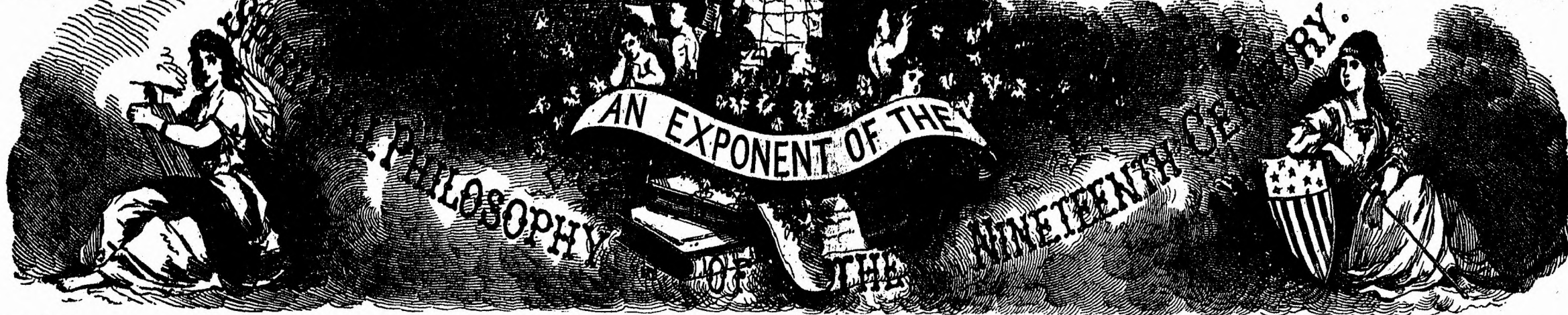


BANNER OF LIGHT.



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APOSTROPHE TO THE STARS AND STRIPES.

BY IDA C. HAWKINS.

Our flag, thou art from heaven,
"Hallowed be thy name!"
Thy kingdom broaden
And thy will be done in earth
For 'tis from heaven
Thy field of azure studded
With its silvery stars doth typify
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 BANNER 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 cooperative services, "each for all and all for each," they may contribute to each other's happiness by being good and doing good.

Every human being has social faculties, intellectual powers and religious sentiments and 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 of harmony and agreement, tend to make a church feel "home-like" and draw the members together in love.

But instead of thus fostering brotherhood and comradeship inside the fold and uniting 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 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 has gone by when we should concern ourselves about the antagonist and the bigot. It seems to me that our movement has reached the "parting of the ways."

We must justify our existence (as a distinctive body) by proving to the world that we are capable of self-government, and of 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 be conducted on the lines of educational, helpful humane work, to meet human needs, not 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 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 quality of the speaking and the generally unsatisfactory and unspiritual conditions of the meetings and asked how could intelligent, self-respectful, spiritually minded people be expected to attend such meetings?

My reply was: "Granting that all you say is true, what else can be expected if the educated and spiritually minded people absent themselves from the meetings and leave the work to those very people who, even if they know no better, are often earnest and well intentioned? The remedy will be found when the people who know better and could do better take hold and reorganize the society on the lines that THEY feel are wise and spiritual."

He acknowledged the truth of my reply and is to day an ardent worker, trying to give tone 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 Spiritualists who are outside of the societies, because, for some such reason as above stated, they feel they cannot identify themselves with the public work of the Cause in their city. For the honor of Spiritualism, for the glorious truth, and for the good of humanity, will you not realize the responsibility which

devolves upon you to do your utmost to remedy the existing wrongs which you deplore and help on the good work by cooperating with others, like-minded to yourselves, and make Spiritualism a power for good in the lives of its adherents (harmonizing their spirits, 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 that 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 work to win back the fallen to the paths of 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. HAFKA.

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 itself whatever praise there may be, thus demonstrating a selfishness that savors strongly of the utter weakness of the flesh. The latent spirit may strongly dictate a catholic principle in treating a subject, the praise to come from our fellowman precludes any credit being given to other than self. While this is gratifying 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 circumambulating 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 at the tenets advanced than the doctrine being expounded; in fact, the variance in unanimity of speakers prompts questions which do not teach, but, on the contrary, cause a greater degree of doubt. For, if two professed Spiritualists do not agree, how can those ignorant of the subject be expected to take this comparatively new cultus in place of the one planted in infancy; in fact, that which accompanied him into the world?

To throw off the old for the new is not an easy transition, and means much more to an individual mind than ordinary changes in habits or mode of living. Especially is this intensified many-fold when investigators have to worry through so many varied definitions given to a single subject, contradictory in some instances, and quite frequently not at all explanatory. This might be passed over if it were possible for the less learned to differentiate in a right manner. But, nine times out of ten, it is more than likely that the searcher will gather the wrong particles, misconstrue the entire fabric of thought, and go away with a settled conviction of humbug.

In this connection a sentence, heard some little time ago, comes forcibly to mind, in which the speaker, evidently of sound erudition, endeavored to elucidate the problem of a Supreme Being from a spiritualistic viewpoint. After paying fitting tribute to the beatitudes of spirit communion, he startled his audience by, "There is no God but the God that man has made." While true in every word, it came in the nature of a shock, and from that moment the interest of the audience began to wane, inasmuch as the abrupt launching forth of an aphorism of so startling a nature could have but one effect. Had an adequate explanation followed, good would have resulted where nothing but harm was the outcome. The speaker evidently thought those present were equally conversant with abstract thought, 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 argument to overcome, from the mere fact that a great majority of those attending spiritual meetings are not given to reasoning out abstract problems for themselves, because their intellectual scope is measured only by the surface teachings of the Bible; therefore, it is 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.

But experience seems to tend in the one direction, i. e., from the height gained by much knowledge and thoughtful research, without regard to effect, while some extemporaneous speakers seem to think teaching from that plane of thought which has required years of study to attain, and not from the A B C point, is productive of the most good.

The dictum in this point of argument is patent without further remark. But would any reasonable being expect of a child entering school to understand the complexity of that grade which he will enter ten years hence? It is just as reasonable for the spiritualistic tyro 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 though his mind may be brilliant with recon-dite thought, for he is a beginner anew—an infant in life's kindergarten, as it were. In this respect our teachers and speakers often fail to impress the truth through lack of tact 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. We argue, explain, but our arguments and explanations are met by many stumbling blocks 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.

In this address I shall not take up much time nor space in adverting to the examples of history. Spiritualism has better criteria than those of the past; and I propose to fortify my remarks with the unanswerable authority of truth and reason. We know that an overwhelming majority of our popular and orthodox instructors are arrayed against us with a prejudice as bitter and relentless as the "fines of Smithfield," or the appurtenances of the Spanish Inquisition. Prejudice is adverse judgment without knowledge. I have not been asked to have a word to say in this convention 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 something important to say, and a modicum of knowledge as to what that something is, and candor enough to say it with no mental reservation which ignores a single truth or 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, as exemplified by our friends the enemy, continues to heap unlimited maledictions upon all people who love the truth and hate a 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 is adapted to a second, the existence of the second is sure, else nature would be at fault. An anomaly like the existence of any one thing in nature adapted to that which never existed can nowhere be found."

If you say this is no time nor place to intrude with the subject of phrenology because the deliberations of the convention belong to Spiritualism, let me remind you that Spiritualism includes all truth. If you say the truth of phrenology is not fully established, it is at least established in my mind; and if not in yours, it is because you have not investigated it. If you have not investigated it, you are 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 as a system that stands upon knowledge rather than faith. Then do not adopt, but especially do not reject, my propositions on 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 *someday* they will be recognized. Fins are made to swim with; they are adapted to the existence 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 etheral pathway which awaits its flight."

Gall, Spurzheim, Combe and others have, by the investigations of a century, established the existence of upwards of forty different

mental faculties in the human constitution. According to the law of adaptation, the existence of any one of these mental faculties is a proof that its natural object is a veritable fact 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, 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. By-and-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 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 question of harmony, which has kept up a continuous flurry of adverse breezes in the spiritualistic atmosphere for a half century will be solved, and the dark spirits of discord and anarchy, sensualism and fraud, will skurry away along with the retreating clouds of their own congenial darkness. The burden of our instructions from the rostrum is love, and no one thinks that there is any too much true love in the world; but in the same breath we are practically taught that the infinite kingdom of love is no kingdom at all, but a realm of anarchy, where law has no administrator, truth no champion, hope and faith and veneration (divine love) no interpreter, and all are free; where abstract principle is the only ruler and love the only rule. And all this might do if it were true; but we want the truth above everything else. You do not at present require any proof of Spiritualism.

You know it is true. A member of the Universalist Church said to me: "If Spiritualism is not true there is not anything true." The churches are frowning on us today, not because Spiritualism is false but because it is "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 hieroglyphical N. S. A. to stand up before the world as an exponent and champion of this beautiful philosophy of human progress. I would commend to your attention the splendid address of B. D. Bathgate in *Light of Truth* for Sept. 3d. If you wish for something intricate and profound as well as true, that is something, from far away Winnipeg, that you are safe to endorse. Phrenology is the key that will unlock the mysteries of the spiritual philosophy to the understanding of all. It says that reason must lead and not rule; that hope and faith and love must follow as reason leads, but not rule; that veneration and justice must be exercised in the 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 non-essential and beyond our province. We have been taught from time immemorial that "no man hath seen God at any time," and "cannot see him and live;" also that we cannot "by searching find out God." If we cannot see him, why all this hubbub about a corporeal God? Is he any the less a fact because we cannot see him? Is he any less an infinite magnet that, if we will, shall keep our feet from straying into forbidden paths, and not dazzle our eyes with the overwhelming glory of his visible presence?

You acknowledge the doctrine of endless progression. The small instalment of time that we realize here is the beginning of eternity. Our small achievements here are the beginning of endless progression. The modicum of love and truth and progressive thought and self-conquest, that we exemplify here, are to us the beginning of God. When we reach

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

Until then you may as well rest content in the idea that God is the culmination, the acme of all excellence. This perpetual furor 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 larger 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 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 revered principle more than party. The worship of mere partyism is worse than treason; the voter who listens to the honeyed 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 allopah, 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.

Warwick, R. I.

One of the great political parties in Wisconsin recently adopted the following plank: "We believe in the perfect liberty of conscience; non-sectarianism in public affairs, separation of church and State; in free common schools, and the utmost independence of individual thought, speech and action consistent with law and the rights of others." These words sound very well, but with the *Truth Seeker* we are led to ask if the party in question means to tax church property, to repeal Sunday laws, to abolish legislative and army chaplains, thus giving the people a purely secular government? By no means: the plank in question is a bait to catch Spiritualist and Liberal voters.

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 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, 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 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 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 her mother, perhaps with love. But 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 indistinctness of her respiration and the pallor of 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 loosening the wrapper which this 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 Jocelyn, 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 woman 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 died, 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 she 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 so 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 experiences 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."

"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-colored 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 etoeters 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; remember, it is all right whatever comes,"

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

strengthened and comforted her.

[To be continued.]

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 freed from the flames of purgatory:

No. 41. 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 Farias is delivered forever from 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 to 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.

—Ernest W. Shurtleff.

Written for the Banner of Light.

A CHEERFUL VIEW.

BY G. K. 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.

ARENA.—The current 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 combined with lovable gentleness. To his eminence he never gave an impatient or unkind 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 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 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 Extinction of Royal Houses," reveals the method History takes in disposing of hereditary dynasties. The author says in part:

"The subject presents another example, or, rather, a new instance, of the unending conflict 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 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, Bourbon—showing that there is an epoch of corruption preceding the epoch of disaster.

"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 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 of disaster were left to struggle and go down in the breakers, they might well have cried 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 of 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 suddenly arises, we are to regard it not as an epoch of retribution, nor as a day of vengeance, nor as an exhibition of almighty 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 "donzella," lights a cigar and gives 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 donzella, 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 men 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 high universal. When the body of Elijah touched the dry bones of the long-dead warriors, they clothed themselves in flesh and were restored to living beings. The rabbis taught that especially in the bone *lut*, the last of the spinal vertebra, dwelt the spirit of the deceased. It is indestructible, say they, and not even a strong man with a sledge-hammer 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 worth heeding by those of us who desire to reach the top at a single bound, whether in portrait-painting or farming.

"Executive ability of a high order must be allied with imagination and quick sympathies. I do not think the blending of executive ability and imaginative power is so very rare as it might be supposed; in fact, I am inclined to

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 imaginative cast. It is a theory of mine that the conduct of great business enterprises to successful issues is based upon the active exercise of a bold imagination. Are we not too apt to credit the author, the artist, and that ilk with the exclusive possession of imagination, because they do something, 'out of their own heads,' children say, and to ignore equal wonders in the creation of colossal commercial, 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 nonsense to try to talk high art into art students who are trying to learn how 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 everything. As all old timers know, and the art schools have no business to teach anything but 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 possesses. He now is so skilled that he is able to conceal art.

5 Park St., Boston.

THE COMING LIGHT.—In the paper "Society 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 canst present a clear bill of health.

Cousin Dorothy, in her "Trip across the Continent," 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 distracted. We couldn't tell which from tither 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 inviting, but we were tired and sleepy enough, to say nothing 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 I ever seen them. Mr. Pullman must have got out his patent on the sleeping-cars before he was married, or he would have known very well that women couldn't get on in much harmony with such accommodations. The great barny room he provides for smokers shows altogether another side to his character. I suppose after he got his patent once he couldn't afford to change it. I am going to take my time to it some day and map out such a car as would be suitable to the needs of women, and take out a patent myself that will beat him all to flinders.

621 O'Farrell street, San Francisco.

The Reviewer.

THE WORLD BEAUTIFUL, as it reveals itself to the reader in Lillian Whiting's third series of essays under that title, is as spiritually practicable as it is thoroughly desirable. Miss Whiting's words flow naturally into a form that makes one as at home with her thought as if speaking with her in the way of 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 Enchanted Spirit; The King of Amethyst; Paradise Gloria. Under the first two headings are considered 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 poetic fervor radiating from an unwavering standing amid the things of spirit. The power of spiritual consciousness to control the transmutations 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 of no insignificant. Eminent in the midst of the volume is a spiritually-minded American doer 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 witness, 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 testimony of thoughtful experts and the incidental peculiar to a rare and progressing civilization 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 self-control means happiness, knowledge, power; that such meanings may be attained through the persistent action toward our brethren and all the world of that worker-wonder, 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 balanced and rational, and her statements regarding Kate Field and others are not only interesting but valuable. It is throughout an uplifting and a little volume. It is well printed, and bound in a 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 and 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 imagination, to which he expects to ascend by virtue 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 time is to lose all. There is no time to lose. 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 tied over time and crowned with the golden crown in the prospective heaven of his imagination.

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 possibility be a fixed, immovable heaven. The very moment progression shall cease in this heaven, the heaven itself must cease, for heaven is the unflagging outflow of the constantly growing faculties of the race.



The Whole Family supplied with Laundry and Toilet Soaps for a year at Half Price. Sent Subject to Approval and Payment after Thirty Days' Trial.

IT IS WISE ECONOMY TO USE GOOD SOAP. Our soaps are sold entirely on their merits, with our guarantee of purity. THOUSANDS OF FAMILIES USE THEM, and have for many years, in every locality, many in your vicinity. Ask us for your neighbors' testimonials.

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saves you half the retail cost of your soaps, and doubles the purchasing value of this 50 per cent. saving in a premium bought for you below usual cost of making. One premium is A White Enameled Steel, Brass-Trimmed, Bow-Foot Bed. Metallic beds add beauty and cheerfulness to the chamber, while they convey a delightful feeling of cleanliness that invites repose. They harmonize perfectly with furniture of any wood or style. Brass top rod at head and foot, and heavy brass, gold-lacquered trimmings. Malleable castings that never break. Detachable ball-bearing casters, 4 1/2 or 4 or 3 1/2 feet wide. 6 1/2 feet long. Head, 4 1/2 feet. Foot, 3 1/2 feet high. Corner posts, 1 inch in diameter. Very strong and will last a lifetime.

AFTER THIRTY DAYS' TRIAL if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10.00; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the Box or PREMIUM disappoints. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

Many youths and maidens easily earn a Chattanooga Desk or other premium free by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the \$10.00 needed to pay our bill, and gives the young folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

Booklet Handsomely Illustrating 15 Premiums sent on request.

THE LARKIN SOAP MFG. CO., LARKIN ST.

Estab. 1875. Capital, \$500,000. Buffalo, N. Y.

READ NOTES BELOW.

NOTE.—We have no hesitation in cordially recommending the soaps of the Larkin Soap 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 Updegraff, Buffalo, says: "We have bought and used 'Sweet Home' Soaps a number of years. It has always proved entirely satisfactory. The premium 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.

For the first time in our annual pilgrimage to some of the camps, our season's outing this year included a brief but delightful visit to famous Cascadaga. Anticipation finally became participation. The weather was agreeable, our friends were amiable, the lectures excellent, and the audiences the Sunday we were there were large and inspiring. The prevailing spirit was fraternal and helpful.

The cleanliness of the camp was a source of unusual satisfaction. The uniform tidiness 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 Washington, D. C.) the eminent woman orator of Kansas, 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 historical 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 worthy 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 multifarious forms of expression, of inspiration, illumination, 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 consequence, 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 paraphrased 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, this item counts no figure. There appears, however, to be generally less active interest in 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 condition of the meetings, financial and otherwise, the lack of unity, the want of harmony, the absence of true spirituality, the slim attendance 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 expressed, is inactive. Ebb tide prevails. But as surely as the waters recede, so surely will they return. Unvarying the flood-tide follows the ebb, with the regularity of an eternal pendulum. With patience and hopefulness we await its incoming. Within two years or thereabouts, we predict a returning wave, which, like the rising waters 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 "concert 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

Our Great Combination Box.

Enough to last an Average Family one Full Year.

This List of Contents Changed as Desired.

100 BARS "SWEET HOME" SOAP.	\$5.00
For all laundry and household purposes it has no superior. Large bars.	
10 BARS WHITE WOOLLEN SOAP.	.70
A perfect soap for flannels.	
12 Pkgs. BORAXINE SOAP POWDER (half lbs.)	1.20
An unequalled laundry luxury.	
4 BARS HONOR BRIGHT SCOURING SOAP.	.25
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Perfume exquisite. A matchless beauty.	
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1 BOTTLE, 1 oz., MODERNA PERFUME	.25
Delicate, refined, popular, lasting.	
1 JAR, 2 oz., MODERNA CREAM CREAM	.25
Soothing. Cures chapped skin.	
1 BOTTLE MODERNA TOOTH POWDER	.25
Preserves the teeth, hardens the gums, sweetens the breath.	
1 STICK WHOLE HAZEL SHAVING SOAP	.10
THE CONTENTS, Bought at Retail, Cost	\$10.00
THE PREMIUM, worth at Retail.	10.00
All for \$10. (Premium gratis.) Actual Retail Value	\$20

NOTE.—We have no hesitation in cordially recommending the soaps of the Larkin Soap 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 Updegraff, Buffalo, says: "We have bought and used 'Sweet Home' Soaps a number of years. It has always proved entirely satisfactory. The premium that is claimed for them. We wonder that the Larkin Company can give so much for so little. They are perfectly reliable."

1848—The Annual Convention—1898

Of the Woman Suffrage Association and their celebration of the Fiftieth Anniversary of the First Woman's 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 & Aroostook and Bangor & Piscataquis Railroad.

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. Donnell; 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 committee, Mrs. L. H. Nelson; report of other committees; report of auxiliary delegates; brief addresses from vice-presidents and members-at-large; election of officers.

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 Hamilton; 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, 233 Brackett street, Portland; Mrs. Etta H. Osgood, vice-president, 48 Winter street, Portland; Mrs. Helen Coffin Beedy, corresponding secretary, Farmington; Miss Lillian F. Donnell, recording secretary, 223 Western Promenade, Portland; Dr. Emily N. Titus, treasurer, 620 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 doctors pronounced it

Read, reflect and profit by the words of Mr. E. W. Wallis, published on first page.

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 credit 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 Spiritual Lyceum Association will be held in Masonic 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 excursion to Washington, D. C., leaving Boston Sunday, Oct. 16, to attend the convention of the N. S. A. You can have them by writing.
J. B. HATCH, JR.,
74 Sydney street, Dorchester, Mass.

We learn as we go to press of the translation of Col. Houghton of Montreal, Quebec. He held the position of Deputy Adjutant General of his district for twenty-one years, and was universally honored and esteemed by all who knew him. He was an ardent Spiritualist 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.

Every Spiritualist in the State of Maine should attend the Convention in Augusta Oct. 26. 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. Attend the Convention from start to finish, and induce your friends to do likewise.

Greater New York has twenty-five thousand children who want to go to school and cannot because there are no schoolhouses for them. Let us see—Mayor Van Wyck in favor of educating the children? We believe he is largely to blame for the present state of affairs in New York, because of his opposition to reform in educational circles.

The Peace Commissioners have received their final instructions from President McKinley, and are now on their way to Paris, where they are to meet the representatives of Spain. The people will soon learn whether it is to be imperialism or republicanism hereafter in the United States.

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.

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 BANNER 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 advocate of a more enduring, systematic and successful method of propaganda.

The opening portion of the article addressed to the Unitarian ministers by T. Ernest Allen, like everything 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 afflicted with dry rot. Discarding the living inspiration 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 spiritual 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 devalued 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 aces, 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. Peebles 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 Scribner.

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 Junction was the officiating clergyman.

The house was very tastefully decorated with evergreen, potted plants and cut flowers. The ceremony was performed under a bell of asters, phlox, hydrangeas and green. The bride was prettily crowned 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.

Passed to Spirit-Life.

From her home in Norwich, Conn. (Preston Side), Sunday, Aug. 28, 1898, Mrs. Eleanor Fox Kloppenburg. An earnest, devoted Spiritualist, ever true to her principles, her life shines forth as a living example.

Mrs. Kloppenburg was born in Preston fifty-six years ago. A husband, two sons, a daughter, Miss Eleanor—conductor of the Children's Progressive Lyceum—an aged mother and two 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 expressive of the loveliness of the spirit that had been born into the higher life.

By request of the family, Miss Lizzie Harlow 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 wording. She voiced consoling words to the family, 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 Crematory.
Mrs. J. A. CHAPMAN.
Norwich, Conn.

Boston Spiritual Lyceum

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

Friends, 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 Spiritualist (and no one can become an earnest, sincere one without becoming better thereby), surely it is good for your children. You criticize some of your speakers and mediums because of their ignorance, send your children to the Lyceum, and let them be educated in the philosophy; let them know what the phenomena 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. Listen 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.
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 Secretary of the National Spiritualists' Association. She is indeed a highly gifted and versatile worker, and as I have been over two years in Southern California, doing a little quiet spiritual work in many prominent places, from San Bernardino, at the foot of the mountains, to San Diego, on the lovely bay of the Pacific Ocean, I have met a great many of her friends, and all greatly regret that Prof. and Mrs. Longley feel to return East. They have endeared themselves to a large circle of friends in Los Angeles, their home, and wherever they have been are highly valued as true, earnest workers and sincere friends to humanity, and all I hear express an opinion that as Secretary of the N. S. A., that one better fitted 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' ministrations by Mr. and Mrs. Wallis to the 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 exalted truthfulness of their message. The addresses, together with the other phases of the ministry which Mr. and Mrs. Wallis are privileged 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 revelled 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 satisfactory.

Toronto, Sept. 13, 1898. E. BYFIELD.

Movements of Platform Lecturers.

(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 Progressive 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.

Helien Stuart-Bushings, who has just completed her camp work for this summer with her husband at Woolley Park, O., may be addressed as usual for engagements, or on other business, at General Delivery, Boston, Mass.

In October Mr. J. C. F. Grumblin ministers for the Society of Rosicrucians, Chicago, a new and flourishing society, and opens services at Conference room, 310 Masonic Temple Building, at 10:30 A. M. and 7:45 P. M. Oct. 2, and through the months of October, November and December. He has January, February, March, April and May open to societies. He also has the first four Sundays of July open to Eastern camps.

Mr. J. S. Scarlett, trance speaker and test medium, has open dates for the winter 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 '99. Societies desiring his services at reasonable rates, address 77 Berkeley street, Boston, Mass.

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

Geo. A. Fuller, M. D., will lecture at Fall River, Sept. 26; at Hanson Oct. 9; Springfield Oct. 23; Green-wich Oct. 30. Terms and rates, address 42 Alvarado Avenue, Worcester, Mass.

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 addressed for engagements at 414 East 16th street, East Oakland, Cal.

Owen Z. Meredith's address is 14 Elm street, Everett, Mass.

We can be as courteous in refusing as the unfortunate are in asking assistance.—Boston Investigator.

MEETINGS IN BROOKLYN.

BROOKLYN.—A correspondent writes: Friday evening, Sept. 16, W. J. Colville reopened the College of Psychology, 407 Franklin avenue, Brooklyn, in presence of a large audience. The music was of a high order and included a beautiful violin solo by Prof. E. A. Whitlaw, accompanied by Mme. Milo Doyo. The lecture, which was a powerful effort, was on "The Evolutionary Climb of Humanity." The speaker had much to say of the beneficent 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 disappointed 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 spoke particularly on "The Coming Reign of Universal Peace" in which discourse good practical counsel abounded in the form of salutary suggestions for the creation of peace in homes, schools and business houses as its benign influence can be extended to international affairs.

On Sunday, Sept. 18, these lectures in substance were re-delivered in New Century Hall, 509 5th avenue, New York, which was crowded to the doors. International affairs 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 Delerece 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 thoroughly appreciated by the large audience. Mr. H. Altomus gave an unusually large number of tests, which were promptly recognized in every instance. On Thursday evening, 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. 71 31st 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 the hand of fellowship and sympathy extended to me everywhere, and congratulations are still pouring in from various directions, due to my victory in my late persecution. I have taken up my residence here, having just completed the furnishing of a home, intending to remain until the damage suit which I have brought against my persecutors is settled. I wish to thank my many friends for their kind 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.

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," entered into by Mrs. E. H. Cowan, Dr. G. C. Parmiter, Mr. C. E. Wheelock and others. Dr. Parmiter voiced a song given him by a spirit present. Other mediums gave readings. 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.

The reader will find a partial list of the localities and time of sessions where these Conventions 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 Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the First Form speakers will not fail to call attention to it on occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Camp Progress, Mowatland Park, Upper Wisconsin—Will hold meetings every Sunday from June 5 until Sunday, Sept. 25.

Topeka, Kan.—Sept. 11 to 25.

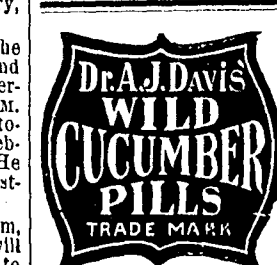
Lakeside Park Camp, Mo.—Sept. 10 to Sept. 26.

SPECIAL NOTICES.

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

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



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MRS. S. C. CUNNINGHAM, Test Medium, 33 Portland street, Hotel Middlesex, Cambridgeport, Mass. Office hours 9 A. M. to 3 P. M. Open to platform engagements. 1w Sept. 24.

MRS. M. A. STICKNEY, 28 Vine street, Roxbury. Take Dunder Hill-Grove Hall car. 1w Sept. 24.

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

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CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.

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

I. Testimony of Mlle. Hjelt.

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

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

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

D. Supplementary Letter from Mlle. Hjelt.

II. Testimony of Staff Officer, Capt. Toppelius.

III. Testimony of Prof. Sellling.

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

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

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

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

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

F. Reply of Prof. Sellling.

IV. Testimony of Madame Helene Sellling.

A. Note from Mlle. Sellling.

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

V. Testimony of Mlle. Fanny Tarvasterna.

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

B. Supplement to the foregoing letter.

VI. Testimony of General Toppelius.

VII. Testimony of Dr. Hertelberg.

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

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

B. Counter-Testimony of Dr. Hertelberg.

C. Counter-Testimony of Mlle. Hjelt and Mlle. Tarvasterna.

IX. Testimony of General Sederholm.

X. Testimony of Mr. J. Boldt.

XI. Testimony of General Gallardo and Mr. Lombom.

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

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

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

C. Supplementary Explanations by Madame d'Esperance.

Chap. III. Personal Investigation by Mons. Aksakof.

Chap. IV. Letters from the Medium concerning her physical condition during the Séances.

Chap. V. Personal Statement of the Medium as to her condition during the Dematerializing Séances.

I. Questions by Mons. Aksakof and Replies of the Medium.

II. Supplementary Remarks by Mons. Aksakof.

Chap. VI. Conclusions.

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PART II.—PHYSICAL PHENOMENA.

Chap. 29. Nebulae; 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motion; 32. Water Made to Run up Hill; 33. Philosophy of Calves, Wines and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man.

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Gratefully yours, Mrs. D. H. SMITH, Smithton, Pa. Aug. 25, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I feel better than I ever felt in my life, and I am so contented. Life begins to be full of promise and brightness to me now. I am gaining every day. Words cannot express my gratitude to you.

Very sincerely, OLLIE CLARK, Idaho Falls, Ida. Aug. 29, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—Mr. 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. H. ANLEY, Aug. 22, 1898.

SPiRiT Message Department.

SPECIAL NOTICE.

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

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

SPiRiT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Sept. 8, 1898.

Spirit Invocation.

O! 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. O! for new light and bay is to the inner soul, that it may reign supreme over the physical body. O! 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 charity 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. O! 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 a very good counterpart of the world I left. 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.

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 I 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 knows she is not forgotten. I wish to say also to the dear ones left behind, that when the

physical body gets worn out and the spirit gets lonesome, it is a blessing to go and not have to worry over the physical things of life. I should like to give a long message, but I was informed before I took control of the medium that I must be brief and say what I could in the short space of time that is allotted to me, as there are others just as anxious as I am to speak. There is one thing I want to say, and that is: I am here by special request, as I have often heard them say, "I wonder why Bro. Shaw doesn't come through the Banner Circle." It seems that they have an idea the Banner Circle-room is such a large and generous place that all ought to be there at once. I would rather come close to my dear friends, assist them in their own home and work silently, for there is more accomplished silently than in any other way. So just say I am merely paying my respects to those working for truth, for that was my aim in life, and is now. Say that Orin Shaw was here this morning, and my home you can put down as Onset, although I lived many years in Fall River, Mass.

Mary F. Wallace.

My sympathy and affections have perhaps led me here more than my reason; I am very anxious to reach my children, whom I left a great many years ago. Conditions are such that I do not know just where you can locate them, for I have been out of the body a long time. I left five boys and three girls. One boy has joined us in spirit since I passed away and the others are scattered around in different parts of the New England States. I have a daughter in Providence, R. I., who is somewhat sensitive and mediumistic; she has been investigating Spiritualism and has wondered many times how she could come in contact 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 shall be able to this morning or not. I have 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 mother's love never dies; that we go in thought with our friends, even if we cannot speak to them. I have also a sister in California, and I wish them all to know that when we meet again in spirit all adventures and all environments will be laid aside and we will come in contact then with the true spirit of things, and not with what seems to be, while 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, and have it go almost any distance. The press has a great influence on the minds of the people; while I was in earth-life I think I 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 do not 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 my own independent thoughts to the world at large; whether believed or disbelieved, it is 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 living things, and each individual will have effect on another; it is from that standpoint 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.

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 home. I have many with me this morning; Grandma and Grandpa Peebles and sister Mary, and we all join in sending these few words; we will not only help you, but will do all we can to make things easier for you in earth-life, especially if you will listen to the 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 now almost seventeen, if I reckon age as you do.

William Garner.

What a beautiful morning this is, and what a peaceful atmosphere seems to be prevailing! But all things look beautiful to the spirit when

in harmony. If there is a class of people that ought to enjoy the beautiful things of life, it is the Spiritualists. Why, they seem to have everything to live for, and everything progressive; yet it seems to me when I come into the surroundings of some (I suppose it is the natural disposition then that creates it), that they are disappointed and very unhappy because some one has been taken away from them, or because of something they have not been able to accomplish. Now if we believe the philosophy of Spiritualism and its teachings, we must realize that all things in earth-life are changeable, and must pass from us; but those who realize that the loved one only passes into spirit, and is ours still, ought to feel happy at the changes, because they always may bring good out of them. Why, when our camp-meetings are going on, people will go there and have a real good time, and seem to forget all the troubles and changes of life for a few weeks or days, and enjoy it much; yet, after they get home, little things will come up to 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 Spiritualist, or you would not feel so—for what is sweeter than the communion of our friends in spirit and earth? When we mingle one with the other, it is so good; but I must not forget that to-day I am in the spirit, and not speaking 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 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 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 I left the many friends of Queen City Park, that it was going to be my last year with 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 working with you, hand in hand. And you might say that our good President's wife, with many of the old campers of Queen City Park, are here this morning, blending their thoughts with yours, trying to sustain you in all things. I wish to say to each and every one, work in harmony, for in harmony there is strength. I wish also to say to my sister and many others I left behind: It is well; I 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 Sawyer; John Welch; Mabel Ramsay; John Collins.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. 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 conditions commonly considered unfavorable, in which the soul does not appear to have gained the victory over material surroundings.

The scriptural passage referred to is susceptible, from an interior point of view, of a far wider and deeper significance than is often 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 are looking upon phases of expression and considering appearances common to terrestrial embodiments, you must not forget that the soul is not clearly seen through the veil of 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 unfold; to evolve is to unroll. Now it is strictly impossible to unroll what is not unrolled, or to educate 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 the energy and ability belonging to the soul 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 ingathering the results of the work done in seed-time and subsequently must be made manifest. Our real lives are mental rather than physical. The balance of power does not reside in the realm of speech and action, but in the domain of silent thought; therefore there are many lives which appear almost useless, which are abundantly useful, and others which appear highly important which are almost vain. There are those to be encountered everywhere who make great efforts to express all that is noblest within them, but environments hamper them; others there are who make little effort, but circumstances are so auspicious as to make it seem that they are great workers. The actual harvest gathered in the spirit state must be vastly greater in

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 fully dominant over its body, but complete dominion awaits every soul without exception. In brief periods of time inequality seems to be the law, but in the final summing up of the experience of an age or cycle of time it is 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 life, can alone determine its import and the measure of its victory. It is always safe, encouraging and consoling to realize that the scales of universal judgment are absolutely correct and eternally adjusted to the undeviating principle of perfect equity. Always keep before you the ideal state of the soul's complete 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 yawning 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 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 Sea.

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 Oktai. This slavery to the Mongols continued 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 Europe.

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 bores of the interior, and with helpless rage at the sufferings inflicted on Siberian exiles by a pampered and a tyrannical government.

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 evolution for more freedom and more light for 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 eighty-five 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 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 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, yet, in the last month, to be astonished and profoundly gratified by the proposal made by the present Czar to the European powers 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 spent for war to be used to advance the nations in the arts of peace.

Though Nicholas II. has not gone so far as to propose the total abolition of war, yet he has gone immensely further than any other one has thought to go. The strange part of the matter is that it was not Gladstone who might have thus put the crown to a noble life who did this thing. It was not the President of our own country. But it was the autocratic head and front of the most autocratic government of Christendom that has taken this step.

And a most auspicious fact is the affable way in which most of the powers have received this proposal. Had some other autocrat played this hand, he might have been accused of insincerity and self-interest. But when Russia, occupying in civilization and enlightenment the lowest bench in the great school of nations—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 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 and Lorraine. Pray Heaven that we shall not have to wait for that, for France will never rule to the Rhine unless Germany be annihilated, and France cannot annihilate Germany. No, no; we are very sorry for France, and realize how trying it must be to give up the provinces and a billion of dollars to her triumphant antagonist; but things are as they 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 twenty-three 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 initiatory 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 comprehended and accepted justice reigns.

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 Adams, Mrs. Theodore W. Birney, R. Fulton Cutting, Miss Clara 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 cooperate 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 cooperate 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 omitted, took for her theme "The Beautiful Gates," and handled it in a manner that touched the souls of all present, leaving a marked impression for good upon the minds of all.

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

New York Advertisements.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 24, 1898.

Madison, Me., Camp.

The nineteenth annual session of the Madison 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 inspiring lectures that proved truly prophetic of what was to follow. In the afternoon Mrs. Yeaw again addressed the assembled multitude and gave them much food for thought.

Sunday, Sept. 4, brought a large number of exorcists 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. Effie I. Webster of Lynn, Mass., followed Mrs. Yeaw with some well-defined platform tests. Prof. Maxham and Mrs. Webster filled their respective positions daily from the opening to the close of the camp.

Monday afternoon the speaker was Mr. Harrison D. Barrett, President of the National Spiritualists' 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 I. Webster with tests. Thursday afternoon was devoted to the interests of the Maine State Spiritualist Association. President Hunnewell of the Madison Camp presided, 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 twenty-three 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 character. 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. Harrison 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 of his voice. He was equal to the occasion, however, so far as his voice could go, and gave the best of satisfaction to the immense audience that was privileged to hear him. His clear-cut tests delighted all believers, confounded all skeptics and carried conviction to many aching hearts.

On Wednesday, Friday and Saturday evenings musical and literary entertainments were held in the auditorium under the management of Prof. A. J. Maxham. Prof. Maxham is a host in himself, and his fine singing was a most delightful feature on each occasion. The children and young people responded very generously 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 Ladies' 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 feel at home, and every one seemed anxious to advance the interests of the camp. Mr. Hunnewell declined to be a candidate for reelection to the Presidency, and unanimous choice was made of Robert Hayden of Athens. Amos Baker of Bingham was reelected Secretary, and all other officers were retained in their respective places.

Charlie H. Fairbrother was a most agreeable landlord, 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 Canada visited the camp on Sunday to listen to Mr. Barrett and Mr. Wiggin. As Canada 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 of cooperation.

REPORTER.

State Association Day.

Sept. 8.—Promptly at 2 P.M., Mr. H. Hunnewell, 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 Spiritualists, and requested Prof. Maxham to give a musical selection. He responded by singing an original piece, which he said was 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., to give an invocation. Prof. Maxham rendered a song, "Two Kinds of People 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. Wiggin, 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 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 pastorate, in other words, thorough organization, can this be abolished. We regret exceedingly Mr. Wiggin's removal from his labor in New England, yet we rejoice in the good fortune of the Brooklyn Society, which has secured his services. Next by Prof. Maxham, "I'll Do What I Can."

The Chairman introduced for the next 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

avenue of life, there would be no frauds and impostors in our ranks. Mr. Weaver stated that Spiritualism is a revolutionary movement, 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 accomplish much; if not, there is no need of organizing. He closed with an earnest appeal to the Spiritualists present to unite in this great work. Prof. Maxham sang a very prophetic song, "The Good Time Yet to Be," a good omen, we hope.

The Chairman introduced for the last speaker H. D. Barrett, President National Spiritualists' Association, who roused the audience by his array of facts gathered in his extensive travels. Mr. Barrett's subject was "Organization: Its Aims, Objects and All That Pertains to Local, State and National Organizations." He concluded by appealing to the Spiritualists of Maine to join the State Association and become a part in this great movement. 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 Association 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 cooperation with the M. S. A.; 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 hundred miles of them, and has not paid a visit to this enchanting region, misses a scene that the like of which no state or country can boast. So popular are the resorts located within its confines that any of them are easily accessible, and one visiting the White Mountains is confronted with the difficult task of selecting an abiding place.

The hotels are finely conducted, palatial houses where every convenience is to be found, but the difficulty lies in selecting the location, for every resort is interesting, and to visit them all and enjoy them would take a great many days. There is Fabry and Mt. Pleasant, and Crawford's and Intervale and Jefferson, Bethlehem, the Franconia Hotel and New Woodstock, Lancaster and Colebrook and Dixville, Sugar Hill and Littleton and Bartlett. Each is surrounded with attractiveness that would be hard to equal.

The train facilities to and from the mountains are in every way adequate, and as late as October 1st, while returning, they can be used as late as October 10th. There is a variety of routes allowed, and the General Passenger Department, Boston and Maine Railroad, Boston, has issued a circular telling all about the routes and rates, and it will be sent free to any address, 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 Kierke, 1643.

You see this Catholic taught, two hundred and fifty years ago, the same philosophy, in some things, that our advanced Spiritualists 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 in.

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 rapidly changing to brown, and the withered leaves drop, drop, and are huddled in clusters by the cool, invigorating breezes from the north woods. Though the golden-rod and 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 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 persons 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 Burham 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, entitled "Truth." He then sang, playing his own accompaniment on the organ. The subject of his discourse was "True Heroism versus Moral Cowardice." Though he never 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 established 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 Hydesville, N. Y., fifty years ago. The new thought has projected higher and nobler conditions for humanity. It has demonstrated the sublime 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. What a charming effect it had, so different from the doleful and woebegone hymns common in churches, and far too often in spiritual meetings. He then, in his inimitable way, gave tests, speaking the full names of thirty-six persons who had passed to spirit life, their residence and varied characteristics. He occupied nearly an hour in

giving those tests, and fully twelve hundred people listened with earnest attention to the end. I could not help contrasting that intellectual entertainment with the stereotyped formalities and sectarian fossilism of the last century that I heard from a fashionable Presbyterian church several times last winter. What a mental conflict has been going on since the Declaration of Independence in 1776, when the great Thomas Paine sent his mental 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 listen 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, entitled, "The Evolution of Religion." It covered 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 worshipped and changed his gods. It shattered with a first yet kindly logic the idle founded in ignorance and superstition regarding gods and religion, and which are still clung to with a deplorable tenacity by the great majority and also a large sprinkling of Spiritualists. He held the audience in earnest attention for an hour and a half, receiving the heartiest applause and congratulations.

The Etna, Maine, camp-meeting is an important 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. The directors were re-elected 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. Simpson, Etna; J. W. Davis, Newburg Village; E. F. Clapham, West Sullivan. (Mr. Waterman retired by his own request.)

The delegates elected to the National Convention 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 still more successful one. JAY CHAAPEL, Sept. 15, 1898.

Certificate Rates to the Convention 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 Virginia and Maryland.

Central Passenger Association—Ohio, Indiana, Michigan, Wisconsin, Illinois, Canada, Toronto, Hamilton, etc.

South Eastern Passenger Association—Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, Alabama, Mississippi, Florida.

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 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 P. 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 secure 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 accommodations 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!

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 little receiving from Mrs. Brown a handsome little work-box, and the one furthest off a beautiful toy. After other games, an entertainment was enjoyed. Readings by little Ethel Weaver, Winnie Jameson, Loua Stillings and Mrs. Brown; little Minnie Gunters 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. Remarks were made by Mrs. Brown, Mrs. Boyden and Mrs. H. O. Gray of the Chelsea Spiritualist Ladies' Aid, also Mrs. McCoskins and Dr. Low of Newton. The last pinning will be held 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 fever."

Jubilee Deficit.

Previously acknowledged, \$945.28. Dr. N. U. Lyon, \$10.00; J. F. McCarthy, \$1.00; Jennie Chamberlain, 25c.; J. C. Mott, 10c.; Total, \$956.54. Mr. F. A. Whitlock has donated her traveling expenses as speaker at the Jubilee.

GAIL BORDEN EAGLE BRAND CONDENSED MILK. TAKE NO SUBSTITUTE FOR THE "EAGLE BRAND" THOUSANDS OF MOTHERS TESTIFY TO ITS SUPERIORITY. "INFANT HEALTH" SENT FREE. NEW YORK CONDENSED MILK CO. N.Y.

MEETINGS IN BOSTON.

Appleton Hall, 94 Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, 24 Minnie M. Soule, Pastor, will hold services every Sunday at 10:30 and 7:30 P.M.

The Veterans Spiritualists' Union holds meetings on the third Thursday of each month in Dwight Hall, 64 Tremont Street, at 7 1/2 P.M. All are invited. Christopher C. Shaw, President; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

J. K. D. Conant's Test Circles every Friday P.M. at 2 1/2, in her rooms, BANNER OF LIGHT Building, 8 1/2 Bowdoin Street.

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

Holls Hall, 789 Washington St.—Services Sunday, 10 1/2 A.M., 2 1/2 and 7 1/2 P.M. George B. Cutter, Chairman.

Commercial Hall, 604 Washington Street.—Meetings Tuesday and Thursday, 7 P.M. Sundays at 11 A.M., 2 1/2 and 7 1/2 P.M. Mrs. M. A. Wilkins, President.

Good Templars Hall—1 Johnson Avenue, Charlestown, Mass.—Sunday, Wednesday and Friday evenings, and Friday afternoons, 7 P.M. Mrs. E. C. Peck, Chairman.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Gutierrez, President. Services Sunday at 10 1/2 A.M., 2 1/2 and 7 P.M., and Wednesday at 7 1/2 P.M.

First Spiritual Church, 21 Seely Street, Charlestown.—Meetings Tuesday, Thursday and Sunday evenings, at 7 1/2 o'clock. J. W. Cowan, Conductor.

BOSTON DISTRICT. Malden.—Progressive Spiritualists' Society, 44 Pleasant Street, Bailey Building. Mrs. Emma Whittier, President; Mrs. 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 Seare, Mrs. Mellen and Mr. Cowan; quartet, Mrs. Collins, Messrs. Kranski, Loteridge and Newburg.

Afternoon, Bible reading and tests, Mrs. Nutter; solo, Mrs. Strong; tests, Mesdames Kibbe and Gilliland and Mr. Hardy.

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

HOLLS HALL, 789 Washington street.—Geo. B. Cutter, Chairman, writes: Sunday, Sept. 18, morning circle opened with music; address by Mrs. Maggie Keating Cutter; tests, Messrs. 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, UPPER SWAMPSCOTT.—N. B. P. writes: Sunday, Sept. 18, was a very pleasant day. The people gathered in great crowds to the feast that our angel loved ones had prepared for them.

Two o'clock meeting opened with singing "Our Beautiful Home Above," quartet; invocation, L. D. Milliken, Lynn; duet, "Whispering Hope," Miss Bailey and Mrs. Hall; opening address by Dr. C. W. Hidden of Newburyport, "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 Dearest Friend," quartet; remarks, Dr. C. W. Hidden; selection, "No Night There," Mrs. Cora Merrill and quartet; remarks, Mrs. Dillingham Storr of Hartford, Conn.; song, "Shadow-Land" (by request), Amanda Bailey.

Four o'clock meeting opened with singing "I Am Waiting," quartet; inspirational poem, "A Voice 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 request), C. E. LeGrand; tests, Mrs. M. E. Hubbard 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. 21, 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 Chelsea 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, \$2.00; semi-annually, \$1.00; quarterly, fifty cents.

LOWELL.—Thos. W. Pickup, Sec'y, writes: Our picnic on Saturday, at Earnsccliffe 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, assisted 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 residents. The affair was brought to a close about 9 o'clock, all expressing themselves as having had a good time.

We finished our camp-meetings at Earnsccliffe Grove Sept. 18, much to our regret, as we have had a very successful season. Bro. J. S. Scarlett of Cambridgeport, who is a favorite here, opened the meeting by a very beautiful invocation, 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 applause 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 season.

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

MALDEN.—Mrs. R. P. Morton, Sec'y, writes: Progressive Spiritualists met in their hall, 56 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, Mrs. Clark and Cowen of Charlestown; benediction, Mrs. 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 devoted to Reports of Officers, election of officers 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 and take part in the exercises. A reduction 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, whether they have cards or not, are requested to report to A. W. Stewart, at City Hall, immediately upon their arrival, and places of entertainment will be assigned them if they desire.

A large meeting is expected. Let us crowd the great City Hall and show the Augusta people our strength. Let every one bring or send 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.

Oct. 18, 19, 20 and 21, in Washington at the Ebbitt House, one of the best hotels in the city, and the official headquarters of the National Association. Manager Burch has assured us that good accommodations have been reserved for this party.

Saturday, Oct. 22.—Party will be transferred to depot and leave via Royal Blue Line at 8 A.M. Lunch is served on train, and New York is reached at 1:20 P.M. The afternoon will be spent in visiting the points of interest in the city. 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 A.M. 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 party 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., \$22.55; New London, Ct. (via Norwich Line), \$23; New London (via N. Y., N. H. & H. R. R.), \$24.70.

Proportionate rates will be made from other points in New England. Party will be personally 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. Simmons, 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 the Sundays of October. Prof. W. M. Lockwood, the eminent scientist of Chicago, Miss Lizzie Harlow, and Carrie E. S. Twine, Oscar A. Edgerly, Nellie 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.

CHRONIC ECZEMA CURED BY CUTICURA

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.