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Written for the Banner of Light HAPPINESS.

BY DEVOTION.

Joy thrills my heart to-day: The very air seems singing Fair roses gem my way, The sweetest perfumes flinging.

Harp music trembling soft, As though from heavenly places, The murmuring breezes waft, With memories of loved faces. Faith gilds mine hours of pain;

Hope's guiding star shines o'er me, Doubt's tempest roars in vain, For love goes on before me. Through all the sorrowing years

Bright golden wings are glistening; To all our prayers and tears Bend pitying angels listening. Rejoice, oh! soul, rejoice;

For when bereavements darken For thee Love's holy voice Rings clear, if thou would 'st hearken. I feel the arms of peace

Encircle and possess me, While Selfhood seems to cease, And heaven draws close to bless me.

When Death my brow doth kiss, His wings across the river Will waft my soul to bliss, Back to the great Life Giver.

Joy thrills my heart to-day; My world with praise is ringing, For God hath filled my way With singing, singing, singing! Sudney, New South Wales.

#### A Medium in the Studios and Art Galleries of Europe.

BY MRS. S. G. HORN.

The mediumistic, or psychical faculty, is more largely developed in painters, actors and musicians than in any other class of men. This is no doubt owing to the fact that the ideal world that they live in is the soul-world, the real world of the hereafter.

The sensation that an art-student experiences on beholding the works of the old masters, is a feeling as if the soul of the master was incorporated in his work. In modern French paintings one is attracted by the skill displayed, the wonderful technic, the photographic faithfulness of the scene represented. but, alas! lacking the inner life. While on looking at a picture painted, for instance, by Titian, it seems as if it had absorbed so much of the magnetism and soul of the old master. that he who has been dust and ashes for four hundred years, is walking beside you in his garb of state, with his golden chain of honor across his wide chest, and with dignified kindliness is pointing out the work of his own hand; and Raphael, also, with his spiritual countenance and pensive eyes, looks at you from the canvass of some wonderful Madonna he painted away back in the pristine days of art, and you feel, under their spell, that Art is the only thing to know or sense in this world or the next.

### Florence.

It is at an old palazzo that we first stop in Florence. Built with grated windows, stone individualism, and submit to the majority; floors, wide halls and broad stairways, all of cold, ponderous stone. Its saloon and halls are ornamented with curious Pompeian like frescoes. Signora Barbensi, our hostess, wears an embroidered crest in the corner of her handkerchief and a coronet upon her visiting card, not because she is of noble birth, but because the house she occupies has belonged to the nobility; and in the way inanimate things become individualized in Italy and transfused with life, the house becomes titled and endows its plebeian occupant with its noble crest, inherited from some Italian noble who piled up this stone palace in mediæval times!

On each landing on the several floors of this great stone house are little loggias with glass doors opening on the different stairways, in which we found old Italian women in quaint dress and headgear, who had descended to Madame with her occupancy of the palace, and there they would remain for life, useless for such division. We are almost a unit upon except to say "Buona Giorno Signora," or the fundamental principles of Spiritualism, "Felice Sera," or "Grazie" for a few centissima or sometimes to brush the Florentine mud from Il Americano's plebeian garments.

We awaken the next morning under the blue Italian sky to the cry of "Il fico, il fico!" beneath our windows, and we hasten down to buy hands full of luscious ripe figs. We are in Italy! We hear its language of music; we see its dark-eyed people. We walk out a few steps, and lo! there is the Arno! most poetically-named river, rushing between substantial stone embankments and through ancient bridges. We cross over the celebrated "Ponte Vecchio" old bridge, with its covered way, and watch the Florentine nobles out for their morning walk, followed by splendid greyhounds and picture-like dogs. They cast admiring glances upon the fair-haired English women and American bella donnas, with their bright chestnut locks, as they pass by on the Lung Arno, on their way to the Casino.

### Chapter II.

We become familiar with the noted places with strange Italian names, which strike us so strangely at first, and rattle off, "Il Duomo," the "Galleria Degli Uffizi," "Il Battisteo," "Palazzo Vecchio," "Santa Maria Novella," "Santa Croce," "Palazzo Pitti," "Boboli Gardens," all rare art treasures, with which utilized for the good of all? I cannot see any we become as it were a part. Primeval in other possible need for spirit-communion and stincts return to us; we forget our native help, unless to elevate the entire human race,

man ancestors. We believe in Satyrs and Fauns. Art is no longer an accomplishment; it is that for which the world was made. Incidentally we eat and drink, but we are in Tempe: we revel with the gods.

Every one talks art, picture-galleries, painters, studios, and ateliers of sculptors. From the Piazza della Signora we enter the Galleria Degli Uffizi, ascending broad flights of stone steps till we reach the vestibule and corridors of the most famous gallery in the world. We notice the antique wild boar guarding the palace steps, a picturesque-looking animal, well worthy of its ancient fame from the half human alert look of attack and defense that characterizes it. Two dogs, also antique, arrest our attention, not for the faithful rendering of a dog's externals, but from the embodiment of canine instincts with which these forms are rife.

We pass by ancient pictures by Giotto, Fra Angelico and Cimabue, sweet pre-Raphaelite pictures of Madonnas and saints enshrined in a gold ground and shut in by doors in their receptacle, so precious were they held. The doors are now opened to numerous copyists, who imitate these once sacred and still precious works of inspired monks and devout painters of medieval times. With what a direct, purposeful manner they worked in those early days.

We hasten to reach the "Tribuna," the judgment-seat of masterpieces from Raphael down to Van Dyck. The Medician Venus is placed upon the floor directly beneath the Venus of Titian-the one a pure, soul like Greek form, the other the embodiment of earthly love, glowing with passion and color. The one in marble was born in Greece centuries ago, bewill endure for ages to come, as an embodiment of modest beauty; the other, alas! a representative of perishable love, is already fading. No longer is Titian's Venus removed from the wall, as in former years, for the imdoes not appear like the same picture, dehealthy flesh, such as only Titian could paint. It has become leaden and opaque in color, for the hand of the restorer has made a clay image of the once breathing form of "Titian's

### The National Spiritualists' Associa-

BY GEORGE W. KATES,

There is not one of the great body of Spiritualists but should be free to express an idea or desire for the betterment of the National Association. If any do not endorse organization of any kind, they should not oppose, nor seek to destroy, the efforts of any who find their best interest in associated labor.

Because we may disagree upon modes of effort, there is no reason why we should oppose any who seek means that are contrary to our desire. The whole tendency of Spiritualism, so far, is to preserve individuality. In our organized efforts we must somewhat sink our but we must also protect personal rights by every possible means.

The body politic of the Spiritualists cannot be bound too much-there must be great freedom; but this need not relate to every simple business act, but must be specifically enlarged for mental and spiritual prerogative. Hence, any declaration of principles must be entirely fundamental, and in no sense conclusively binding upon personal conviction or conscience. In this direction, the most delicate duty possible devolves upon the next session of the National Spiritualists' Association.

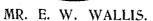
I favor making a declaration, but of the most concise form possible. Let there be very little chance for any one to refuse an endorsement. We must do all possible to preserve the unity of effort-but better be division than a union upon an impractical basis. If we have two factions positively diverging, then we had better unite in a divided effort. But I see no cause and the aggressive and conservative alike grant mental freedom. Why should we have any trouble in business matters? The delegate plan should remedy all executive defects. away from committees as much as possible. He has mistaken states of consciousness for The majority rule is generally safe, and for

one, I always cheerfully submit to it. There is | convention and not by a committee. The latobtain majority action, unless we are angular and distorted personally. To seek for what I desire is my right, and the right of every one. "I will no more affiliate with the Association?" There has been too much of that amongst Spiritualists. The N. S. A. is very likely not what any one Spiritualist may desire it to be. We are certain it is not entirely what the majority desires. The latter cannot be discovered unless represented in conven-

Our duty is clearly made manifest-and it is to help develop the greater possibility, rather than seek to destroy all effort.

Very few will deny the need of a good business organization for any body of people who have a distinctive cause to espouse. Spiritualism is for humanity. Too many use it entirely for self. What great purpose in human life will be conserved by Spiritualism unless







MRS, M. H. WALLIS.

THESE well-known workers for the "Good Cause" in England are now visiting the United States for a few months, and filling engagements most acceptably with many of our most progressive Spiritualist societies. Mr. Wallis is the able editor of our esteemed contemporary, The Two Worlds, published in Manchester, England, and is a gifted psychic, a ready and eloquent speaker fore our boasted civilization had dawned, and as well. Mrs. Wallis is one of England's best speakers, and her psychical endowments are of a very high order. They are held in high esteem by all who know them, and are making many friends in the ranks of their American brethren wherever they are called to labor. THE BANNER welcomes this gifted couple to America, and wishes them a pleasant and successful visit during their sojourn on this side of the Atlantic. They should be kept constantly employed during their stay in America.

passioned artist to copy. The finger of time and ignorance, to create a better civilization tion nor association. We may differ in minor parental conditions in a measure, environhas touched its brilliant beauty. Artists who and to unfold the religion of reason and fact. opinion, but the major ideas will be in full ments, etc. saw it fifteen or twenty years ago, tell me it If there is a high purpose in Spiritualism, it is harmony. I see no reason for saying that the spoiled of its original luminous quality of any one an enemy who fails to unite with the | ualists and properly labor for their interests. working body, or who may have personal ideas of methods. They who differ with the majortionship is necessary now, that we may be better prepared to meet in convention.

> The desire for confidence between the execganization is worthy of an active enlargement. We must all be fully persuaded "that we have then enforce a part in it for ourselves. The N. S. A. is presumed to be the helper of each and all. Its great aim should be to help every | Cause. Spiritualist or society when in need, and not ask if they are a contributor or member. All are friends of the Association-not one desires it shall be destroyed. A great need ex- by truth. ists for its efforts, and its utilities are not yet developed nor fully advocated.

Its financial interests should be carefully guarded, and they will grow into full proportions only with unselfish labors for the good of our Cause. If any mistake has been made, it has been to obtain money rather than do little practical things for auxiliary societies.

There should be more study of means to satfor the Cause." They who, even with powerful gifts, are seemingly working only for money are condemned. We see that the spiritual platform is a place for sacrifice, and have | This oneness can only be expressed in form, endured the poverty thereof so much that we cannot believe in any early possibility of a love, becomes immortal, because repulsion has plethoric national treasury. We need money | no raw material upon which it can work. If, to properly conduct our Cause, but that will on the other hand, our thoughts favor the recome only when we manifest high ideals and

perform essential works. public good without hope of reward. When official position becomes a place to seek for its form-life, which carries with it the memories The labors should be diffused. Concentration of power must be obviated. The executive board should not be given anything to do that the delegates in convention can accomplish. State and local work can be minimized by proper appointments. In this connection, also, the convention work should be kept The nominations of officers should be in open will give better satisfaction.

The annual convention should be movable. It is a great danger incurred to meet at one But if I lose in a fair contest, why should I say: | given place. But few of a remote region ever will attend, and the interest is more difficult will aid the N. S. A.

> matum for any one to offer or refuse support. ego bursts the material bonds and emerges not should jointly labor as best we can.

minority. When a full delegation is obtained, much of the cause for disaffection will be remedied. Hence I add my pleading for a full delegation next week. If we fail to take part, we have no right to complain of results. No one should pronounce an topse dixit with regard to business methods, nor should we be | tarded. These misfit conditions and the inharover positive regarding a declaration of prin- mony are not, however, mistakes of the ego in ciples. I do not expect that my Spiritualism | its selections, for the correspondence is always tongue, and feel kinship with our remote Ro. to prove the continuity of life, to destroy error | will be destroyed nor belittled by any convent perfect in the primal state, but is the result of |

worthy of united effort. But we must not call | N. S. A. will fail to fully represent the Spirit-

An organization to be representative must have full support. Past defects should not ity should not refuse hearty effort to try the influence against future attempts to remedy. accepted plan. Agitation of our duty and rela. Thus the N. S. A. becomes the voice of the electrical balance between the material and people. That voice should be heard with no spiritual forces that are contained in the coruncertain sound. To express it there is one | responding egos of the dual man. All those supreme means at hand—the annual convenutive and legislative departments of our or | tion. I hope to see that the Spiritualists shall fully arouse to this duty, and that the present month shall mark the era of our evolution a part in its work," and, if not so convinced, into such order and system as shall bring peace, harmony and united action to the Spiritualists of the United States for the lasting good of our

> Let us arise out of self into the broad domain of humanitarianism, that the present and future generations may be made blessed

Rochester, N. Y.

### Facts of Science and Spiritualism.

BY MRS. M. KLEIN.

On the above subject, from the pen of Mr. Chas. Dawbarn, in the BANNER OF LIGHT, June 25, 1898, we note this: "Form is but of isfy the public desire for reciprocity. A little value as proof of identity, since it so rapworthy laborer is one who "loves and labors | idly changes under even a brief absence. Personality is composed of memories and experiences, with an exercise of will power that welds them into the oneness we recognize. and this form, if we cultivate attraction, as pulsive force, the particles of which form must be composed are driven apart, therefore, sooner There must be entire unselfishness in the or later, the personality we have known and remember that even then all that is lost is the eternal atom, has made a failure of its attempt to build an eternal personality, and must now begin all over again."

> This, in part, sounds like a scientific basis for reincarnation, and upon this line of thought the brother must have worked when he reached his conclusions upon multiple personalities. view. We as Spiritualists should put forth our

separate personalities. I am taught by my spirit guides that the ego no inharmony in discussion, nor in seeking to ter may create less confusion, but the former is not merely an atom; it is a chemical compound, a germ containing the cell and soul-life of the form to be builded. Man is a dual being. Then, if the material ego or chemical compound is a necessity in its positive and negative blending for form building, it is a self-evito create. The executive office can be in dent fact that the inner man springs from a Washington, and the convention movable spirit germ, or ego, which unfolds its own syswithout vitiating the charter. Other reforms | tem within the form of clay, and into which | the thoughts and deeds of man are woven to These suggestions are not offered as an ulti- be thus immortalized because this immortal pelled to try it over. However, while there is However we continue with this regard, we as a butterfly, but as an immortal entity, to endure forever. But I have also been taught, For one, I support the majority; but I want | and have learned from observation, that beto see it expressed. So far the N.S.A. is a tween the spiritual and material unfoldments of man an estrangement often takes place. There is no real system reciprocity, hence no true system balance is established and maintained, and as a result there is discord and ill behavior by the material man, and the unfoldment and growth of the true inner elf is re-

So many are so unfortunately born and circumscribed by bad conditions and difficulties that their earth-life is a sad failure, for they do not nor cannot act in accord with the higher self, hence cannot develop it. This is what my spirit-friends call the lack of chemical and so entering life on the next plane above earth are most certainly taught and receive such attention and sympathy as will be helpful to them in making up their deficiencies; yet to insure that progression and individual completeness which is the chief aim in man's endless career, it is often found necessary to don another earth-form; but there is no confusion in these legally-conducted processes. All substance and force, once incorporated, is marked as an entity, is named and is forever the selfsame in its primal and purified essence of correspondence, even if the outer garment is changed a number of times, and different numbers are rendered on the mortal stage. The true spirit-man is not affected thereby, nor is sex changed, it being positively the selfsame entity from its first corporeal beginning to angelic completeness forever. The Infinite Spirit fathers all forms of life. It doth forever clothe itself in matter. That matter may become spiritualized, for by the constant inductions of the higher and purer forces into matter, and the continuous change in these forms all are gradually raised in the scale of life and force. This is progressive evolution wrought by involution by the spirit thus clothing itself in matter for the purpose of improving all that is included in the term cosmos-universal substances and forces.

These beautiful and beneficent demonstrations of the Infinite Spirit of love, life, truth, wisdom, power, justice and strength, are lessons with which each one should try to become official department; they should labor for the recognized must cease to exist. But we must familiar. Give yourselves to these studies, then your perceptions will be enlarged to receive larger measures of truth; your minds emolument, then our Cause is endangered. of the form experiences. The ego, which is the | will change; you will build character, grow strong in spiritual truths and graces, and lay on earth such a strong foundation that you need not to be subjected to any unpleasant ordeals in the life to come, but can go on happily in true progression.

> Bro. Dawbarn has a somewhat materialistic efforts to establish psychic science. He says: 'But the ego is free to try its experience over again, and to do so must provide itself with another form." What is this but reincarnation? That the attendant conditions of the larger part of humanity are unfavorable to that cultivation of pure love which would, as he states, insure the onward course of life to perfection, is an obvious fact. We see that the world's thought is so selfish, thus certainly favoring the repulsive force, that if his cold view, as he expresses it, were true, the chances would be small indeed for humanity's onward march to perfection without being many times coma shade of truth in this, it has its cheerful op-posite side also. These deficiencies in the main are made up without the necessity of donning a new earth-form; but for suicides and such as are great violators of the law of their selfhood, as well as nature's laws, they cannot otherwise regain their rights to future possessions than by serving another term upon the mortal stage under changed conditions because they destroyed their individual rights by such acts, and therefore have no credit marks, but such marks against them that their claims in accordance with the laws of their being are forfeited.

When this state of things dawns upon them, then they desire another opportunity and it is quite within the domain of nature's laws, and ruling that such a change takes place.

#### Written for the Banner of Light IS THERE A GOD ABOVE NATURE?

THEOUGH THE MEDIUMBHIP OF BENEST S. GREEN. By one who dirells "amidst the spheres," who knows 'immortal youth,!' and who has seen " the wreck of Empires and the crash of Worlds."

Who is this Titan of the mystic skies Whom men call vaguely by the name of God? Lo! we have roamed through Chaos' flery mists, And o'er wonian billowy world a have trod,

Yet through the vast infinitude of life-O'er all the circling spheres from Chaos hurled-Our souls have wandered in their fruitless search For him-Creator, Ruler of the world!

But lot on every hand fair Nature spoke: "Thou art mocked! and all who go in search of

For know, I rule the world by changeless law, And all the worlds where carnate feet have trod!

Go plow the rolling seas! go reap the winds! But seek no more for that which cannot be-Which bath no place in all the realms of life, For each in his own soul his God shall see."

But let us postulate a deity: Then must all crime and woe be charged to him, As well as all of good! And then we see Our mighty, glorious God grows strangely dim.

Arouse ye sleepers on the shores of Night! For Brahma, Vishnu, Siva-all have passed, While Isis and Osiris, O im, Thor, Sleep with their vanished fame that could not last.

Thus, too, shall pass Jehovah with the rest, To dwell upon Obtivion's peaceful shore; His shadow dims, and with the century's dawn Great Reason comes to reign forevermore.

Make way for Reason, Liberty and Truth; Make way for men of might who do and dare, For Superstition's doom is sounded clear. That Freedom's blessings all on earth may share.

[Note.-If there is a being above nature, he must be omnipotent; if omnipotent, he must control the destinies of nations and individuals, and if this were true he would prevent evil, injustice, sorrow and suffering from entering the world. If he cannot do this, then his pow-er is limited, and he is not God. The fact is, the only external influence exerted upon the affairs of nations and worlds is exerted by bands of highly developed spirits, and they can only assist the race in ratio to the extent that man assists bimself by depending upon the "inner light" instead of some supposed omnipotent external, invisible influence. As nations rise from the mists of ignorance and superstitions, so in equal ratio do they become subject to the uplifting influence of these bands of planetary spirits. Henceforth this God idea will be the storm centre of all ethical and religious controvers'es, and Spiritualists, Liberalists and Freethinkers must arm for the mental conflict on this line if they wish to dethrone Ignorance and Superstition, seat Truth and Reason, and plant the banners of humanity upon the battlements of Time. This God idea is the root of all ignorance, dogmas and super-stitions which weaken the intellect and engender crime. Dig it up and the tree will fall. We may hack away at the branches to the end of time, but so long as the root remains new branches will grow, shadow and smother out or dwarf the rising plants of truth. E. S. G]

#### Swedenborg; Woman's Suffrage; Doctors' Laws.

BY J. M. PEEBLES, M. D.

There is no method of science-no rule of philosophy by which facts may be disregarded because they are unknown by those who have never taken the trouble to observe or investigate them. The bitterest enemies of Spiritualism are those who know the least about it.

It has always been surprising to me that Swedenborgians, calling themselves New Churchmen, should in any way oppose Spiritualism, inasmuch as Swedenborg himself was a very remarkable spiritualistic medium. He says: It has been granted me, now for several years, to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with "-"Arcana Celestia,"

"It has been permitted me for thirteen years to associate with angels, and to converse with them as one man with another, and to see the things which are in the heavens and in the hells, and to describe them from experience. "Heaven and Hell," No. 1.

"It has been granted me to have fellowship with angels, and to speak with those who are in hell.... Also to speak with all those of the dead whom I ever knew in the life of the body, with some for months, and with some for years. Also so many others that I should come short if I reckoned them at one hundred thousand of whom many were in the heavens and in the hells."—"Last Judgment," No. 15.

This Swedish seer, though conversing with different grades of spirits and angels, was himself subject to obsessions. One of these is graphically described in White's Life of Swedenborg. The diary of this Swedish seer and medium is very interesting, but some of his teachings in regard to "concubinage" and "fornication" would not be tolerated in this enlightened century.—(See his diary of March 13, 14, 1774, and April 24, 1774–25 and 26 at The Hague—in London July and August, 1744).

Certain of his personal confessions are almost vulgar, if not morally disgusting. In his diary (No. 4412) he declares that Paul was among the worst of the apostles-was "ensnared by love of self," and that in the spirit world he "associated himself with the worst of devils." This is rather hard on Paul, who was such a strong witness, and rightly, for the personal existence of Jesus of Nazareth, and whose epistles, no doubt, antedated some of the gospels. Swedenborg, not having fully outgrown the theo-logical dogmas of his times, whatever he says about the hells must be accepted only as corresponding with our own reason, our highest judgment, and the testimony of the most exalted spirits that communicate through the more cultured, high-toned and conscientious mediums of to day.

LAW AND THE LAW ABIDING CITIZEN. Though not as stubborn as Germans, not as voluble as Frenchmen, nor as conservative as Englishmen, nevertheless Americans are a

strictly law abiding people.

And what is law? Law, as generally accepted, is a righteous rule of conduct or principle prescribed by the legislative power of a state or nation. The legislative power of the United States centers in the voters acting through their representatives. This being true, the value of a vate is almost beyond calculation; because votes and voters, either directly or indirectly, affect the moral status of a peopleaye, more, they make the laws of a country. Therefore every person, and especially every upright, honorable person, bound by no politi cal party-but bound by every principle of right and an honorable manhood, should deposit a vote at every political election. This is the direct duty of a good citizen, and women being American citizens, by virtue of justice, and the Declaration of Independence—women being the subjects of the law-women being as a whole more social, moral, and spirituallyminded than men, they by all means should be allowed to vote and have a voice as to who who shall and who shall not rule over them. Think of a jury of twelve men, tobacco-pickled, whiskey-soaked, pork-stuffed, and selfishly inclined to the "sports" of the age, sitting as an umpire touching the justice or injustice of a woman accused, and being tried for some social offence. As man understands man the best, woman understands woman the best. Let us, then, have women voters, women jurors, and more or less women officers, some women senators, in place of so many masculine millionaires, and why not a woman President? since China and England have women at the head of their

respective governments. in the world to-day, has woman's suffrage.

What a shame that the United States, shout-

opment. With them the Golden Age was far back in the past. They are bigots. It is not bigotry for a man to climb a tree. This is his privilege; but it is the basest kind of bigotry in him to compel by law others to climb the same tree, to climb it at the same time, and to climb it in the same way that he does.

"regulars," as they are termed, are determined to rule out through legislative action the homeopaths, the eclectics, the mental healers the psychic healers and all clairvoyants. To this end they seek by intrigue and political schemes and tricks, to enact "class legislation." Such legislation is unconstitu-tional Personally I've practiced medicine in New Jersey, Pennsylvania, New York, Texas, California, Michigan and elsewhere, and will practice in any State 1 please—in any State I please! It is my business, and when I cannot pursue my legitimate business, and be protected therein in the United States of America, I will rerounce the American flag and emi-grate to England or Russia. It is becoming well understood by the enlightened that the old-school "regulars" kill more every year than they cure. True, they don't bleed and cup and blister and cut and slash, and give calomel and jalap, ten by ten, so freely as they once did, but they still deal out drastic poisons
—and when they kill people they die, of course,
with "heart failure." Heart failure is just as convenient to the doctor as the Bible is to the preacher, who can readily nail down each church dogma by a text.

The people have never called for these restrictive medical laws or any "board of medical examiners." These are by the doctors, of the doctors, and for the doctors. Upon this matter, then, in connection with elections, the position of each candidate for office, each legislative representative, should be definitely understood and pledged to the right before receiving a freeman's vote. Spiritualists, write your prospective representatives in Congress and your state senators, demanding from them prompt, straightforward replies as to whether they are in the "doctors' ring," and will favor class legislation or not. Principles should tower above parties with every voter. Drop, then, these party names that are perpetually being conjured with in the halls of legislation and vote for that man who is honest, conscientious, capable, upright and afire with the broad, liberalizing spirit of the age.

Battle Creek, Michigan.

#### Brief Declaration

BY G. B. STEBBINS.

For study, discussion, perhaps adoption, at is given as my own earnest conviction shared by many others. The closing clauses, inviting those in accord with its general views, yet not fully satisfied with the correctness of them all, to unite in seeking the truth and declaring this platform open to amendment, have been the control of this platform open to amendment, have been tried, the first with marked success by the National Unitarian Convention, healing di-

PRINCIPLES AND IDEAS.

1. The central idea of a spiritual philosophy, a natural religion and a perfected science, is an indwelling and positive mind; a Supreme Spirit in and through and over all things. Interior and enduring forces, governed by law and guided by that mind, mold, dissolve and shape again the plastic and transient forms of matter and thus outwork the upward ten dency of an infinite design.

2. Natural religion is man's aspiration to live the eternal life, to reach toward eternal and infinite wisdom and love, and manifest them in his daily life. Its ethics is based on the mental and spiritual constitution of man, and call for obedience to a law of right within. The progress of religious ideas marks the un folding of the inner life.

3. Man is a spirit, clothed upon and served by a physical body in this earthly stage of his immortal existence, and by a spiritual body, renewed day by day, built up within us, released at the change we call death, to become at once the garment and servant of the ascending spirit in the higher conditions of life. Thus is our personal and individual life insured against any possibility of dissolution. We shall know our friends hereafter as well

as here. In his inmost and undying being man is of the same primordial essence as the Supreme Spirit. He faces two worlds at once: the tangible and material world through his outward senses, a spiritual world, far wider, through his spiritual faculties. His wisdom and folly here cast their light or shadow over his future always and everywhere must he work out his own salvation, calling ministering spirits to his aid, and good at last overcoming evil.

4. Spirits from the higher life can, and always have, under natural laws, returned to this life, and such return is more frequent today than in past and darker ages.

5. All spirit manifestations are signs pointing to a divine philosophy, helps to ennoble our daily life. If so used, they are blessings; if seen and felt only as marvels, void of sacred use, they belittle instead of uplifting us.

6. Justice demands the equal rights of wo-man in all life's relations, and without justice there can be no lasting peace or safety, no true liberty under wise law.

7. Not wishing to impose fetters on any soul all sincere persons interested in this statement of principles, yet not clearly convinced of the correctness of all our views, are fraternally invited to join us in our search for more light and a better life.

8. This declaration is always open to amend

#### Essentials for a Declaration of Principles.

BY SILAS BOARDMAN.

1. As Spiritualism is the "Science and Philosophy of Life," the knowledge and application of its lessons comprehends all of the du-

ties of life. 2. The criterion of a true life is the human organization in a thorough state of cultiva-

tion.

9. As this organization is composite in character, the non-recognition of any one of its component parts is tantamount to a want of harmony, and a step toward anarchy.

4. It is well known that faith is a constituent principle in human nature, indispensable to our happiness and progress, and to be exer-

cised in the light of reason. 5. We hold that Nature is free from absolute anomalies; and therefore that, according to the law of adaptation, faith, an intuitive recognition of the realm of the infinite spirit with venera tion, proves the existence of a God as the Infi nite Spirit of Truth, or the culmination of al

progress. 6. As in spiritual phenomena we have abso lute proof of spirit communion and continued life, so in Natural Science we have absolute

ors, in place of so many masculine millionaires, and why not a woman President? since China and England have women at the head of their aspective governments.

New Zealand, the most prosperous country the most despective governments. assume the form of God.

8. We find that the system of reward and punishment is inherent in the universe; logic-What a shame that the United States, shouting themselves hoarse, almost, about freethought, free press, free speech and equal rights should be so far behind this English governed island of New Zealand!

WATCHING THE DOCTORS AND THE POLITICIANS.

It is well known to free thinkers, liberalists and Spiritualists that there are two popular classes in this country requiring the closest watching—old school allopathic physicians, and these small, seven by nine sectarian preachers. Geologically speaking, these belong to the Silurian era, or the moss-age of development. With them the Golden Age was far opment. With them the Golden Age was far power of two worlds. A half century of expe-

power of two worlds. A half century of experience has accomplished something by dint of the persistence and agitation by the faithful few. As a man's bitterest foes are those of his own household, so the worst enemy of Spiritual ism is the in tarmony of its purported disciples No evidence has ever yet been produced by mortal man or immortal spirit that refutes the absolute evidence accompanying this document. Accept it; adopt it; exemplify it; and prove the inauguration of an epoch of ineffa-ble prosperity by celebrating the nuptials of true progress and true harmony.

#### A Vision.

BY BERTIE EMERSON TARVER.

I have had the pleasure of reading several

Although I am not yet converted, and perhaps may never have that pleasure, yet I would like to tell you, in all sincerity and truth, that I have actually seen beyond that veil referred to by Spiritualists, in a goodly vision revealed

to me in a dream. I saw with my own eyes the land we are journeying to.

To be as brief as possible, I seemed to stand one night in complete darkness; no sound broke the profound silence; nothing but complete chaos seemed to surround me. Suddenly a voice spoke out of the gloom, close at my side, saying, "Look! we are nearer than you thought." As I strained my eyes through the enveloping mists, they cleared far in the distance as if by magic, and, on a direct level with myself, only miles away, I saw massive golden gates reaching from earth to the sky of golden gates reaching from earth to the sky of purest carved gold; within those gates a shining city of purest dazzling white, just like the great wall surrounding it.

In my vision each house was as beautiful as the other, magnificent white structures, one for each family who went or resided there. No partiality shown, no small humble homes, no millionaires, no castles, but all alike. I could Of Principles for National Spiritual Convention.

Spiritual Spiritual Convention.

Convention. ber, and told me that was to be my home. I was so delighted that I immediately asked him if I could not go to my husband and bring him at once to see the wonderful sight; but Washington, D. C., Oct. 18-21, this declaration my companion immediately said there was no time given as my own earnest conviction shared time, that the chariot and horses were almost

otic waste lying between me and that shining goal, realized that my earthly ideas of death, also all earthly similes and imaginative beliefs, had been set wholly aside. I told my comvision and giving larger liberty. Through THE BANNER pages it is offered to Spiritual ists and to the Convention.

had been set wholly aside. I told my companion to bid my husband farewell for me, to tell him not to fret, that I was going only a tell him not to fret, that I was going only a little while ahead, that I would set my beautiful new house in perfect order for his homecoming, and then came the rushing sound of the chariot, and I awoke.

From one who wishes to believe, but who is so weak physically that fear prevents her thorough investigation. Augusta, Ga.

### The N. S. A.

BY ADDIE BURDGE.

I feel that a Declaration of Principles should be established by Spiritualists. We should conform to law; everything in nature conforms to law, hence why not we, as subordinate to nature? If we do this, it will help those who are striving to assist us, both on the material and spiritual planes. The earnest workers of the National Spiritualists' Association deserve our sympathy, and I feel we should help them in their struggle for a higher, more progressive Spiritualism.

Our President, Vice President and their aids should receive the hearty cooperation of all workers, whether public or private. We need reinforcement in the line of battle for truth, justice and liberty; and here I would say that too harsh criticism has been passed upon the worthy officers of the N. S. A., who are struggling to remove the fraudulent element from our ranks. Its work in this line has been especially advantageous to the Cause. Long may the N. S. A. prosper, and gain prominence year after year. This association is doing a grand work, and I believe we should let well enough alone. I am not taking any one to task, but am only presenting my individual ideas, coupled with a strong desire to advocate

right and justice at all times and places.

Through a Declaration of Principles we can be uplifted and strengthened. Let us fall in line with the old workers, such as J. M. Peebles, Dr. Dean Clarke, Mrs. Richmond and others, who favor making our principles known. Let us give them encouragement now, and show them that their labors and sentiments are appreciated, and are approved by the great body of Spiritualists. If we do not all pull at one rope at the same time, we will not be living up to the Golden Rule of life. These untiring workers have to bear the heavy burden of toil. Their hearts are willing, their hands ready and strong, but they and the angel-world plead for undivided ccoperation, in order that success may come to our Cause. Harmony is the keynote that must be struck by them, and we hope its vibration may swell through the ranks of Spiritualism, until all learn that in unity

The labor of our indefatigable workers has been given unselfishly; they have traveled through many States, and have become weary from travel. They should receive a hearty response from all who are proud of and labor under the pure, white banner of truth.

Port Royal, S. C.

Written for the Banner of Light. HIS VIOLIN.

BY IRENE S. DANIELL.

What was the last sweet strain he played When in a stranger's land he strayed? Tell me, his friend, his violin, Dost thou still hold one tone within, One lingering echo of the song He played when wandering along? Oh! speak to me, thou silent thing, Oh! wake, thou spirit, but one string, I hold thee to my listening ear, Hush every sound that I may hear; Say, was it "Home, 8weet Home" he played, When sick at heart from home he strayed? 550 Stowell Place, Milwaukee, Wis.

No person can give the date and time when the material universe was not forming and deforming. Each person forms his own world and it is as he makes it. If smooth, then it

### Our Serial Story.

### A CALIFORNIA GIRL.

Or a Story of the Golden West.

BY MRS. MARY T. LONGLEY.

Written Expressly for the Banner of Light.

CHAPTER X.

PREPARATION FOR A FEAST-AND A CATAS-TROPHE.

for I doubt if Tim half looks for them. Those in our Pasadena home. First she would separate the yolks from the whites, and beat them as light as a feather, as she used to say, seasoning them with a pinch of salt; then she would beat the whites until they were all fluffy, and copies of your valuable paper, through the stir them in with the yellow, then turn all into courtesy of a friend. They throw a bewilder- a buttered pan, and cook them till they were ing and novel light on some of my rather skep. set. But I tell you, they were nice. We will tical practical views of Spiritualism. I am not have some for supper. Put the eggs in the yet convinced, and I have not yet reached the pantry, Maris, and let's run down to the berry happiness such beliefs usually give their followers. But I am very impressionable, willing to be convinced, and never scoff at anything relating to such things.

patch and pick a whole lot. We've got plenty patch and pick a whole lot. We've got p to think I remembered how to make one. Cook taught me when I was ten years old, because papa always praised them when she made one for us. It's the old fashioned New England kind of shortcake, Maria; not a sweet cake, like so many make now a days, but a short-cake like pie crust, you know. Our cook was a New England woman, and she used to keep to her old style of cookery; we liked it, too; sometimes she would make a bowl of real succotash, out of sweet corn and shell beans, and

deftly touching up this corner and that, and with every move of her fair hands adding a grace and beauty to the rooms. For this was a sort of holiday to her. Her father had sent word that he would arrive at 5:30 P. M., to remain with her at the ranch for a month, during which time he would complete his plans concerning her schooling at Los Angeles, and also arrange matters with the Brown family in relation to their future cccupancy of the place. Mr. and Mrs. Brown had some trading to do that afternoon in a town some ten miles away, and they had driven off soon after the early dinner, leaving the two girls to "reddy Lou, and the latter usually had enough to say up things," and to spend the afternoon as they for both, so they got along admirably, and pleased. The rancher and his wife would stop were very good friends. for Mr. Joscelyn at the station on their return, and bring him home with them in the cart. Soon after they had gone the dishes were washed and set away, the floor brushed, and the table covered with a clean white cloth, and set with the white and gilt china of the the dough into a flat pan and bake. I believe sitting room cupboard for tea, then Lou had sent Maria to hunt for fresh eggs, while she herself went into the garden to cut fresh flowers for the tables and mantle shelves of the iving rooms.

What a glorious thing a California garden is. It is a world of delight in itself. The beautiful gardens of the wealthy, with their walks of stately palms, their rows of great magnona trees, whose glossy leaves and grand creamy blossoms of odorous bloom give a magnificence to the landscape. Their giant rose bushes thousands of crimson and yellow "There, there, Maria, don't cry; you know the fall but we'll not look forstately palms, their rows of great magnolia in stately serenity, and with countless other rare and gorgeous, or delicate flowers, are indeed beyond compare in any of the world's and snowy globes of sweetness raise their heads | I must go in the fall, but we'll not look forexhibitions of verdure and bloom. But the gardens of the moderately well to do, and even of the poor ranchers are also things of beauty and delight, and this particular bit of glory | done; the folks will be here by then.' called the garden of the Brown ranch was in itself a wonder in the eyes of any Eastern tourist who came that way. Roses in abundance, roses upon great bushes that would be digni-California. Roses of the climbing sort run-ning up into the trees, and dropping their veloped in flames, and trying to beat them off ning up into the trees, and dropping their fragrant balls of crimson or golden bloom in pendant beauty from the limbs, or scaling over he walls and roofs of buildings, and draping them in a sheet of matchless splendor; roses, roses on all sides, rich, beautiful and sweet.

Beds of violets and pansies of velvety bloom and purple richness, bushes full of spikes of lavender and purple heliotrope reaching up the walls to a height of ten feet and more; great geraniums as large as bushes, covered with flaming scarlet and salmon-pick blossoms, with all sorts of other flowers more beautiful than tongue or pen can describe. Among all these glorious things Lou revelled with delight; her fingers lingered lovingly totell of its work. amid the velvety treasures of pansy and violet beds, passed gently amid the bright and flam-ing verbena blossoms, caressed fondly the heliotrope, and fell like a blessing upon the varied-tinted roses that shed their beauty on the air. Among the latter were so many to choose the best from, that she s on had a great heap of each kind glowing at her feet; there were the snowy Le Marc, with clusters of half-blown flowers and buds, ten, twelve and more in a cluster; the Bon Silène, rich and beautiful; the delicate tea roses, the Castilian, crimson red, the Duchesse, and the moss roses, the Cornelia Cook roses and the La France, the latter immense balls of pink perfume, delicious in beauty and fragrance, and half a hundred others to beautify the spot. Snipping at these royal treasures with a lavish hand, Lou soon had an armful, which she bore into the house, coming out again to clip from the tree-like bushes quantities of lemon verbena, whose tender green and fragrant scent were destined to fill the house with their delicate aroma.

She was busy with these blossoms and greens when Maria returned with the eggs, and soon the two girls had transformed the pretty though humble parlor, with its matting carpet, its wicker chairs and little blue sofa, its cabinet organ and dotted Swiss curtains, and the equally humble diving room into a bower of loveliness. Nor were the bed rooms forgotten, and each received its vase and bowl of roses and other flowers, while even the kitchen had its decorations of spicy green, and of white and scarlet geraniums that became it well

When all this was completed, Lou snatched her brown and white checked sun-bonnet from its nail and tied it around her jetty curls, pulling it well over her face, for the sun is hot in Southern California, and it takes special delight at about two o'clock in the afternoon in kissing any pretty nose and chin that may be exposed to its ardent gaze. Maria's sunbonnet was exactly the same in make and color as Lou's, and with them on, and with a basket each upon the arm the two girls sauntered down to the strawberry patch for the red, red berries that were ripe and sweet.

It had been a very dry winter in Southern California the season before, too dry and too cold. Scarcely any rain had fallen, and there had been several cold snaps, producing frost in regions where none was supposed to appear, or wanted. Consequently crops had suffered, oranges had been frozen, other fruits had been injured. The dryness was worse than the cold, for without rain in California in its season the ranchmen have a terrible time of it, for it is expensive and nerve-wearing to have to depend on irrigation for moisture, while many do not even have the facilities or the water privileges for this.

The season had passed, and no rain need now be looked for until late in the fall, while the more or less smooths the pathway of others. heat of the spring and summer was likely to If rugged, then it more or less makes rugged burn up what little garden stuff or meadow the pathway of others.—Enterprise.

months of blight and cold. But the cool weather had not wholly disappeared with May and June. It had been an unseasonable season all through, and so it continued to be—cloudy "One, two, three, four, five, six, se 7en, eight; and cool in the early morning, and until along and such big beauties, handsome as great pearls. Maria, you have done well; I think you had better hunt for the eggs every time, how a dislike, for they knew the cool and cloudy had better hunt for the eggs every time, hours would prevent their berries and other will make a fine omelet for supper, and I 'll show you how to make as our cook used to do show you how to make as our cook used to do entirely, and would aid them in harvesting some of the crops in fairly good condition. So it was that the strawberries gleamed out red and sweet and luscious from their leafy re-treats. The girls were deft in their gathering, and it was not long before they had completed their task and were on their way to the house, with baskets of ripe, beautiful berries as re-ward for their toil.

"Now, Maria, we will hull the berries and fill two glass dishes, one for each end of the table, because some of the folks may prefer their's whole rather than mashed in my short-cake; the rest I will mash with sugar, and they will be all ready for the cake when it comes from the oven. You see, it must rise light and puffy, be split open and well buttered, the berries well filled in between the two pieces, and plenty more heaped on top—then it must be eaten as soon as possible, and if there is no failure in the mixing or baking it will be good."

The berries were hulled and set aside; then the girls went to their respective rooms to change their gowns of gingham for prettier ones of afternoon wear, and to rest a bit before it should be time to again get to work.

An hour later Lou emerged from her room in a pretty gown of pink lawn, simply but be-comingly fashioned, which set off her bright It would just melt in your mouth."

All the time she was delivering herself of this speech Lou was busy passing to and fro through the big kitchen to the dining-room, deftly touching up this corner and that and the corner and that and the corner and that and the corner and that are touching up this corner and the touching up this corner are touching up this corner and the touching up this corner are touching up this corner are to the touching up this corner are to the touching up this corner are touching up this corner are tou

in her frock of white dimity with its tiny spots of blue.

"Now," said Lou, "we had better get to work. If you will start the gasoline so the oven will be getting hot, I will mix up the batter for the short cake; then while it is baking we can finish setting the table. The omelet will not be made till the folks come; I can beat that up while they are getting ready for tea."

And thus chatting away they went to work

And thus chatting away they went to work, each with a great apron of strong gingham tied around bust and waist, and with sleeves rolled up to their elbows. Maria was never much of a talker, but she loved to listen to

"Let me see-a large spoonful of butterthat means a cooking spoon of course-rubbed into a cup of flour; a teaspoonful of baking powder put into another cup of flour and sifted, all put together; a cup of milk stirred in; put I have got that all right. Now, Maria, watch me make this, because if it turns out to be good, you may want to make one some time for Sunday tea when I am away at school." At this remark the rather weak looking blue

eyes of Maria filled with tears, and the girl blurted out: "Oh! I can't bear to think of your going; I just can't; it hurts me! I don't know what

Maria, with the tears streaming from her eyes, turned from the pantry to the diningroom, bearing two small dishes of creamy looking cheese. In a moment she was recalled by fied by the title of trees in any country but a hasty exclamation from her companion, and

with her bare hands. Something had happened to the gasoline stove. Just what the girls never knew. It had not exploded, but the flame had flared up as Lou opened the oven door, and leaping at her delicate lawn dress had caught it in its devouring maw. It was all in an instant, and if Maria had not been at hand the girl would have been burned to death, as it was she was much scorched and shocked, but not seriously injured, for at a glance Maria caught a large

In a few moments the fire was extinguished, and the girls took breath to look around them. The arms of Lou were blistered in spots, and needed attention, while her pretty dress was ruined, but her face was unharmed, while that of Maria had a deep scar across it already where the fiery flame had left its lash. Both girls were in need of attention, but as there was no one at hand to do aught for them but themselves, Maria set heroically to work to bind up the arms of her friend in a cooling lotion that her mother kept in the house for burns, and to dab her own face with the same.

The short cake was never baked; for there it lay on the floor, a mass of charred and ruined dough, and the family sat down to supper that night, thankful that the daughters had been spared to them, and content to lunch off of cold biscuit with butter and cheese, and to finish the meal with saucers of ruby strawberries buried in luscious cream.

Scarcely had Maria finished binding up the burns of Lou, when the team drove into the yard, and Gordon Joscelyn sprang out eagerly, looking about for his "little girl," who was usually in sight to greet him. But what was his surprise to be met inside the door by a woe begone face and with two bandaged arms that could not find their way around his neck in their accustomed embrace. Following in his wake came Mr. and Mrs. Brown, for Tim had been called from the field to attend to the horses, and this other father and the good mother were also much surprised at the turn affairs had taken during their absence. But in a few moments all was explained to them, and a trio of thankful hearts that no greater catastrophe had resulted from the flame gave expression to their emotions in their own characteristic way. Gordon Joscelyn sat down on the nearest chair and drew his tall daughter to his knee, fondly holding her cheek against his own for a moment while she told how the promptness and self-control of Maria had saved her life; then he put her from hlm, and, folding the rancher's daughter in his arms, he blessed her as the preserver of his daughter's life, and Mr. Brown patted Maria on the head much as he would a pet dog who had done a clever thing, while the mother led her daughter from the room away from them all, and in her own apartment wept and prayed over her, but not until she had at tended to the poor suffering face and eased it

of its pain. In a few minutes the mother was back again, briskly setting things in order, and getting the sipper, and before long the family—all but Maria-were seated at the table with thankful i hearts.

[To be continued.]

Resolve to study the art of keeping your mouth shut. It is a fine art, a very fine art, and few there be that learn it, as many a a slandered soul has sorrowfully learned.

If you can speak naught but ill. You can at least keep very still.

#### For the Young Readers of The Banner. OUR EMBLEM.

BY JULIA STERLMAN MITCHELL.

" In that golden ruffle your face appears old, It does, Madam Bunflower, yet I have been told That a people of earth who would dissipate wrong Have selected you as the theme of their song. As a blossom of beauty you've never been famed, And for decking the dead I have not heard you named While the sunflower's fragrance could never be sold For the pleasures of earth, nor for silver or gold; And why you of the manifold flowers that grow Have been chosen to sing, I should much like to

" For your answer, dear boy, look down deep in the

See how strong are my roots in the land of my birth: Know a hardy foundation gives strength to the form That is destined to brave both the wind and the

My broad leaves I am pointing, by nature's request, Toward the north and the south, the far east and the

And though they are numerous, tender and green, The great sun from all points from the earth may be seen.

If read with clear vision, from roots to the bloom, I proclaim to mankind there's no death at the tomb; For of that which I am I forever shall be, Although numberless changes of form I may see, As I'm energy, life, and of matter you know Indestructible atoms wherever I go, While through every fibre, and tissue and cell God's divine perfect language is seeking to tell That I stand as the emblem that right should make

might, For the song which I'm singing is 'Light, give me Light."

North Evanston, Ill.

#### An Earnest Appeal.

As this is my last opportunity to reach the readers of THE BANNER before the meeting of the National Spiritualists' Association in Washington, I feel I must improve it, and make one more appeal to the Spiritualists to remember the demands of the National Spiritual Lyceum Association on behalf of the children, especially the children of Spiritu-

I would like to state in this the number of times I have made appeals for workers to interest themselves in this movement. I regret to say, that in almost every instance I have met the excuse, "I have not time." Of course. it would be in bad taste for me to dictate how another should spend his time, but I am often led to query, do such really love Spiritualism, and are they truly Spiritualists? I have observed the most earnest Lyceum workers, without a single exception, have been those who one would naturally suppose had the least time, so many other duties crowded their lives.

I am reminded here of the faithful few who have sustained the Lyceum cause in Cleve-land, Ohio. (I write of this place because I have had an extended experience there.) Prominent among these are Thomas and Tillie Lees, who have stood by the Lyceum Banner for more than thirty years. They are not blessed with much of this world's goods; sometimes they have been crowded with other duties, but they have never deserted their

In Boston what a grand representation of Lyceum workers, in one family of three genera tions! I refer to Mr. J. B. Hatch, Sr., his son, and the son's entire family. While I was in Boston, two years since, I became acquainted with the work of the younger Mr. Hatch and his family. I never saw busier people than Whatever the occasion, they were present; they were enlisted in the work in every sense; as a result, their boys are earnest in the work. I refer to these people, because we see the result of their work in their own family. If other parents had been as interested, and done as much for the Children's Cause as has this one family, there would be fewer children of Spiritualists in the Sunday schools under the influence of orthodoxy.

I have heard the question asked many times

during the past year, "What has become of the National Spiritualist Lyceum Association? Just as I expected." Others have said to me: "I'll wait and see if it amounts to anything; if it does, I will do something for it next year." Suppose this attitude was the one assumed by our Christian friends, how many Sunday Schools would there be in existence at the present time? It is when the tree is young tender that it needs the kindly support and help in order that it may thrive and grow strong. Had there been a generous response to the appeals I have made from time to time since I was made Secretary of the N. S. L. A., we would be able to present a grand result at

Several times during the past year I have been privileged to look upon great demonstrations made by union Sabbath schools in different parts of the country; I have noted the solicitous, tender care the older ones in the church manifested toward the movement. Time, money, influence have been generously bestowed, and all for what? I may be criticised for my answer, not so much that the children might be made happier as a result, but it has been for the greater part for "the glory of the church" No stone is left unturned on the part of the zealous Christian to enlist the children in "the Army of the Lord."

the forthcoming convention.

Spiritualists, what think you is the judgment of many of our arisen teachers who gave their lives to the Cause, many who said when leaving their last message to earth-friends: 'Make the children happy with the light such

as has come to you and to me.' Once more may I ask, what of our children who enter spirit life? How often do we hear a parent say: "I am so glad I gave my little one the benefit of the Spiritualist Lyceum; she has come to me from spirit-life, and assured me over and over again that the light given her here enabled her to enjoy doubly in spirit life what she could have done under other circumstances." Nay, I do not urge this movement for "the glory of an 'ism'," I urge it for the health, happiness and wisdom of the

I regret that circumstances will not permit my joining the workers in Washington; that will make no difference with MY work. I have hoped and prayed (yes I do pray) over the matter, and when the time comes that my successor is chosen I shall work to help him or her as the case may be, and be content to know that there is a prospect of giving to the chil dren that which so long has been our meat and drink, and the light to lead us over the rough roads of life's highway.

Earnestly, lovingly,
MATTIE E. HULL.

### A Girl's Compassion.

Frances Willard's wonderfully bright little sister, Mary, left this in her diary when she died, at the early age of nineteen:

"Just returned from a walk and a slight study of human nature. A sharp faced person in a rickety wagon was driving at a furious pace an invalid horse, which seemed running for the purpose of trying to escape the cruel hands into which fortune had thrown him. I am sorry to say the driver was a woman-sorry that I have such a sister, sorry that Eve has such a child. But I should judge her gently. If I had been reared in the same way, I might have been like her. It puzzles me to think how many of the faults that we see are the results of training, for which the offenders are not responsible. Such matters as I cannot understand I leave to him, to whose keen eye the threads of life, in our sight so sadly twisted, hang in an untangled skein."- Every Where.

In judging of others a man laboreth in vain. often erreth and easily sinneth; but in judging and examining himself he always laboreth fruitfully.-Thomas à Kempis.

### Literary Department.

THE CENTURY .- In the October number I there is an articlele on Bismarck by Professor William M. Sloane, Prof. Sloane says:

Bismarck's feelings toward the United States have been of a composite character. On the one hand he saw with dismay the extent and quality of German emigration. A landed proproprietor himself, he could not but sympathize with his fellow-jounkers, whose peasant villages were partly and in many cases entirely deserted by their inhabitants. Labor becoming scarce and dear; American and English agricultural machinery forced on unwilling buyers, who fretted under the compulsory use of what they could not easily manipulate; prices of farm products no longer assured by the demands of a home market, but subjected to the fluctuations of a world market in which the United States is the controlling dealer—

all these things gave him pain and anxiety. He suffered, too, along with his class. As a patriot he felt it likewise to be a grave matter that so many thousands should evade their military service, and still more grave that millions should substantiate the saying that Germans had little patriotism, exemplifying, in the ease with which they acquired new citizenship, the motto: Ubi bene, ibi patria ("My father-land is where I am prosperous"). The pros-perity and contentedness of the German-American were a menace to the institutions under which he had been neither prosperous nor contented. He also saw that the growing industries of the United States would make them a dangerous rival of Germany in the coming struggle for commercial supremacy with Great

On the other hand, two of Bismarck's warmest friendships were with Americans-Ban-croft and Motley. It was by his favor solely that the existing emigration and citizenship treaties between the German Empire and the United States were negotiated, through Bancroft. In 1869 there was a suspicious outburst in the public prints of both continents against the American historian. This Bismarck at-tributed to the combined hostility of England and of the German particularists. Accordingly he wrote to Motley with the frankness of intimate acquaintance, begging him to do what he could to prevent the threatened removal of his friend. His language in speaking of Ban-croft is remarkable: "He represents practically the same great process of development in which Moses, the Christian revelation, and the Reformation appear as stages, and in opposition to which the Casarean power of ancient and modern times, the clerical and dynastic prejudices of the people offer every hindrance, including that of calumniating an honest and ideal minister like Bancroft."

There is also an article on "Life and Society in O.d Cuba," made up of extracts from the diary of Jonathan S. Jenkins, an American miniature, painter, who lived in Havana during the middle of the century. Mr. Jenkins

A mile and a half out from Havana is a curifined. Here were congregated not less than two thousand negroes ready for sale. Some were entirely naked, others nearly so. Their heads were close-shaved, and their bodies so emaciated by the horrors of the "middle pas sage" that they resembled beasts more than men. Certainly they did not appear to be human beings, as they gazed about wildly with anxious countenances, as if bewildered.

I have often been amused at the preliminary instruction they are put through after their arrival at the barracoons. They are seated cross-legged on the ground in a row or circle. and the negro teacher passes gravely before them all, giving the lesson. He moves his hands quickly to and from his mouth, as though putting something in it, saying: "Yanmy! repeating after him. This meant to eat. Tido fino means something good, choppy-choppy to work, yarry yarry to get sick. The teacher then goes around with a cup of native rum, and gives aged, a sip in token of appropria and gives each a sip in token of approval. This uncouth vocabulary, when understood, is enough to enable them to labor on the es

Before buying, a purchaser examines them to ascertain their condition of health. If this appears satisfactory, he gives the negro a hard slap in the face, and if he displays no resentment, but looks up and smiles, he is bought. When these newly-imported Africans are first taken, they are made to work but very little for several months, until, by observing the other negroes, they are gradually trained to labor; for if they are discouraged by driving them at first, they are apt to commit suicide, in the belief that they will thus return to

Dr. Albert Shaw contributes a fully illustrated article on "The Trans Mississippians and Their Fair at Omaha." Dr. Shaw says: When one bears testimony to the fineness and beauty of all this array of machinery-a beauty that lies in the ever increasing perfection of its fitness for the conditions that have to be met-one is really paying a tribute to the brains, energy and character of the Western farmer. I have been on the Hungarian plains and witnessed the costly attempts of a pro-gressive government to teach the landowners and peasants the use of improved farm machinery imported from America, or else adapted from American types. And I have also observed—what is confessed by the government and noted by all who visit those regions-the persistent fact of scores of men, women and children in the cornfields with old fashioned hoes, while long rows of white tunicked men, in the hayfield or the ripe grain, are swinging sickles and short scythes. And a little later in the season it is common enough to see the oxen treading out the grain, or to hear the thud of the descending flail. Meanwhile, the new-fashioned corn plows are rusting; the rejected mowing and reaping machines rot in their neglected corners; and the threshing machine viewed askance as an ill-omened mons-

It is all simply a difference in men. It is a great race that has peopled our prairies and plains, and that is producing corn, wheat and oats by the thousands of millions of bushels where only a few years ago there was the ancient matted sod of the prairies, unbroken for centuries. The men who drive the gang-plow, ride the sulky-cultivator, manipulate the twine binder, and send millions of horned cattle, hogs and sheep to the packing establishments of Omaha, Kansas City and Chicago, are to be credited with a series of achievements worthy not merely of respect, but even of enthusiasm. I cannot for a moment doubt the ability of such men to rear a fine and varied fabric of civilization upon so great a material foundation.

Century Co., Union Square, New York.

M cclure's.—For the story of the siege of Santiago de Cuba, as it affected the people directly involved, on either side, in their personal safety and comfort, and their daily lives, there is no document yet published equal to the October number of McClure's Magazine. Mr. Stephen Bonsal, in an article entitled "The Fight for Santiago," describes the campaign as it affected the American soldier, writing from his own observation and experience; while for the experiences of the panic stricken and half starving people shut up in the city of Santiago we have a very remarkable diary kept by the British Consul at Santiago, who was all the time in the closest relations with the Span ish authorities, and was expending—as it later proved—his very life in relieving the general suffering. Mr. Bonsal's article is very fully illustrated-partly from photographs taken in the field by himself, and partly from drawings by W. J. Glackens, the special artist for Mc-Clure's with the army of invasion.

There are a number of other notable contributions in this number. E. A. FitzGerald describes the first ascent ever made to the sum. mit of the highest mountain in the Western

of the Treasury, Mr. Vanderlip, writes author itatively of "The Cost of the War." Captain J. E. Brady relates some picturesque and thrilling adventures of his own as a young telegraph operator and train-despatcher. William Allen White, the writer of the "Boyville" stories, has a fond and most spirited "Appreciation of the West, Apropos of the Omaha Exposition." There are also good short stories by John A. Hill. Cy Warman, Robert Chambers and others. Cy Warman, Robert Chambers and others. The S. S. McCiure Co., New York.

OF

BANNER

We get no good by being We get no good by being
Ungenerous even to a book,
And calculating profits, so much help
By so much reading. It is rather when
We gloriously forget ourselves and plunge
Sout forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'T is then we get the right good from a book.
—From "Aurora Leigh."

#### The Reviewer.

HELPS TO RIGHT LIVING.—By Katherine H. Newcomb. A book fraught with fine thoughts and rare good sense from first to last. Inspiriting and invigorating, it encourages those who are trying to live rightly, and spurs to self-examination and exertion the discouraged and indolent.

Like Emerson, each sentence is a sermon complete in itself. The following speaks to all. "We do too much talking and too little living. I hear people discussing metaphysics with those who are not interested in them, saying what help and comfort they have derived from these studies, and yet living in fear and anger, and externalizing the result of these mental conditions. Let us talk less and live more. Let us sometimes not talk at all. Do n't try to make people understand that you have a grand something to live by, but live so well that people will come to you of them-selves, and ask what it is that makes you always happy and well, and they see it in your face! Let us live the truth, and we shall not

need to talk it."

Again, "Experience after experience to be met, overcome, and left behing. On, always on, to new and larger and more subtle ones. Enjoy all things. This is unfolding spiritually." Once more, "Learn to look within for all help. In our moments of greatest anguish no one can help us. When we realize that we must stand alone with God, realize the divinity within ourselves, and rise to our highest con ception of truth. Listen to the 'still, small voice,' and be guided by it, letting love pervade all we think and do. Let us live to our best every moment. Let us concentrate upon narmonious thoughts."

Open the book anywhere, and these gems of thought will flash their clear, pure radiance into your very soul. Read the book every one. Published by Geo. H. Ellis, 141 Franklin street, Boston.

Order through the BANNER OF LIGHT Pub.

THE BOYS WITH OLD HICKORY.—By Everett T. Tomlinson. This volume, which concludes the War of 1812 Series, covers the closing period of that struggle. The auous and painful sight—the slave barracoons, thor, in his writing for young people, does not where the newly-arrived barbarians are con- aim to be entertaining alone, and having studied boys carefully during his association with them as a teacher, he knows well how to arouse and maintain their interest while he depicts historical events on sea and land, and gives them correct views of the same.

In the present volume they follow the further adventures of the Field and Spicer boys and Captain Jim, and make the acquaintance of "Old Hickory" and Jean Lafitte, the leader of the Baratarians. The heroes have their first experience on the ocean, taking passage on a privateer for the Gulf of Mexico, and after many adventures take part in the battle of New Orleans, of which a vivid description

is given.
The events presented are stirring enough to interest any poy, and the reading of the book can hardly fail to arouse a true spirit of patriotism in the reader, as well as to inspire him to desire for further knowledge of similar events, thus arousing in him a taste for good reading. The book is one of the best the Banner of Light Publishing Company.

A TTENTION is again called to the little new song-book, "The Golden Echoes," which was made expressly for the use of spiritual meetings and Lyceums, that they might have something new to sing never before published. "Angel Visitants," "The Homeward Voyage," "There's no Night There," "Beau tiful Isle," "There'll be no More Sea," and other new and favorite songs are contained in this little work, which it is hoped will find its way into every home in the land, it being only 5 cents; one dozen copies, \$1.50. For sale by Banner of Light Publishing Co.

### Banner Correspondence.

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

### New York.

ROCHESTER.-G. W. Kates writes: The past week was an important one for Rochester; but all weeks have been of interest to the cause of Spiritualism for at least a couple of years past, and should never have slumbered in the birth-city. The best-working organiza tion for our cause that has ever existed here is at work now as the First Spiritual Church. Its members are aggressive and earnest. Good work is being done. The meetings are wellattended, and have been held without any intermission during the summer. The Ladies' Helping Hand Society is a useful auxiliary. The Young People's Institute is an active body; it holds public socials, entertainments and meetings. Tuesday evening, Sept. 27, the writer addressed an open meeting upon "A Practical Life." Wednesday and Thursday evenings following, Bro. E. W. Wallis of England addressed our people in an able manner. He is a forcible speaker and a genial companion. He won all of our people as his

Mr. Wallis spoke upon "If Spiritualism is true, what then?" The Herald in its report gave the following excerpts:

"We know that the spirits of our friends still exist in the spirit-world," said he, "and it is reasonable to suppose that we will also survive. Spiritualism demonstrates that men do not die. Man is a spirit. If all men saw the light, the advice of our relatives in the spirit-world would counteract much of evil that comes to us through the sins of our ancestors.

"Every one reaps in the spiritualistic world what he has sown in the other world. If you live a good life here, you live a better life in the other world. The other world, however, is not what it is popularly thought to be. There is no hell. The fires have long ago burned out. All have a better time there than most people believe. Some have a more joyful time than others, something after the manner of our life

"Spiritualism is not a gospel, but life is not worth living until you understand it and can communicate with your friends in the spirit-

During his stay in Rochester, Mr. Wallis was entertained by his former friends and co-workers from Oldham, England, Mr. and Mrs. Eaton. We look for a geason of growth in all ways that shall help us to better perpetuate the local work, and conduce to the good of all who may seek for truth.

### Canada.

TORONTO.-Lyman C. Howe writes: I ar-Hemisphere, Aconcagua — a feat recently achieved by a party organized and led by Mr. engagement. Our society has hired Mrs. Mag sult a FitzGerald himself. The Assistant Secretary gie Waite to cooperate with me, under the so hood.

### FEMALE WEAKNESS.

Female Complaints Drag Women Down.

There is Not the Slightest Need for Women to Suffer.

There is a Wonderful Cure if Wo-men Will Only Use It.

Female complaints are the bane of women's lives. Female weakness-the pain, the ache, the discomfort of it! The sleepless nights, with tired wakings, the aching head and back, the nervous, weary and dragged out feeling; the depression of mind

and discouragement of heart, the utter misery of it! And then the disagreeable local symptoms which become more aggravating day by day. But there is a cure and that cure is Dr. Greene's Nervura

blood and nerve remedy. It is the greatest women in existence. It replaces weakness with strength, suffering with happiness, prostration and dis-

couragement with renewed energy, ambition, zest and enjoyment of life. How happy the woman who thus, by the use of Dr. Greene's Nervura, is able to again take her place in society or resume her interests in home and family.

Mrs. Amos V. Dell, 235 Hancock Avenue, Jersey City Heights, N. J., says:
"I suffered from complete, prostration and exhaustion of the nerves and physical system. I had womb disease terribly, and leucorrhæa so bad that I could hardly walk. I was tired and weak all the time, and hardly cared whether I lived or died. I took Dr. Greene's Nervura blood and nerve remedy, and now feel as if I had a new lease of life. I no longer have that tired feeling the langurhous has stonned and tired feeling, the leucorrhoa has stopped, and I do my work without getting tired.



This wonderful medicine has done me more good than anything else I have ever taken, Why, I had only taken one dose on going to bed, and in the morning I woke up feeling like another woman; it seemed strange for me to Financial Secretary, Mrs. A. F. Thompson. and in the morning I woke up feeling like anknow what it was to get up without feeling tired. I feel that I cannot praise Dr. Greene's Nervura blood and nerve remedy enough."
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ally or by letter.

ciety's auspices, and Sunday night, Oct. 2, St. George's Hall was packed to the outer doors, and many turned away for want of standingroom. Mrs. Waite did well with her tests, and a marked interest was manifest to the close of the session. Toronto is walled in with religious superstition, and sectarian authority dom-Nevertheless the people bunger for inates. knowledge of immortality, and love wails from the darkness in search of its own. The church can give no answer to the age long question that can satisfy the sobbing soul at the altar of death. But Spiritualism can and does, and the longings of love find sweet comfort and blessed satisfaction in the light and knowledge

it reveals.
Dr. W. W. Hicks is in Toronto healing the sick, and teaching the mysteries of the occult, which means the knowledge of spiritual laws, and the cooperative presence of our ascended friends, and the two-world relations that open such wonderful vistas to the enchanted vision of illuminated souls. The doctor is a power as a kealer and an instructor.

### Massachusetts.

NATICE.-M. B. T. writes: The Liberals of Natick had the pleasure of listening to an eloquent address on "The Spiritual Religion" Sunday evening, Oct. 2. The speaker was Geo. A. Fuller, M.D., of Worcester. Dr. Fuller prefaced his lecture by reading the first part of the twelfth chapter of 1. Corinthians, con-cerning the diversity of spiritual gifts. He spoke of the age of Spiritualism, said it was not new, that the Bible from beginning to end gave abundant testimony of spiritual phenomena. Phenomena, however, he considered of minor importance, only as they are demanded in proof of spirit communion. Through love of the marvelous, great and greater demands are being made upon mediums. Unless stanch integrity, strong character makes the sensitive impervious to temptation, he is in danger of stooping to supply this demand. Then comes the cry of fraud. He did not deny the accusa-tion, but said there is fraud everywhere. Churches are not condemned because of fraud in pew and pulpit. Political parties are not condemned because of traud in its low or high offices. Spiritualism should not be condemned because of fraud in its ranks. He did not exculpate fraud in mediums; no one deplored it more than honest Spiritualists. Strenuous etforts are being made to eliminate it, and it will be done. The gift of mediumship is a sa-cred gift, and should be so regarded. We have only to educate our mediums up to a standard so high that it will be universally so held by mediums themselves. Modern Spiritualism is in its infancy, but is destined to become the grandest religion of the world. He did not denounce any religion; there was good in all religions. Bigotry, wherever found, is the result of ignorance.

Dr. Fuller spoke of Prof. Denton and of America's greatest scientists with enthusiasm. He recalled a lecture given by Prof. Denton in Natick, to which he listened when a boy. In this lecture Prof. Denton said that he at one time denounced Spiritualism, but immediately phenomena occurred that taught him he had no right to denounce anything of which he knew nothing. He determined to know what these phenomena meant. He studied them as he studied geology and astronomy. For many years before his death he was an earnest ad vocate of the spiritual religion. The world needs a scientific religion. Science will yet prove conclusively the deathlessness of the soul; that spirit is the only real substance, gross matter the shadow. The world is ripe for spiritual development. The time is at rived here Saturday, Oct. 1, to fill a month's engagement. Our society has hired Mrs. Mag

Dr. Fuller emphasized the need of education, the need of self-culture, self-discipline. As our ideals are, so are we. The coin current in the spirit world is intellectual and moral worth. Ohrist said: "I am not of this world." We may so live that we can say the same; that we can feel that we are in touch with the Infinite, realize that we are a part of the Infinite, "One with the Father."

#### Boston.

THE HELPING HAND SOCIETY.-Grace Cobb Crawford, Sec'y, writes: The opening meeting of this Society was held at Gould Hall, Wednesday, Oct. 5. Business meeting at four o'clock. Although the weather was unpropitious, it did not prevent a goodly attendance, and all seemed pleased to meet their friends after the long vacation.

The evening exercises opened at 7:30 with a quartet of singers, consisting of Prof. and Mrs. Longley, and Mr. and Mrs. J. B. Hatch, Jr. Their selection was heartly received by all present. It was a great pleasure to the Society to see and hear from Mr. and Mrs. Longley.

Mr. E. L. Allen, President of Berkeley Hall Society, was the first speaker. He spoke of the great joy he experienced in being again with us, and said the Helping Hand Society was carrying on a great work, and the more harmo-nious we became the better we would be prepared to use our efforts in the right direction. If we lead good lives we send out a good influence, and thus set a good example to the world.

Mrs. C. P. Pratt expressed her pleasure in blessing to suffering being one of the original members of the Societv, and stated that she was always glad to do all in her power to further the Cause. While many discouraging things come to us, each should give us more courage to persevere. Let us not lay down the gauntlet, for standing side by side we shall win.

Mr. H. Libby thought if we ever needed help from the spirit-world it was now, and he knew we should receive it. He was determined to labor on, and success would surely follow. Mrs. F. J. Piper expressed her good will toward the Society.

We were favored with a musical selection from Edward and Charlie Hatch. Col. W. D. Crockett, one of the directors of Rerkeley Hall Society, spoke briefly. He said no other ism had more able speakers than Spiritualism. Mrs. Grace Cobb Crawford then expressed her hope that the society would prosper. Mr. J. B. Hatch, Jr., hoped all would avail themselves of the Washington excursion. and asked those who contemplated going to give him their names at an early date, so he might make the final arrangements. Mrs. M. T. Longley was then called upon. She spoke of the Spiritualists in California; said they were not at all unlike our friends here; some were fair weather and others were rainy day Spiritualiste, but nevertheless she thought we all took an interest in different ways. She found warm hearts wherever she went, and thought Spiritualism included all humanity. The Cause is alive: it is growing and nothing can suppress it. We would have liked to hear more from her, but others were to follow. She gave in her name as a member of the Helping Hand Society.

Mr. A. P. Blinn, President Boston Spiritual Lyceum, said, "As for truth, it liveth and en-dureth forever." He thought the philosophical side of Spiritualism was being more fully treated to-day. His remarks were excellent. Mrs. Bird gave delineations; all were recognized. Mr. E. P. Packard and Mr. E. Hatch spoke briefly. The enjoyable meeting closed with music by the quartet.

LADIES' LYCEUM UNION-Abbie F. Thompson, Sec'y, writes-met in Dwight Hall Wednesday afternoon and evening, Oct. 5. Business meeting called at 4:30; the following officers were elected for the ensuing year: President, Mrs. W. S. Burton; Vice Presidents, Mrs. Ella Weston and Mrs. S. J. Cleveland; Treasurer, after supper, whist; the tables were well filled. Some very fine prizes given.

Next Wednesday is Mediums' night. We shall have some fine talent. All welcome, Supper, 6:30.

### The Earth's Shadow.

The earth has a shadow, but very few ever see it, except in eclipses of the moon or else few recognize it when they see it. Nevertheless, many of us have noticed on fine, cloudless evenings in summer, shortly before sunset, a rosy or pink arc on the horizon opposite the sun, with a bluish gray tegment under it. As the sun sinks the arc rises until it attains the zenith, and even passes it. This is the shadow of the earth.-Marion Enterprise.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarri. Hall's Catarri Cure is the only positive cure known to the medical fraternity. Catarri being a constitutional disease, requires a constitutional treatment. Hall's Catarri Cure is taken internally, acting directly upon the blood and nuccous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it falls to cure. Send for list of testimonials.

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TOO THE FIRST TIME in the history of the Spiritual Providement that anything like a compilation of the the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc. has ever been attempted, appears in the Address of GEORGE A. BACOW, The Passing of the Grand Army of Spiritual Ploneers, delivered at the recent Golden Jubilee at Rochester, N. Y. This little pamphlet is a timely and valuable tribute to those who became identified with the Cause in the years agone. All Spiritualists abould have a copy. Price 5 cents.

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of good faith. We cannot undertake to preserve or return
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## Banner of Bight.

EOSTON, SATURDAY, OCTOBER 15, 1898.

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Harrison D. Barrett ...... Editor-in-Chief.

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

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

Notices of meetings of local Spiritualist societies in various sections of the United States can be found upon our seventh page.

### The God Idea.

We have given considerable space to the dis cussion of this question during the past year in order that the best thoughts pro and con. could be presented to our readers by our ablest writers and thinkers. Many of our progressive readers have commended this course, and have stated that they were especially pleased with articles that made them think, even if they could not accept the conclusions drawn by those whose words they read. The majority of our contributors have taken the theistic side of the argument, but we have given every opportunity for all opponents of Theism to be heard in reply. That very few of them have made any attempt in that direction, is certainly not the fault of the BANNER OF LIGHT.

We learn that some Spiritualists claim that THE BANNER has gone over to the Unitarians, and is now an advocate of that denomination rather than of Spiritualism. If our readers will but review our files for the past two years | devoted missionaries, to whom it has paid at they will find far less Unitarian sentiment than is uttered from many Spiritualist platforms. Much can be said in favor of scientific if Spiritualists will support it, and endow it as Theism. If any explanation for the fact of Life, other than a larger form of life behind it, can be found in Nature, no writer or teacher and the blind materialist, who claims that the "spontaneous vibrations of the atoms of matexist in the protoptasmic cell? The Christian says God did, but offers only an assumption as an answer to a question involving evidence of scientific fact.

The Spiritualist says that the energy that animated the amoeba, the monad, and other minute forms of life, sprung from a source ganization is the key to success, therefore we larger than itself. From the greater we can appeal to all Spiritualists, wheresoever disdraw the lesser forms of manifestation, hence finite life must come from Infinite Life. That | and National Associations in order that they Infinite Life to the Spiritualist is not the form | may be known as outspoken defenders of the of a man, but is a differentiated principle of | truth as they see it. intelligent force, which, for the want of a better term, we call life. If the vibrations of matter, which, says the materialist, in itself is inert, cause life, they must also cause thought, hence thought can emanate from bricks or boulders, or other substances whose atoms are ever in a state of vibration. If this be true, why don't we hear stones and clay, and sand and bricks uttering intelligent thought? A dress, and was followed with music suitable to chemist manufactures a dozen eggs, in all respects like unto the eggs produced in the ing of the name of the church, and advanced chicken yard. Why do n't those eggs made by substantial arguments in behalf of thorough the chemist hatch a brood of intelligent chickens, when proper conditions are given them? The answer is simple-because the animating axiomatic truths, for their own guidance and principle of life is wanting, and from inert enlightenment of skeptics. We congratulate substances life does not come. Therefore both society and speaker upon the advanced a Universal Life Principle differentiated step they have taken, and wish them a full throughout the universe involving all things | measure of success. from which every finite thing is evolved, is the only rationally logical position that can be taken in connection with the idea of God.

Man-made gods have ever been the curse of the world. In every instance he has made his gods sularged editions of himself, in form, appearance, mental attributes and spiritual tendenoise. The intelligent human being long since outgrew this puerile conception of Infinite Life. Modern Spiritualism, as well as modern science, has done much to give the world new light upon this question. Science has determined by analysis and synthesis the component parts of all material existences. It has never been able to analyze life, but Spiritualism has begun where science left off, and goes on to demonstrate that matter is the unstable quantity, while Life is the permanent, or enduring thing in the universe. If the demonstration of life, immanent in the universe, constitutes Theism, then the theistic argument is certainly logical.

But with the essentials of Unitarians we have little or no sympathy whatever. We do not believe that Jesus, if such a man ever existed, was "more than man and less than God," nor do we hold that the Christian Bible contains the only revelation of spiritual truth the world has ever had. The Unitarians as a body are skeptical concerning the survival of the soul beyond the grave. We know that it survives, hence claim to be able to logically demonstrate that soul's immortality. The Unitarian lays much emphasis upon intellectuality; we claim that intellectuality and spirituality should receive equal stress, and be developed together. The Unitarians are good instructors, but we hold that exemplification is as valuable as precept. The Unitarians ad vocate the higher criticism of the Bible, and reject as myths all evidences of spirit-return as incompatible with reason. We hold that we should apply the higher criticism of spiritual enlightenment to all Bibles, and be willing to accept demonstrated truth, no matter whence it cometh. In fine, the BANNER OF LIGHT stands for Spiritualism, the only exponent of scientific religion and religious science the world contains to-day.

#### Organization.

Ere we greet our readers again the great National Spiritualists' Convention in Washington will have completed its labors. THE BANNER has been an earnest advocate of organization, local, State and National, for the Spiritualists of America for many years. Its record is open to inspection, and we have no reason to regret our advocacy of the principles of unity. We have done what we could to encourage all local societies, and have repeatedly urged their members to adopt business-like methods in the conduct of their meetings. We have also advocated State organization, and have commended the work for. Spiritualism wherever they have been organtral figure in organic effort in our ranks. It can be traced to the diabolical treatment they Liberty, what crimes are committed in thy name!"—Appeal to Reason. can be made an able instrument in the hands | have received at the hands of the rascally of the spirit-world for the accomplishment of much good for humanity. Each annual convention has added to its strength, and helped to perfect its methods of work.

of progress. It is a necessary adjunct to Spiritualism in its upward march, and if rightly conducted, will do for Spiritualists what the national organizations of other religious bodies have done for them. We feel that it is needed here done for them. We feel that it is needed here they had to have. The result can be believed as a consection with logislation break they had to have. The result can be practically materially entanced, and the of progress. It is a necessary adjunct to Spir- mand the removal of the Indians to another in Congress, and believe it should be kept in its present location for that purpose. Even so, the scope of its work would not be limited thereby. Through its missionaries, State agents, special representatives and correspondthe nation, and exercise a helpful influence in State and local work.

Local and State organizations can do much for our Cause in every community. Social, educational, political and reformatory interests can be made to feel the power of Spiritualism only through organization. Such being of reckoning in reference to its treatment of the case, we believe it to be the duty of every Spiritualist to render loyal support to the cause of organic effort in all departments of made of great service to all local and State societies, provided it is sustained as it should be. The American Unitarian Association has been the power behind the throne that has pushed Unitarianism to the front in America since 1825. Its beneficent work for the denomina tion it represents can be seen in every State where it has established Unitarian societies, and builded churches and chapels through its least living wages. Spiritualism can do the same thing through its national organization, liberally as the Unitarians have the A. U. A.

In supporting the cause of organization we have no axes to grind and no personal ambihas ever been able to demonstrate it. Nature | tions to gratify. We stand for principle first, everywhere proclaims the existence of Life, last and all the time, and feel that personal ambitions should be relegated to the rear rank of the army of human progress. We urge our ter account for all things," stops in confusion | readers to take a deeper interest in the welwhen asked what first caused energy or life to fare of the National Association, as well as in State and local work. "In union there is strength," and Spiritualists will never receive nor command the attention and respect justly due them unless they come together for welldefined objects and with a progressive policy in respect to all reform issues of the day. Orpersed, to ally themselves with local, State

### Dedicatory Services.

The St. Louis, Mo., Post Dispatch of Oct. 3 contains an excellent account of the opening and dedicatory services of the First Church of Spiritual Unity, of which Prof. W. F. Peck is pastor. Judge Portis made an eloquent adthe occasion. Prof. Peck explained the meanorganization. The members of the church adopted a declaration of principles, made up of

The light of virtue is too powerful for mole eyed vice.—A Buddhist.

#### Decadence in Religion.

Some Christian prelates are very much disturbed over the fact that skepticism is rapidly aprending over the land. Rev. Dr. De Costa, of New York Olty, says there are fifty-five millions of people in America who have no church affiliations, and claims that blatant in-Adelity is everywhere prevalent. He attributes the so called decadence in religion to sectarianism in the church, and argues that people would be attracted to the church rather than repelled from it, if all denominations 'would work together for one Lord, one faith, one baptism."

The reverend gentleman also claims that the higher criticism of the Bible is in part responsible for the present godless condition of the American people. He denounces in scathing terms what he calls "attempts to reform the Bible," and says that " we must take care of the Bible at all hazards." He was especially severe upon those who wished to rid the Bible of its myths, and argued that the attacks upon the integrity of the Bible stories had led many to forsake Christianity and the church. "One hundred years ago," said he, "only one million of people were outside of the church; to-day there are fifty millions; how long at this rate will it take to convert the nation?"

Dr. De Costa's anxiety is shared by many of his ultra orthodox brethren. He and they well know that the falling away of so many people from the church means in the end the loss of their positions and comfortable salaries. Remove this fear, and we would hear no more denunciatory protests from him or his friends. The fact is that people have progressed rapidly under the law of evolutionary unfoldment during the past century. The one million unchurched citizens of one hundred ears ago represented the intelligence of the nation. The instructions of Thomas Paine and the influence of leading statesmen and scholars of that time had their legitimate effect upon the masses. They began to use their reasons, and the result of that reasoning has led the present and preceding generations to do their own thinking. They do not feel that it is necessary to pay a man a high salary to teach them religion, concerning the ultimates of which they know as much as he does. It is rather a sign of the growing intelligence of the American people to find so many of them free from sands of alleged courts of justice all over the the trammelings of creeds and churches, than of moral retrogression. Let reason rule, and we will risk the future of our nation in all things.

#### The Indians.

The people of Northern Minnesota are very much exercised over an outbreak of the Pillager Indians, near the town of Walker. These Indians have never been considered troubleized. The National Association is the cen- some heretofore, and their present rebellion agents whom the United States government had placed over them.

We believe that it will some time be proved that the Indian agents, in conjunction with

easily predicted. The revolt will be put down with a merciless hand-a few Indians will be hanged, many shot, and the others removed to some other reservation. Then the azents and their confreres will secure political settlement. This will give the whites an opportunity to speculate in real estate, and to enrich themselves at the expense of the Indians, who, from a white man's standpoint, have no rights that they are bound to respect. The American republic will have to meet a day the Indians, and when it comes the retribution meted out to it will be commensurate with its crimes against the weak, over whom its work. The National Association can be it has triumphed in far too many instances in

### Washington Excursion.

Our New England readers should not forget the grand excursion of Spiritualists to their National Convention in Washington. Those who purpose going should make their applications for tickets to J. B. Hatch, Jr., at once, as no tickets can be obtained after Saturday of this week, and the exact number of excursionists must be known in advance in order that rooms may be reserved at the Ebbitt House in Washington. New England Spiritualists should move upon Washington one hundred strong, as the very lowest figure. Go and do your duty by Spiritualism.

### "Lifting the Veil."

This excellent work by Mrs. Sue J. Finck, of Galveston, Texas, is on sale at this office. Mrs. Finck is one of the most reliable mediums of the early days of our movement, and has something of interest to say to the public. She is still doing a good work for Spiritualism in the city of Galveston.

### Giles B. Stebbins.

This gifted writer and spiritual teacher has, in the current number of the New England Magazine, an excellent article upon "Oliver and Sophia Smith," the founders of Smith College at Northampton. It is worth reading and

As we go to press, we learn of the transition of Mr. S. D. Greene of Brooklyn, N. Y., familiarly known among Brooklyn Spiritualists as "Father Greene." He was advanced in years, but was devoted to Spiritualism to the end of his days.

Mr. A. P. Blinn and Mrs. C. Fannie Allyn will be the speakers for Berkeley Hall Oct. 16 and 23 respectively. We trust our readers will avail themselves of the opportunity to hear both of these talented speakers.

All are the same so far as birth and death are concerned. It is the seedling of nature and the atmosphere that it is brought up in which make man and beast of them.-A Buddhist.

See ad of Edgar W. Emerson in another column.

Be good, do good, be pure in heart, be true in purpose, be just, be honest, be sincere, do right, love mercy, follow the promptings of conscience, heed the voice of reason, face the sunshine of truth, and lot all the treasures of the soul are thine! These are the commands of Spiritualism; do they not constitute a noble and inspiring religion? Can any man offer the world a truer or greater light as a guide for

"I deny the existence of matter; I deny the existence of pain; I deny the existence of evil. God is spirit, therefore there is no matter; God is love, therefore there can be no pain; God is Good, therefore there is no evil: all is God, therefore everything is Good." The utter absurdity of these statements should be their own refutation, yet some people profess to find in them the summum bonum of wisdom.

FF "Four shall not enter Paradise - the scoffer, the liar, the hypocrite and the slanderer. To slander is to murder." Would that some Spiritualists would apply these words from the Talmud to themselves. They would become better men and women at once.

The man or woman who lives from within, and seeks to spiritualize every depart ment of being, is the true Spiritualist.

Who is well guarded? He who is self-

#### Justice in America.

guarded.-A Buddhist.

Scene, a police court in Cincinnati. A long line of men were drawn up. To the first one

the judge said:
"What have you got to say?"
The man replied: "I was out of work and nearly starved. I asked a man if he would give me five cents to get a loaf of bread. The man went with me to a baker shop, and bought a loaf and gave it to me. A few minutes after ward an officer arrested me for begging on the streets.

"Thirty days," said the judge, and the man passed ou. The judge then inquired of the next man, "What are you here for?" "I was hunting work and the officer ar-

rested me. "The officer says you are a tramp," replied the judge. "Sixty days." That was the trial.

The above, from an exchange, shows how justice is dispensed in these United States. This is only what is being repeated in thou country, presided over by men who are gamblers, perjurers, bribers of voters and boodlers, on the evidence of even the plutocratic press itself. Trials in Russia or Turkey are no greater farces. In fact THEY are not reported as sending men to prison without at least some show of a trial. They never send men to prison simply because they are poor and starving. To such condition has despotism grown in this fair but misruled land that men are thrown out of work, and then imprisoned for being out of work. These men are ignorant of their rights, and submit to such decrees as do the slaves of any nation to their masters. "Oh!

How do you like this condition, Spiritualists of the United States?

#### Modern Civilization.

But it is by no means what it should be, even after five years of faithful service on the part of its promoters. In principle it is right, but its methods of work need improving. We have no doubt but that the coming convention will do much to repair its faulty machinery, and set its wheels again in motion in the direction of progress. It is a necessary adjunct to Spiral other dishonest white men deliberately laid a plot to incite the Indians to insurrection. They have a very large reservation in Minnesota u pon which the covetous eyes of the law-abiding (?) whites have been fixed for a long time. They whites have been fixed for a long time. They whites have been fixed for a long time. They cannot get hold of it, or any part of it, until the settlers near the reservation are led to demand the removal of the Indians to another of Ilamborg steak and pupps; and a glimpse of their idle. FOR ANIMALS.

What a satire upon the philanthropy(?) of the citizens of America! Spiritualists do you want to establish a different order of things in this nation? If you do, then make your among all persons who bear the honored title Spiritualism a humanitarian religion that says ents, it can keep in touch with all sections of influence to throw open the reservation for less of the sweet bye-and bye and does more to feed the hungry, clothe the naked, and heal the sick, in the living pulsing present, than you have done for many years.

### The Boys in Blue.

BY WILLIAM FOSTER, JR.

The boys in blue have passed through a fearful ordeal. They have been the victims of blunderings and incompetency, fearful, more fearful by far, than the perils incident to the battles in which they were engaged - to be dreaded more than Spanish machetes or Mauser bullets. There is guilt somewhere, a criminality more atrocious than that of the red-handed murderer, more dastardly than that of the secret, stealthy poisoner. These men-these criminals-are not men of low, but of high degree, moving in the official circles of the nation, some of them becoming great, not through merit, but through their meanness, their truculency and political wire pulling. When the armies were forming, and it became manifest that our soldiers must take the field, it became necessary to organize the several subordinate departments in order that there should be an efficient service covering the entire campaign, not only preparatory to the clash of arms but also to adequately meet the subsequent exigencies, whatever they might be.

Politicians became active; nepotism and partyism were rampart; patriotism was at a discount; rascality in the ascendant. I will not rehearse the awful details which ensued. gnawing hunger, racking pain, harrowing discomforts; piteously languishing men who had borne the flag to victory, pining, grieving, dying in camps and hospitals, even in the United States, where in their helplessness they had been transferred, only to find hells as hideous as they left behind in Cuba.

Incompetency and heartlessness ruled the hour all through. Food and medical supplies were lacking. The men responsible for this should be held to a rigid accounting. It looks now as though there is to be a whitewashing, a varnishing of reputations, a farce played before the people, wicked and shameless. Sad it is that official integrity has become so rotten, official responsibility so traitorous, that an attempt should be made to strangle the truth, cover crimes and shield criminals who should be railroaded to the penitentiary. What the outcome may be cannot be fore-

told, for unfortunately

"Small rogues in hempen ropes oft swing, While great ones gain a red silk string.'

"The wind upon a summer day How sweet it stirreth in the trees! The shifting shadows as they lie Across the fields, the bending rye, The blue flowers in the grain, and you To love the livelong summer through-There are no sweeter things than these." -M. L. van Vorst, in Scribner's.

#### First Annual Convention of Maine Spiritualists' Association:

OCTOBER 15, 1898.

What is better than gold? Jasper; What is better than jasper? Wisdom, Wind is better than wisdom? Woman, Nothing.

So I thought as I glanced over the audiences . and noted the beaming, intelligent faces of the women of Maine assembled in State Convention in the City Hall at Augusta, the 5th and 6th inst.

The meeting was called to order at 10 A. M. by the President, A. J. Weaver of Old Orchard. Reports of last meeting by the several officers were read and accepted; that of Mr. Weaver was very instructive, being a general review of the rapid advance of liberal and radical thought and additions to our ranks of noted scientific and literary men and women in all countries of the world.

The following officers were elected for the ensuing year: President, A. J. Weaver, Old Orchard; Vice Presidents, A. H. Blackington. Rockland, Mrs. Sara J. Clifford, Waterville; Secretary, Mrs. Viola A. B. Rand, Hartland; . Treasurer, L. T. Waterman, Dexter: Directors. A. W. Stewart, Augusta; A. F. Smith, Bangor; Mrs. Frances E. Ward, Portland: S. F. Miller. Auburn; Thos. Rand, Hartland; Mrs. M. J. Wentworth, Knox; H. Hunnewell, Madison: R. W. Woodman, Westbrook; B. M. Bradbury, Fairfield; Arthur C. Smith, West Hampden: Helen Neil-Howard, Skowhegan; Delegates to the National Spiritualists' Association at Washton, L. T. Waterman, Dexter; A. J. Weaver, Old Orchard: Alternates, Mrs. L. T. Waterman, Dexter; Mrs. M. C. Donnell, Bucksport-

A. F. Smith, Bangor; F. W. Smith, Rock.

land; Senator M. D. Reynolds, Augusta; A. H. Blackington, Rockland; and B. T. Genth ner Foxcroft, were appointed a committee to watch and report the action of the State Legislature regarding the passage of medical laws that are such a dishonor and disgrace to most of our states, prohibiting the right of individuals from choosing their physicians. That is one of the most among the many important duties for Spiritualists at the present time, and I am sure these men will watch with eagle eyes and act with fearless energy in endeavoring to prohibit the passage of any laws impinging in any manner the rights of any citizen in any direction. If I do not know enough to choose a doctor for soul or body in case of sickness, I am certain that no tobacco scented legislature is capable of doing it for me. One of the greatest evils of to day is the medical monopoly laws already on the statute books, and suggested and pressed for adoption by ignorant tyrants who are incapable of competing with natural, clairvoyant doctors in diagnosing and curing disease

The following resolutions were enthusiastically adopted: Resolved, That organization is strength, and

hence it becomes the duty of all Maine Spiritualists to join and support our State organiza-Resolved, That we look with alarm upon the

many present evils in society, and believe the best remedy is the full and tree admission of women to all the rights and privileges of men. Resolved, That it becomes our duty to make greater efforts to instil into the minds of the rising generation the beautiful truths of our philosophy, that they may learn the necessity of having clean bodies and pure hearts in order to be happy, and make the most of life. Resolved, That we look with disdain upon

any attempt by legislative enactments to deprive us of the right to select our own physicians, and shall contend earnestly for liberty for all that is guaranteed us by God, and the national constitution of our country. Resolved. That we view with great pleasure

the accession to our ranks within the past year of some of the greatest minds-men and women of this age.

Resolved, That we hereby endorse the noble

stand taken by the Presidents of the National and State organizations in their public and private work to denounce all manner of deception and dishonesty among mediums, and also of Spiritualists. We, the common believers, must be true to the noble precepts of our grand philosophy. By so doing, we shall be a strong bulwark to protect speakers from unworthy influences. Resolved, That in the transition of Mrs. Sa-

ran Durham, of Belfast, who was called to the higher life the past summer, this Association has met with a great loss. We, who so well knew her worth, her devotion to our Cause, her true womanhood, realize that while she has been crowned with honor and grandeur untold, we are deprived of a noble co-worker in all good endeavors for humanity's welfare; and we extend our deepest sympathy to her family for the loss of the visible presence of one so esteemed and beloved.

Resolved, That we favor giving sympathy and support to the Veteran Union in its endeavor to secure a home for worthy mediums who need aid. Resolved, That we favor taking personal

action in giving money and effort to the establishment of home seances in the respective localities where we reside.

MRS. FRANCES E. WARD, MR. F.W. SMITH. Mr. A. J. WEAVER

Committee on Resolutions. In the afternoon Mrs. M. J. Wentworth of Snox, an old and honored medium and speaker, lectured, taking as her topic, "Is there need of Spiritualism?" and Mr. A. J. Weaver gave a brief address on "Religion and Worship." It was timely, able, and fully abreast of the most advanced thought. He said: "I do not worship God; if there is one, he does not need or demand it. We should love and cherish truth,

justice and progress."

In the evening II. D. Barrett, editor of the BANNER OF LIGHT, and President of the National Spiritualist' Association, delivered an address, which he prefaced by repeating one of Ella Wheeler Wilcox's poems that always contain valuable lessons of life and its va ried, sad and beautiful forms. He sees with prophetic eyes the many pitfails and rocks strewn along the pathway or fashionable, popular society, that so threaten to turn back the wheels of progress and justice. He paid glowing tributes to the great and brave reformers of past and present times-of Garrison, Pillsbury, Sumner and Lincoln, Fanny Wright, Mrs. Stanton, etc. He said: "Oh! for a Lincoln to strike the shackles from fitty five millions of white slaves!" He was followed by the popular test medium, Edgar W. Emerson, who held the audience for nearly an hour with tests of names, descriptions and residences of persons long in the other life. It was his first appearance in the capital of the Pine Tree State, and he made a host of friends even from those not Spiritualists.

On the 6th Mr. Barrett, Mr. Weaver and Mrs. Wentworth again lectured to largelyincreased and interested audiences. The afternoon and evening meetings closed with tests from Mr. Emerson, who again captivated the audience with his wonderful work.

Resolutions were passed, thanking the city for the free use of the City Hall, Charles S. Downing for the use of his organ, the Kennebec Journal for its friendly notices of the meetings, and many citizens for entertaining delegates and visitors from various parts of the State. So much interest was manifested that President A. J. Weaver and Mrs. Wentworth remained over Sunday and held meetings in Grand Army Hall.

The Association is very successful so far and I hope New Hampshire may be inspired by Maine's example to organize a State Association at once and prepare to do more effective work at her one camp next year at Blodgett's Landing, on Sunapee Lake.

JAY CHAAPEL

Association was celebrated in Columbia Hall, Providence, Oct. 5, S. E. 51. The hall was decorated with tall palms, choice out flowers and a number of large and handsome American

The morning meeting was called to order by the President, Mrs. May S. Pepper. The reports of the president and secretary were read and accepted. The president stated that the work ited by the officers. They transact their business in the work and not been as extensive as in the morning, and hold large mass meetduring the year had not been as extensive as had been anticipated, owing to the fact that the members of the Board of Trustees had been unable to get together in a business meeting more than once. However, the association sent two delegates to the October Convention of the National Association last fall, held one very successful mass meeting during the year, and the State, though so small, affords three State Agents for the National Spiritualists' Association. When referring to the mass meeting held in May, the president recommended a vote of thanks to Harrison D Barrett, Dr. Geo. A. Fuller, G. C. B. Ewell. Edgar W Emerson, Miss Lizzie Harlow, Edward Hatch, Miss Lucette Webster and others, who assisted in the work of the day, also to the BANNER OF LIGHT for its aid and support throughout the year, and to the secular papers for courteous treatment in all instances save one. As the Constitution and By Laws had never been printed, she recommended that the Secretary be authorized to have the same done at once. Later in the meeting this was put to vote and carried unanimously ]

Last March when the President returned from a trip to the South, she found in the Providence Journal an editorial, calling atten tion to the celebration of the Fiftieth Anniversary of Spiritualism, characterizing the whole movement a gigantic humbug, and pi-ously asserting that it was an insult to every decent and self respecting form of faith to call it a religion. Mrs. Pepper immediately prepared a paper in which she embodied an outline of the history of true Spiritualism, plainly showing that brighter and more scientific minds than that of the wise editor were converts to the much despised "ism." This article was printed in full in one of the city papers, and the Journal published extracts in a Sunday issue. At no other time have the Spiritualists had any occasion to complete of the itualists had any occasion to complain of the treatment accorded them by the secular press

of the city of Providence.

The Secretary's report showed that all expenses of the Association had been paid, and there was still a balance in the treasury.

After the transaction of business of a rou tine nature, the Nominating Committee re-ported the following names of officers for the ensuing year, who were elected as nominated, with the exception of Mrs. Ida P. A. Whitlock, who stated that it would be impossible for her to serve in any official capacity: President, Mrs. May S. Pepper; First Vice-President, S. K. Doe; Second Vice-President, Emma Graham; Third Vice-President, Sarah E. Humes; Secretary, B. F. Prouty; Treasurer, George C. Pierce; Board of Directors, Howard Eaton, Mrs. Byron Thompson, John H. Barker.

AFTERNOON.

At the afternoon meeting piano and vocal solos were well rendered by Miss Carrie Du-temple and Miss Ada Greenhalge, respectively. In referring to the latter the Providence Jour nal said: "Her rendering of 'The Holy City' was particularly good, and showed her to be possessed of a sweet, true soprano voice in excellent control." She received many encores, both afternoon and evening.

Mrs. Jennie Hagan-Jackson offered the invocation, and Mrs. Ida P. A. Whitlock, State Agent for the N. S. A., delivered the opening address. She said that in the last fifty years we had received such an immense amount of truth that our granaries seemed to be filled almost to overflowing. The evidence of a future life had been received in such abundance that piritualists had not valued it at its true worth, and had not been benefited by it as they might have. She telt that many had been selfish, and had taken no pains to give to others the blessed knowledge they possessed. But there is an unrest in the atmosphere that she thinks augurs well for the Cause. If there belches forth fire and smoke, as from a volcano, Spiritualism will be the better for having been relieved of that which was consuming its very

She would not admit that Spiritualism was in any way a failure. There might be many things the outside world would call such, but there is enough truth underlying all to make a firm foundation and prove beyond question

the immortality of the soul.

At this point the President read a telegram just received from the Maine State Convention In session at Augusta. The message read as follows: "Maine State Association greets Rhode Island. Good meetings; excellent work; grand success. Spiritualism forever! A. J. Weaver. Harrison D. Barrett."

This message was received with enthusiasm, and the convention voted that greetings be returned to the Maine Association. Mrs. Jennie Hagan-Jackson, as a representative of Texas, asked that the Texas State Association be included in the message, which was done.

Mrs. Jackson was then called upon, and after expressing her pleasure in being with the good peeple of Rhooe Island, and extending them the greetings of her own State, she improvised a very clever poem on Rhode Island and Texas, representing the two States as con versing over the telephone. "Little Rhody" was given her full share of attention, and the poem was warmly received. She took another subject suggested by the audience, "Conjugal Love," and wove it into graceful verse.

Mrs. Goodrich of Providence was the next speaker. She truthfully stated that what we need most in this trying hour is more cheerful and earnest workers, and seekers as well. A knowledge of Spiritualism brings with it a responsibility which each one ought to feel, and if all would unite in discharging that responsibility, the Cause of Spiritualism would grow stronger and stronger with each succeeding There would be little time to look for the faults in others if we would search for the pure and good in each and every one. Jeal ousy, malice and envy should all be put beneath us, and we should work for the good of

all human kind. Mrs. Pepper stated that the President of the Providence Spiritualist Association desired her to announce that a class, which should be an aid or auxiliary to that society, would be held either Tuesday or Thursday evening, twice a month, the object being to promote advance ment in mediumship, speaking, singing and social entertainments. They especially in-vited the young people to join, and assist with their talent and suggestions to support a society of which all might be proud. In commenting upon this announcement Mrs. Pepper referred to a few years ago when Spiritualist meetings were held in large halls in Provi-dence, when they could afford to employ the best of speakers, and the people of the city flocked to hear them. "There are just as many hungry souls to-day as then," she said, "and it only remains for us to work together earnestly and patiently, presenting Spiritualism in an attractive manner, and the people will again give us their support.'

'Our own Lucette Webster," of Boston, was then announced, and recited by request "The Dandy Fifth." As usual she won the hearts of all, and responded to three rousing

Mrs. Delia Smith, of Providence, spoke of the blessing Spiritualism had been to the world, referred to its effect upon her own life, and stated that withal she would not part with any experience it had brought to her.

After a song by Miss Ada Greenhalge, Mr. E. W. Wallis was presented, and gave a practi-cal, interesting talk. His first remark was, "I confess I am an Euglishman. I cannot help it. I might have been a Yankee if I had been born this side of the water, but owing to the accident of my birth, they call me an Englishman. But I assure you that in England we have the same truth and the same feeings of love for what is good, noble and upright. Referring to the work in England, he said: "We have upwards of two hundred societies and meeting places where services are held | \$2 per year.

The first birthday of the Rhode Island State, Association was celebrated in Columbia Hall, Providence, Oct. 5, S. E. 51. The hall was decorated with tall palms, choice cut flowers and a number of large and handsome American ers around from town to town. Their delegates meet once a month and plan the work throughout the district. They hold a movable monthly conference; the officers of the Union ings afternoon and evening, thus giving a helping hand to the local societies. We have also a National Federation, a little older than yours, perhaps by three years. Our societies are represented by delegates, and we have associate members. That, too, is a movable conference. We are invited by the local societies to go to them. The visitors are entertained. The business is completed in two sessions and we had a large while meeting in sions, and we hold a large public meeting in the evening. Our last annual conference was held in July at Keighley, the birthplace of British Modern Spiritualism. I may say that it was an Englishman returning from America who brought Spiritualism to our country, David Redman, who had been among the Shakers and obtained the knowledge, establishing it in Keighley some forty-five years

"Our National Federation, while its object is to assist and strengthen the local societies, does not interfere with their workings at all, only upon direct request of a society. We have one missionary who is paid and sent around the country to open new districts, and as a result of his labors within the last two or three years quite a number of new societies have been formed, old ones strengthened, and the work in England is being consolidated, and placed upon a permanent footing as an organized movement."

After a poem by Jennie Hagan Jackson, entitled "The Future of the Rhode Island State Spiritualist Association," Mrs. Sarah Humes pronounced the benediction.

Exercises opened with piano solo by Miss Carrie Dutemple; invocation, Mrs. Whitlock, and vocal solo (encored) by Miss Ada Green-halge. Mr. Wallis made the principal address. The discourse was logical, delivered with force and effect.

"There are reasons," he said, "why you are Spiritualists, and known by that name, fre quently one of reproach. It is well at times fight that is in us, and for the knowledge we possess. One of the most perplexing of the experiences of human beings is to see those they love die. That which constitutes the divinest link between hearts, the strongest tie of all that unites humanity, called by that mystical name, love, is at once the occasion of the strongest joy and pleasure, and the deepest pangs of pain, grief and bitterness. If you did not love, you would not mourn. If you did not cherish, you would not regret the passing out of those you have held most dear. And so when you lose in the shadow land those you have regarded with deep and fond affection, the heart cries out, 'What is this strange and subtle change that robs me of all I hold so dear? No voice answers my cry, no response to the pressure of my hand from the form that has grown cold and marble-like in death.' And yet, throughout all the ages, in the human heart there has sprung a plant, called hope, which has put forth its tendrils, sought the light and blossomed fair and beautiful. So humanity has not only hoped, but affirmed, the continued existence.

"On what grounds do men build this affirner have had evidence that those the world calls dead continue to live, and prophets, or priests, or sages, or seers, or sybils, or oracles in all ages of the world have demonstrated continued existence. But you have been taught that they were false prophets, bewitched and bedeviled people, until blind leaders of the blind have made the world.

In all ages of the blind have made the world leaders of the blind leaders mation? On the grounds that there have been leaders of the blind have made the world heartsick and weary, sad and doubtful, skeptical and materialistic, and they now require the sledge nammers of facts that will appeal to Write him for the physical senses to compel the conviction of thinkers during the last half century to prove a spiritual existence. But you are told that all phenomena are the works of the devil. Then all I can say is, if the devil can so successfully demonstrate the reality of life after death, the devil, in teaching humanity to be happy that they are immortal, in teaching them to do right, is divided against himself, and his house cannot stand. Oh! but they are evil spirits and misleading, you say. If evil spirits, how did they escape from hell? Did the devil let them out, or did they get out of their own accord? If there is a devil, from whom aid he araw his breath of life? It God is everywhere, then he is in hell; if he made everything, he made hell and the devil, and he is responsible, and why did he let the devil get over the garden wail into Eden to tempt Eve and mislead humanity? You are told that this account is God's revelation, and you must accept it without reasoning upon it. So you are told in various ways to distrust your reason. They will appeal to your reason to present arguments and illustrations to convince your reason that your reason is untrustworthy.

"We claim that every human being is justified in seeking to know. What is science but the effort on the part of man to lift the veil of the mysterious and reveal the unknown. Why should he be refused the right of entrance into the spiritual realm?

"Spiritualism is based upon certain facts. The first fact is that intercourse has been established between the dwellers of this earth and those the world calls dead. But that fact implies that you who enter into communica-tion, and the individuals who survive the change of heath, and can communicate with you are identical in nature, and if they do not die at death it is because they are natural, immortal, indestructible and spiritual enti ties, and if they are, so are you, and you contain within yourselves all the possibilities that

will unfold in your future state of existence." Mr. Wallis elaborated on Spiritualism as a science, philosophy and religion, and held the close attention of his audience to his wellrounded-out conclusions.

Miss Lucette Webster aroused the people to a storm of applause by several recitations.

Dr. Harlow Davis referred to the status of Spiritualism in the West, and occupied some time in the exercise of his interesting psychic

Mrs. Whitlock made an earnest appeal for funds, and while a collection was being taken

Mr. Wallis sang a solo. The entertaining and instructive services were then brought to a close. Mrs. Pepper cordially thanked all who had assisted throughout the day (not forgetting the members of the Ladies' Aid, who served a most palatable dinner and supper) and pledged anew her loyalty to the State Association. REPORTER.

Ed Edgar W. Emerson will hold a public test séauce at 603 Tremont street, Boston. Sunday, Oct. 16, 7:30 P. M.

### All Aboard for Washington, D. C.

Don't forget that the train leaves the Park Square Station at six o'clock. Be sure to order your ticket in advance. The National Spiritualists' Association will hold a reception at the Ebbett House on Monday evening. The National Lyceum Association will hold its Convention Friday, Oct. 21, at Masonic Hall, morning and alternoon, and an entertainment in the evening.

### EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a commonsense remedy that never fails. FREE with valuable advice. MRS. L. HUDNUT, South Bend, Ind. Sept. 3. 26teow ntfrm

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#### MEETINGS IN NEW YORK.

THE FIRST SOCIETY OF SPIRITUALISTS. The Tuxedo, Madison avenue and 59th street .- M. J. Fitz Maurice, Sec'y, writes: The second Sunday afternoon of the season was marked by a large and appreciative audience, who listened to Mrs. Kate R. Stiles with absorbed attention. Following the address many tests were given of a most satisfactory nature. All expressed regret that Mrs. Stiles could remain with us no longer and the hope of hearing her again in the near future. Mr. Sargent of the Evolutionist spoke briefly upon the need of missionary work, stating that a mass meeting was to be held during the coming season, either in this city or Brooklyn, and asked for the cooperation of all interested in the Cause. Next Sunday Dr. J. C. Street, well known in connection with crystal reading, will occupy the platform.

#### ILLINOIS.

CHICAGO.-The First Society of Rosicrucians -Miss Lorraine Follett, Sec'y, writes-presided over by the members of the order of the White Rose and College of Psychical Science, held its opening service Oct. 2 in its conference room, 810 Masonic Temple Building. The election of officers will take place Dec 1. Dr. Dick acts as President pro tem; Miss Nellie Warne, daughter of Dr. George B. Warne, President of Illinois State Association, is pian-ist, Miss Lorraine Follett is Sec'y, and Dr. Gleitsmann and Mr. Ruffle are ushers. Mr Grumbine, the permanent speaker, will remain with the society until Jan. 1, 1899. On Oct. 9 he lectured on "The Science of Telepathy" and The Philosophy of Prophesy" before an increasing audience. On Oct. 2 it poured rain, but a few faithful ones made the initial service auspicious, and the lectures upon "Some Recent Results of Psychical Research" and "Hypnotism" were well received. Mr. Grumbine's society is the only one in the city devoted to pure metaphysics and the spiritual movement, and hence is sure to win and merit the support of all sincere and spiritual Spiritual ists. All liberal, spiritualistic and theosoph ical, and Mr. Grumbine's publications are on sale, together with the BANNER OF LIGHT, Mind and the Light of Truth, and kindred periodicals.

#### MINNESOTA.

MINNEAPOLIS-Washington Union Association of Spiritualists .- C. M. E. Ridge writes: to be able and ready to give the reason for the Our last letter to you informed you of the close of our services during the hot weather. We now take much pleasure in announcing that the Washington Union Association of Spirit ualists has been at work since Sept. 4. Our beloved pastor, Mrs. C. D. Pruden, conducting the Lyceum and afternoon service. W. F. Peck of St. Louis occupied the platform at the evening services during the month. Our Lyceum is progressing under the able conductorship of Mrs. C. D. Pruden. The children are very intelligent, and regular in attendance.

We shall be glad to correspond with spiritual lecturers and speakers of good standing who may be traveling this way with view to engagement as they pass through this State. It will be necessary for them to have their credentials, for we do not accept any lecturer or medium unless holding National or some State Spiritualists' certificate.

#### Lake Helen Camp-Meeting, Florida.

The next session of the Southern Cassadaga Camp Meeting at Lake Helen, Fia., will begin the first Sunday in February, 1899, and close

His first excursion will leave New York City about Nov. 1. Later excursions managed by Mr. Budington will leave about Dec. 1, Jan. 1

Write him for prices, and all information de-

sired (enclosing four cents in stamps for cir-ulars, etc.) at 91 Sherman street, Springfield,

### SPECIAL NOTICES.

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Mrs. Sadie L. Hand,

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A correct diagnosis gives satisfaction and inspires confidence—it is no proof that the person who gives it can effect a cure of the diseases or lesions he has described. You may see a house, weather-beaten, with timbers decayed, seemingly ready to fall to pieces—your seeing this house is not proof that you can remedy the defects seen. A physician may be ever so competent, yet if he does not understand your case and cannot diagnose it, his treatment must be wrong because based upon a wrong supposition. Again a physician may correc ly diagnose your case, he may be competent and yet his medicines be entirely unadapted to your organization.

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of Chronic Disease

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It is the one positive evidence of success. Upon it we base our claims to your consideration. The following are but a few of the voluntary statements received from grateful patients, whose cases we have treated with success.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
My Dear Doctors—Lam feeding well. When I look back
and think how I have been and how I am now, I can see a
great difference, and I feel very grateful to you for it. I can
truly say that you have saved my life.
Very respectfully, LOUISA M. HUNT, Westerlo, N. Y.
Sept. 7, 1898.

Sept. 7, 1898. [This lady was given up to die of consumption.] DRS. PEEBLES & BURROUGHS. Battle Creek, Mich.

Dear Doctors—I am improving fast. I feel stronger and better in every way. I have not felt so well in years as I do now. Respectfully, Mrs. N. W. LEMON, Sept. 8, 1898. sept. 8, 1898. Vicksburg, Mich.
DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.;
Dear Doctors- Everything trat seemed wrong before, now
has disappeared. If feel warmer, the color is rapidly coming
to my face, and I am feeling young and strong. I do not
know how to thank you enough for what you have done for
me. Yours respectfully, A. B. TURNER, Des Moines, Ia.
DBS 1055-11.

Sept. 6, 1898.

DRS, PEEBLES & BURROUGHS Battle Creek, Mich.:
Dear Sirs-Our little boy is all right now, and I think he
will not need more medicine. I am sograteful to you words
can scarcely express my gratitude. Should any disease
enter my family I would with the greatest confidence apply
to you for relief, as all I have heard speak of you recomme d you highly. But what is that to one's experience?
Yours with respect, Mrs. D. H. SMITH, Smithton, Pa.
DRS, DEED LES.

had been abandoned for my recovery when you took my case and now thanks to you and my Savior I am a well wo-man. Your friend and grateful patient. Aug. 6, 1888. Mrs. S. S. Moore, So. Atlanta, Ga.

DRS. PEEBLES & BURROUGHS Battle Creek, Mich.:
Dear Doctors—It is with much pleasure that I can state that I have been taking your treatment but three days and I am feeling much better. I am sure I will improve right along. Most respectfully, Thos. P. Miller.
Sept. 5, 1898—Medicine Bow, Wyo.

DRS. PEEBLES & BURROUGHS, Battle Creek Mich.: My Dear Doctors—I am pleased to say that I am better, and will not need any more treatment. I thank you very much, and will recommend you to my friends. Yours truly, 1DA A. CONWELL, Manning, W. Va. Aug. 30, 1898.

DRS, PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I feel better than I ever felt in mylife, and 1 am so encouraged. Life begins to be full of promising brightness to me now, I am gaining every day. Words cannot express my gratitude to you.

Very sincerely, OLLIE CLARK, Idaho Falls, Ida.

Aug. 28, 1898.

Aug. 29, 1898.

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

Friendship, N. Y.

DR'S PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors-1 write to tell you of my wonderful improvement. I am gaining one pound a day. I feel ever so grateful to you for the good you have done for me. Your grateful patient, NANNIE CURTIS,

### Correct Diagnosis is the Key to Successful Treatment

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-1 received a diagnosis of my case from you, and it is very correct; in fact, you told me all the diseases I have. R. C. Wiseman, Ashland City, Wis.

Aug. 8, 1898. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-Your diagnosis of my case was correct in every your Yours truly, MARY KIDD, Philadelphia, Pa. Aug. 2, 898.

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

DRS PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—Your dia mosts of my case is very correct; it is to my mind an undeniable proof of your psychic abilities. Sept. 6, 1898 Mrs. E. N. BALCON, Alameda, cal.

DRS. PEEBLES & BURROUGHS, Battle Oreck, Mich.:
Dear Sus-1 received the diagnosts of my case, and it is
perfect in every way.
Yours truly, JACOB DUNCAN, Zimmerman, O.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Respectfully, Mrs. O. E. Wooster, S. Hancock, Me.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors- I thank you very much for the diagnosis of my case. It was very correct.

Most kindly, MRS. C. ROCKHILL, Alamo, Mich.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—1 sent to several doctors advertising through the papers, and requested a diagnosts, and can simply say that your dagnosts was the more perfect... Very truly, H. E. WESTGATE, Rochester, N. Y. Ang. 27, 1898. Aug. 27, 1898.

### THEIR PSYCHIC TREATMENT ACCOMPLISHES WONDERS

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I am well, and will not need more med-leines. The psychic treatment has helped me very much, wishing you much happiness and prosperity. I remain ever your friend. CARRIE SHUMWAY, Manhattan, Kan. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:

Dear Doctors—I have great faith in your psychic treatment. It teels like a buttery. I enjoy it, and I know it helps me. Yours truly, FRANK VONDPRAY.

Perrysville, Pa.

DRS. PEEBLES & FURROUGHS. Battle Creek, Mich.: Dear Doctors - When sit ing for psychie treatment it seems as though there is a battery turned on me.
Yours truly, WM. GRIFFITH, High Park, Colo.
June 26, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear D ctors—While sitting I could teel the presence and help of the invisible powers. Respectfudy. 'Sept. 2, 18-8. MAGGIE POLSON, Moline, Kan.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-While sitting for the p-ychic treatment I felt the influence very plainly. Very truly, SAM GRAY, Lexington, Ky.

DRS. PEEBLES & BURROUGHS Battle Creek, Mich:
Dear Doctors—When 1 sit with you on Tuesday evening
for the psychic treatment it feels as though a battery was
turned on me. Very truly, MARY McKEEVER,
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### SPIRIT Message Department.

SPHCIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought of labor—abould be forwarded to this omce 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 earthy 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 deetrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



#### MRS. JENNIE K. D. CONANT.

Report of Séance held Sept. 30, 1898.

Spirit Invocation. Our Father, who art everywhere manifest through all life, we recognize thy great power in a l things. It is expressed by some through art, by others through literature or music. But we come this morning seeking to do that for which we are best adapted. Each life must work out its own mission, each one strive to elevate himself. We ask for instructions, we ask to be students, and that we may be able to send our light out upon the world and see the glorious work of progress, glorifying the ministering angels that have brought comfort to all hearts. We ask this morning for direction, that we may be able to lift the veil of superstition and let the star of hope shine more brightly, that more eyes and more hearts may see and feel. We as

#### INDIVIDUAL MESSAGES.

Walter G. Scott. can express for this privilege of again returning to the material world and demonstrating how I could convince father that I am around my identity to a certain extent after laying aside the physical body and passing on to the higher spheres of life, or, as we often have interested in his daily employment and his said, over that road whence no man ever returns. Yet here we are trying to operate through another's physical organism to give forth our impressions and our desires to those we love in earth-life-to those who seem deso late because we are separated. Having passed through the change called death, I can express to you thankfulness for the separation. And yet while an inhabitant of the earth-life, seemingly with a fine physique, perfect health, and unpleasant mental conditions. For that reaeverything to live for, through accidental cir- son, I feel that he thinks mother would become most instantly. I remember of their being suddenly, and for some time I could not realize to be wafted back to the scenes of my childhood, to the hearts that beat with mine, and I known, it would be more interesting. could not resist doing my level best to identify myself that I might be able to lift the shadows of doubt and fear from those I love, but I find it almost impossible. I have sought various avenues, and have thrown impressions upon the minds of others. To some extent I have been rewarded, for at times I can hear Nellie say: "It seems as if Walter is here this morningas if he has not left me." Oh! how sweet that name sounds when I hear it mentioned, for I know then that I have made my spirit presence felt. Then I have sought through other channels to see if I could reach some one who would convey my message, and I was directed here. I have waited long and patiently for this opportunity, and I am so glad that I have once been able to control this instrument to send out a few words of encouragement to those who will miss the physical form to say to my dear wife and children (for I have two lovely boys in earth-life) that papa has not left them, and that there was no one to blame for my sudden passing out of the body; it was purely accidental, and those things are ruled by destiny; some are destined for joy and others for sadness.

Say that my mother and Caroline are with me this morning, and I have received the darling baby that has passed out since I did. I am some distance from where I left the physical body, but time and distance, they tell me, to the spirit is nothing, nor is it to your valuable paper, which seems to spread its wings of knowledge and glad tidings of immortal joy over the whole earth.

You can say that I am from Denver, Colorado, where I passed out under peculiar circumstances. They will understand without my mentioning it. My name is Walter G. Scott; I was formerly of Manchester, England. Thank you, my friend; if this letter is received, I will more by unseen powers than you are by the open the gateway.

### Robert Monroe.

My name is Robert Monroe, and my home while in earth-life was Buffalo, N. Y. I was interested in machinery, and lived there a long but a little while, and many times I see where time. My family are there now for all I know. a little personal advice would help them if I I cannot say that I am conscious of where my friends are in earth-life, and what they are doing. I either cannot penetrate their condi- to open a line between the two worlds, that tions, or I don't understand how. I can remember where I was, and many things that happened to me in earth life, but I cannot say that I have been conscious of their movements since I separated from the body. I have been out of the body several years, I should think five or six years, although I cannot give the exact time, because we do not have the almanac over here to reckon the hours and days by; we usually estimate our time according to what we are doing. It seems to me after passing I was confined in Danvers Insane Asylum, out of the body that I have either been asleep and there the spirit was liberated from the or laid in an unconscious state, for there is a long time that seems to have passed during which I don't know what happened. I find many changes have occurred, and my family become somewhat separated. I don't seem I left things well enough so that they could relabout. main together. I dont understand what has caused the separation, but I notice within many things that I could express to-day if I

the last few weeks I have come closer to the earth life than before, and to my companion, especially to my mother, for she is still in earth-life, although she is very feeble just now and my wife is taking care of her. I see also that my wife has become very much interested in spiritualistic things, especially in Mental Solence. She has been of assistance to me, as she always was in earth life, although we some times did realize it when we were together. I

wish to say to her, "Hannah, the spirit is not so far from you as you think, for we come together very often. I would like to come closer that you might be able to see within your own heart." I know that my friends love, and because they love I love also. I also realize the changes that come into her life, that some have caused her joy, and others sadness, but the sunshine and shadows make up life, and it is only as we come in contact with these experiences that we can appreciate each other. Now just say to all who will remember me that I have returned this morning to say to them that I have found what I sought, and to those who are seeking spirit-life, do n't be disappointed if you do not always find what you feel you ought to, for I found in spirit what I did not find in earth life. We make our heaven or we make our hell, that is my experience. All the false teaching of the past has done its work, and may have brought comfort to some souls, but it astonishes me that the human family does n't seek more for themselves, and think through their own brains, use their own faculties, and not be swayed so much by the dictation of those supposed to be superior. Now this will do, for I have a purpose in send-I want to say that my own father is on the spirit-side with me this morning, and would say, "Mother, we are waiting for you, fear there is a shining shore on the other side, and we will meet you to part nevermore." Thank you.

#### Freddie Brown.

Well, my name is Freddie Brown, and I used to live in Cambridgeport, Mass. My mother lives there now. I passed away with diptheria. My mother is interested in Spiritualism, but my papa is not. She has often wished I cou'd send a letter through your paper, for she thinks it would convince father that I know what is going on around them, and it would help her, also. I have been out of the body some time, and have had some experiences different than on earth. I want to say to them, we will give them all the comfort and consolation we possibly can. Sometimes the mortal expects more from the spirit than it can do, just as in earth-Good-morning. I am more happy than words life, one expects a good deal more from another than he can give them. Now I don't know him unless I am able to touch him and make him feel that as I grow older I become more daily walks, just the same as if I had lived in earth-life and grown to a young man. I realize that he senses me, but he lays it to imagination, and I know that he would say more, but he seems to be afraid mother would become too much interested, and has a dread, for he thinks that Spiritualism is a thing that has to be handled moderately, and that there is too much excitement to it, and it is ant to cause cumstances I was switched out of the body very | so much interested, and is so sensitive, it | around me, or in my chamber, just a few secmight affect her reason. Now, father, don't that I was separated from those I loved so worry over that, because grandma, grandpa dearly; but their love and mine was so blended and Uncle George and Henry are all with me that even death did not separate us. I seem this morning, and would have spoken instead of me, but they thought if I made myself

If you will only let us come reasonably, we can do you a great deal of good. I know a great many people lose their head over Spiritualism, but you know, father, many have lost their head and recovered over religion, politics, and ever so many different things. It is not astonishing that some might get crazy over Spiritualism; but I want you to use your own reason and common sense, and you will find that there is nothing in life but what you can attribute to the spirit-world; and when you realize that, you will know better how, where and what are the conditions around you.

Mother takes your paper, so I feel she will see my message.

### Jennie E. Miller.

I feel a little impatient this morning, for I have been waiting here so long, and every time thought I would have an opportunity to say something but was left. I was a little afraid that those ahead of me this morning would take up so much time I would not get in, so you see that our selfishness has not all left us, even if we have passed through the change called death. I want to reach my parents this morning, for I have a father, mother, sister and brothers and lots of friends right in your city of Boston, although my own home was in Winchester, Mass. I think sometimes it is a good thing that mortals do n't always know who and what helps them, because they feel better if they think they are helping themselves. I wish to say to my brother Henry (because I find him very sensitive and easily influenced by his associations and friends of life), if you will fully make up your mind to carry out your ideas for the best, you will be astonished how well the spirit-friends can assist you. I wish also to say to all of them, you are assisted physical ones, although you may not always be conscious of it.

I do not care to go into personal affairs as my people were well known, and so was I. I passed out with pneumonia. I was not sick could only come to them privately. The reason I have come here is because I wish them we may understand each other and interest them in many things.

My name is Jennie E. Miller.

### George Lit le.

It is God's blessing that our physical infirmities are laid aside with the body. If it were not so, I would not be a fit subject to take control of this medium. For some time previous to my leaving the body environments of the physical body. I suppose there are many of my friends who do not believe in spirit-return and will say right off that I am crazy; but I wish to say to them that my insanity was not the disease they to realize them all together, though I supposed | thought it was or the cause that brought it

I know many things might be explained,

wished to; but I don't think this is a fit place to give vent to personal feelings. When I entered the ligher sphere I was more consolous of my earth-life's existence than I was while in earth-life. I have friends here in Boston, Salem and also St. John, N. B., for that was my former home and where most of my relatives now live, and it is to them that I wish to appeal, not for my own interest, but for others to say it is well to seek more diligently the workings of Almighty God and of the spirit. There are more called insane who are possessed of evil influences than there are through disease of the physical brain. Many times we abuse others when they are not responsible for what they do, but I wish justice done to all, as I expect God to do justice to me; and to those whom I have caused trouble or inconvenience in any way, I wish to say that I am now in possession of my reasoning powers and will do all I can to make amends for wrongdoing. I wish to say to all in mortal life that you must help me if I help you. You must be true to each other, you must do justice to each one, and especially the weak ones who are not able to take care of themselves. I want also to thank the nurses and the attendants at the Danvers Asylum for their kindness to me, and to each one who has shown any kindness. either in thought or deed; I wish to thank them all, for the spirit is conscious of what it went through, and I know that ignorance and superstition have more to do with insanity than anything else. If the physicians and others in authority were not so bigoted and would seek to understand the cause that cre ates that deficiency in the brain, instead of ing it. They will know just what I mean, and | drugging them, they might find better remedies and better results and have less suffering. But I did not come in this morning to give a sermon. I was interested in Spiritualism benot, falter not, the river may look dark, but | fore I passed out of the body, and many might say that had more to do with it than anything else; but I don't care what they say; I am now liberated, and my motive is to do good unto all and have malice toward none. That is what has caused me to return to say to you that I have survived death and the grave, and my soul is a living entity. My name is George Little, and I passed away at the Danvers Insane Asylum.

#### Martha Martin.

My name is Martha Martin, and my home New York City, West side, where I think I have not been forgotten. I left a large family there, and quite a number of relatives. I was interested in many of the charitable works connected with the Baptist church. My husband, Frank Martin, is an engineer, and through him I shall also be remembered well, I am anxious to return to the home, not only to prove life after death, but to say to those who were interested in my special welfare, that all is satisfactory to me-both the changes that were made since I passed away, and also at the time of my going out. I passed away through the effect of an operation, and it done that could have been done. I see that it has left a little cloud of doubt around, as to whether there was any possible way or means that I could have been saved. It is for that more than anything else I wish to return this morning, to say to them that nothing could have been done, and the reason I passed away alone was not through neglect, for it was albody.

Now to all I make this reply, that God and the great infinite plan of life saw fit to call me, and I went forth; and say to my children, that while mother is gone physically, my influence will always be with you, will try to direct you as far as I can, but you must depend on the higher powers, and be led by them.

Seek diligently, and trust in the spirits that lead you. Live good lives, be honest, make yourselves good men and women, and when the day comes that you will leave the physical body, you will not be ashamed to meet God or mother in the spirit world. That I leave with you as my prayer and my desire, and to the companion still struggling with the different influences of life, I wish to say, Be a man, keep well to your own self, enter not into that which is not useful, and God and the angels will direct and help you over all difficulties.

This is my prayer to my children and my friends this morning. I do not feel I can say much, for I am somewhat exhausted, as in returning I take on much of the old conditions. As I cannot control much longer, I hope they will reply to this, that I may have an opportunity to return later to them. Thank you very much for this privilege.

### Messages to be Published.

Oct. 7.—Susan B. Whittemore; William E. French; Mary E. Clark; William S. Weldon; Mary Elizabeth Merrill; Wil-

#### Verifications of Spirit Messages. To the Editor of the Banner of Light:

In séance given Nov. 19, 1897, and published, I believe, in Banner for Jan. 1, 1898, there is a communication from PEMBROKE S. BOOTH, who was for many years a resident of this place. The facts are all correct except the place of his passing out, which should be Nebraska instead of Arkansas. However, such an error is an added proof of its genuineness rather than otherwise. His aged brother lives in this place, and we handed the paper to him. He thinks the style is Pembroke's, and feels that the message is surely from his brother. Westfield, Wis. Mrs. SIMILDE E. FORBES.

To the Editor of the Banner of Light:

I wish to state that the communication in your issue of Feb. 12, 1898, purporting to come from George Collins, Providence, R. I., is correct in all details. I was personally aoquainted with him a number of years.

MRS. GEORGE W. MILLER. 122 Waterman street, Olneyville, R. I.

To the Editor of the Banner of Light:

In regard to the message from STEPHEN H. Marston, in The Banner of Jau. 22, I wish to say that it is all true in every respect. He was a friend of my husband, and a neighbor of and I was glad to hear another testify to the life beyond. ELIZA A. SANBORN. 13 Madison street, Pratts, N. II.

The intellect of the wise is like glass; it admits the light and reflects it.-Ex.

> We give thy natal day to hope, Oh! country of our love and prayer! Thy way is down no fatal slope, But up to freer sun and air. Tried as by furnace fires, and yet By God's grace only stronger made, In future tasks before thee set Thou shalt not lack the old-time aid.

#### A Letter from Abby A. Judson.

NUMBER THIRTY-NINE.

To the Editor of the Banner of Light:

Many Spiritualists declare that they do not believe in God. This is owing to their natural head, as it were, by John Calvin. That conception of God is of a hateful and hate-awakening damn a race already cursed by his own want of foresight, unless they accept a one way of deliverance which militates against every spark of manhood, is productive of immorality, and contradicts every principle of justice. They can accept this one way of salvation, provided they have been elected to do so. If they have been so elected, it is only God that they will praise through eternity; if they have not been so elected they will have only themselves lost forever and ever.

Many taught thus were so terrified by this monstrosity, and are later so disgusted by it. that they say there is no God at all, and perhaps add that all the God there is is man himself. But let us see.

All mankind, after ascending from the brute have had a notion of a free and conscious intelligence. This superior mind is back of and beyond all that they perceive with their senses, and sets the forces of nature at work. No matter how imbruted the people may have been, they have believed thus. Or rather, instead of believing thus, they have known it intuitively. At first, they knew it dimly and unconsciously. As the race developed they knew it more clearly. With this knowledge there was always an intuition that between this Master Mind beyond and themselves there was a link. And this consciousness of a link between mortal man and the great intelligence which rules nature is the origin of all religions.

But just at this point there came in, sooner or later, with all races and peoples, a marring influence. This hurtful influence was that of the priest; and as a priesthood was organized. the influence became more corrupt.

Priests have arisen, not to teach man more and better about his personal relations with the unseen, for each can decidedly learn them better for himself; for it is by following one heavenly intuition in one's own soul that one can gain another, and not by following the direction of some one else because he is a priest, or a clergyman, or a bishop, or a pastor, or an evangelist, or a Sunday-school teacher. But, among all people and in all ages, priests of some sort arose and claimed that they, and they alone, "had a cinch" on all knowledge and all commands that divine intelligence wished to communicate to mortals.

The object of the priest was two-fold. One object was to have an assured and most comfortable means of support, and the other was they could attain those objects more effectuseemed to some of our friends that all was not ally by organizing into a hierarchy, and where religion with the government, their power became still greater. The secular arm was combined with the arm of the church, and no one must speak a word against this double team, on pain of destruction.

minded priests who worked for the good of constitute a quorum. their charge, but these were in the minority, 2. A declaration of principles cannot possi where angels fear to tread."

'two handed engine" which stood ready "to smite once, and smite no more."

mates and I could not be sure that we were Christians unless some minister should hear Spiritualists? us relate the exercises of our minds, and tell us that we had gone safely through the door. To be really sure, we must relate them to the voted to be worthy of membership while we we were baptized.

Never shall I forget my distress of mind the evening after I had gone through all this. I partaken for the first time of the Lord's supper. Everybody told me I was all right, and soul, and penetrated all its recesses that very night. That gloom clung ever to me until I swung clear from all churches, all priests, all creeds, all Bibles, and learned how

" In secret silence of the mind. My heaven, and there, my God, to find."

The soul and God, that is enough. The inwhole of mankind, and then set him on a throne by the side of God, is idolatry.

It is all this blasphemy, all this idolatry, all these paraphernalia, all this attempt to bind such a declaration. the soul of man in chains, by the fear of the church or the priest and the desire to be and do like the rest, that have driven some persons, otherwise intelligent, into atheism. If any of us have sunk into that gulf, through the recoil from the Jewish Jehovah or the God of Calvin or the tyranny of the priesthood, let us endeavor to rise therefrom.

An old Hebrew medium said it was only the fool who says there is no God, and in that day he said it only in his heart. Of course the tutelary spirits of Abraham and Moses and Jesus are not God. Jesus made a plain distinction (plain, except to the blind) between his father, who was greater than he was, and spirit."

Many think with us that beings less than infinite created worlds-expressed on pages Worlds"-and reason makes us know that Infinite Intelligence is beyond all such "gods" and "world builders," and just as far beyond as infinity goes beyond the finite. These finite beings work according to the rules of the infinite expresses itself eternally by an infinite number of atoms.

Mr. Dawbarn makes the clear-headed and rational statement that matter, force and in- from a contributor: "Man is ruled by insentelligence are all the universe; and that every sate force inherent in insensate matter."

agree with him, and think, moreover, that the intelligence in each and every atom is a portion of that infinite intelligence which deep and reverent souls acknowledge, whether the name employed be God, Allah, Jehovah, Oro-

masdes, Om or Bram. After the invention of the telescope and the discovery of the Copernican laws had immenserecoil from the notion of God, brought to a ly widened the human outlook, a poet said, 'the undevout astronomer is mad." In view of the psychological discoveries of the present flend who uses his supernatural power to century, which are after all but pigmy steps compared with the mighty strides that are to come, may we not say with still more truth, "the undevout philosopher is mad." The "half-gods" build worlds according to the mathematics that regulate the relations of worlds and of systems of worlds. To the infinite mind these relations that seem complicated to them are an open book." In a superb sense "He is the form." Shall puny man fail to adore infinite intelligence? He can stretch to blame, as they writhe in the torments of the his intellect to the utmost in studying its works. Let him also use all his spiritual powers in unceasing adoration.

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

> > Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES.—[BANNER OF LIGHT, June 25.] 1. What do the Spiritualists of America need most? 2. Will a declaration of principles place Spiritualism in its true light before the world? 3. Will the movement advance as it ought under systematic organization? 4.

Shall all reform issues be advocated, or shall they all be ignored? 5. Shall Spiritualists shut their eyes to the work of the counterfelt mediums, or shall fraud and chicanery be denounced and exterminated? 6. Will the presentation of phenomena alone rescue the movement from its present persons asone rescue the movement from its present persons position? 7. Can the rescue be made by the philosophy and religion of Spiritualism, without the aid of the phenomena? 8. What will improve the condition of local societies, and attract earnest, thinking people to our meetings?

9. Ought Spiritualists to interest themselves in politics, or have anything to do with the affairs of Govtics, or have anything to do with the affairs of Government? 10. What can be done, what must be done, to raise the standard of Spiritualism to its rightful position among men? He who can answer the above questions correctly, will be a savier to Spiritualism and a benefactor to the race:1

Ans.-As the above questions touch upon extremely vital issues, and we feel that though many noble answers from many sources have already been afforded, the points raised are almost inexhaustible, we trust that the few plain words we have to say at this time may be regarded simply as one out of many honest endeavors to solve serious difficulties with which many earnest Spiritualists are to day perplexed. The questions are ten in number therefore we will reply seriatim.

1. The Spiritualists of America, and indeed Spiritualists all over the world, need to work individually and zealously for whatever truth they know to be of value to themselves in a spirit of kindly endeavor to shed light as widely as possible. Local meetings can, with good management, be successfully carried on to control mankind. They soon found that in every district, and as home circles, when well conducted, are of priceless benefit to those who form them, and also sources of great they succeeded in combining what they called edification to friendly visitors who are occasionally invited to sit in them, it is by no means necessary to wait in any district till funds or numbers permit the hiring of a hall and the conduct of thoroughly public gather. ings. Wherever there are three persons really Of course we realize and admit that there interested in the work a good nucleus of a sowere always some humane and humble- ciety exists, and three persons may always

were laughed at by the worldly-wise ones, bly place Spiritualism in a true light before and were not able to assert themselves effect. the world unless that declaration is of such a ually on the principle that devils "rush in character that it carries conviction of its beauty and its reasonableness. Dr. Peebles, Though Milton had a natural bias toward Mr. Allen, and many other able contributors prelacy, he administered many scathing re- to the Banner of Light, as well as many bukes to the unfaithful guides who did not who have presented their views in other pafeed the sheep, and threatened them with that | pers, have certainly thrown out many valuable suggestions; but can it not be truly said that most declarations are too cumbersome, In all ages priests have interfered between too dogmatic, or too exclusively representathe soul of man and God. In the old days, my tive of the convictions of the writers personally, rather than of a large majority of avowed

We notice with much interest the very outspoken advocacy of a purely theistic platform in the recent address of Dr. Peebles, published church at the covenant meeting, be probed by in the BANNER OF LIGHT of Sept. 10 and 17, the questions of the senior deacons, and be 1898. Toward the close of a certainly remarkable and very able presentation of his views, were secluded in another room. After that | Dr. Peebles says "We believe in the personality of God, predicating that personality not upon shape but upon consciousness, will and purpose." A little further on in the same arhad related my experience to the church, had | ticle the veteran writer says, "Angels and been accepted, had been baptized, and had archangels pray; demons in hades ridicule prayer." Let no one think we are criticizing these sentiments; we fully endorse them, but set unutterable gloom settled down on my our present query is, is it possible to put forward such a Declaration of Principles as the one referred to, and secure for it that wide general acceptance which if it be not accorded must signify that there are a large number of Spiritualists who do not see their way to confessing faith in a personal deity, and in the efficacy of prayer. However rational and termeddling of any other soul is officious. A beautiful a confession of faith may be in our human being to mediate between the soul and own eyes, and however thoroughly we may its Infinite parent is folly. To make a human give assent to its every proposition, we cannot being into a mediator between God and the recommend its adoption as a statement of the views of Spiritualists as a whole unless a very large representation of the spiritualistic community comes forward and gives sanction to

Spiritualists are, we fear, not sufficiently united as regards these great problems to be able to send out to the world a manifesto as definite and inclusive as that framed by Dr. Peebles who is elequently revoicing the sublime utterances of many of the world's greatest seers and sages. There is a very great similarity of view of God taken by the most exalted thinkers of all ages, and this alone is a strong presumptive evidence in favor of the truth of the purely theistic idea. Moses Maimonides, one of the greatest of philosophers. gave to the world in the twelfth century a Confession of Faith containing the following among other equally far reaching philosophic with whom he was one, and "God who is sentences: "I believe with perfect faith that the Creator is not a body, and that 'he is free from all the accidents of matter, and that he has not any form whatsoever." "I believe ours for a great many years when in earth-life, | 128 and 129 of "The Bridge Between Two | with perfect faith that the Creator is a unity, and that there is no unity in any manner like unto his."

The great question is not whether we do or do not believe in a "personal" God, but whether we acknowledge a Supreme Spirit geometry: the infinite is geometry. The finite | who is so far beyond our definitions that use already existing atoms in their operations; | "super-personal" may be a better word than personal to employ. In a recent issue of a very comprehensive Spiritualist newspaper appeared the following depressing statement single atom has the three in it. We wholly Without wishing in the least to check freedom

of speech, or to limit the freedom of the press, all great questions could be received through we think it only fair for organized Spiritual the lips of those who occupy the rostrums dedists to repudiate any such doctrine if it as- loated to Spiritualism, the spiritual temple in sumes to be a part of Spiritualism. It is rank every town would be the most influential and any other class of people, and we see no read class music is generally excluded, and the genson for objecting when they are permitted to eral order of exercises is undignified. ventilate their views in spiritualistic periodiquestion if they so desire.

and as materialism and agnosticism are thor- of to-day have grown restive. oughly respectable in these days, it is only fair that persons who hold such tenets should It is no disgrace to be a materialist if one lives an upright life; but if Spiritualists organize in any manner calculated to enlighten the outside public on the subject of Spiritualism, they must have a statement of convictions which justify the name Spiritualist. The following is our endeavor to frame the briefest possible declaration which can embody enough to form a bond of union.

We ackowledge intelligence as the life of the universe, and confidently trust in the supreme goodness of universal order and its source. We acknowledge the spiritual constitution

of every human being as essentially immortal. We acknowledge the privilege of communicating one with the other through the agency of a spiritual faculty superior to the generally known bodily senses, and confess to conviction that physical dissolution in no sense impairs the integrity of the human individual.

We acknowledge noble living as the only passport to true happiness here and hereafter. The foregoing four acknowledgments are

certainly definite so far as they go, and while they are probably insufficient, they can be interwoven in a grander and ampler declaration.

3. The "movement," whatever it be, can advance well under systematic organization, or through the aid thereof, provided the organiz tion is of such a character that it puts the best talent to the front, and keeps clear of all rash and foolish expenditures, and if it cautiously excludes a bigoted and tyrannical spirit, but not otherwise.

4. All genuine reform issues ought to be advocated; not one should be ignored. Wherever there is the freest outpouring of inspired eloquence on the great questions of the hour, the largest and most intelligent audiences will assemble; therefore, if reform issues are not to be discussed under the wing of organized Spiritualism, the very spirits, without whom there could be no Spiritualism, will work through their faithful instruments outside the limits of spiritualistic organizations, and people will be compelled to go elsewhere to hear inspired teaching; therefore Spiritualism will succeed, but organized restrictions will bar the spirit out of crampy halls and timid societies.

5. Though it would be immoral to countenance and uphold fraud or deception in the name of Spiritualism, the great need of the hour is to provide conditions for eliciting genuine, convincing spiritual phenomena. Humbug flourishes because so many people are shortsighted and gullible, and the only sure way to exterminate imposition is to grow to a point where we are superior to delusion. The people everywhere are looking for evidences of genuine mediumship, and it is the part of organized Spiritualists to foster, protect and exhibit it. To be incessantly making war upon chicanery is to give it an immense amount of free advertising.

6. The presentation of phenomena alone will not rescue any movement from a perilous position, because if any cause is in a perilous state it can only be rescued by the operation of the highest moral agencies and "shape and "shape at 2%. N. P. Smith, Chairman. highest moral agencies, and "phenomena alone" cannot be expected to do a work which demands the zeal of truly prophetic exhorters unto righteousness.

7. If the religion and philosophy of Spirit ualism take deep root in the hearts and minds of a large number of earnest people, phenomena are sure to follow, and the most convincing proofs of direct spirit-communion are generally furnished in private places where conditions are far more favorable than they usually can be in public halls. We can place no retriction on genuine phenomena, and wherever thankfully received and cordially welcomed.

8. Local societies as a rule need to conduct

1. Sopre, President; Mrs. L. E. Keith, Secretary. and whenever it presents itself it should be thankfully received and cordially welcomed.

exercises with greater decorum, introduce finer music. Earnest, thinking people are attracted by earnest, thoughtful utterances, and in many instances a quiet, restful atmosphere is a great boon. A spirit of harmony between all the workers is highly essential, and efforts should be made to bring about a state of affairs where the truly friendly feeling in the place of assembly should so charm visitors that they will wish to frequently resort to a place where they obtain rest and enlightenment together.

9. As all citizens of the United States ought to take an active interest in the affairs of government, Spiritualists cannot be an exception to a universal rule. Party politics ought to be kept in the background, but great questions of importance to the welfare of the community should not be dodged. A speaker who dare not express an honest conviction is too cowardly and too afraid of genuine inspiration to draw continuously a brave, truth-seeking audience. If the government is to be of, for and by the people; if Spiritualists take no interest in it, the more people become Spiritualists, the more will the ends of democracy be defeated. There are unjust laws which need to be repealed, and Spiritualists, fully as much as any other bodyl of people, are affected by them. Wise, temperate, but decisive stands must be conscientiously taken.

10. We most earnestly advocate more and more an affirmative demonstrative policy. The belligerent spirit is never the highest or most successful spirit. Tirades of abuse hurled against churches and other existing organizations do not raise the tone of professed Spiritualism anywhere, and it frequently happens that people have to go to some church to hear Spiritualism preached in cities where there are several Spiritualist societies.

Without a constructive policy there can be neither firm constituency nor genuine growth. People grow quickly tired of the contentious atmosphere which pervades many a spiritual istic place of assembly in which very little can be learned concerning spiritual science and philosophy. Spiritualists ought to be abreast of all others in the dissemination of truly elevating views of life. If people knew that the broadest, deepest; most enlightening views on at 8 P.M. Mrs. G. A. Dorn, President.

materialism, and it is also pessimism. Things highly respected of all conventicles. There is ought to be called by their proper names. Ma- too little breadth and liberality displayed in terialists have as much right to be heard as the management of affairs at present. High

Individual workers working on independent cals in the columns of which the opposite side lines are not responsible to any organization can be fairly and courteously published, and | therefor; they only represent themselves whatreaders have a right to hear all sides of a ever they may do; but organized societies should introduce all the best and most attrac-A Declaration of Principles which rests on tive features of a church organization without a materialistic base cannot be representative importing any of those ecclesiastical limitaof Spiritualism in any true sense of the word, | tions under which many of the ripest thinkers

People as a rule are greatly attracted by the idea of Spiritualism; it is usually fascinating, frankly number themselves where they belong. and if it is so presented as to win immediate respect and admiration, it makes very rapid headway. Buildings and red tape will not do much for Spiritualism, but a well sustained, dignified and instructive press needs to be looked after as never in the past. The circulation of really good literature is of more importance to a cause in many places than are all other agencies combined. We advocate the fraternal cooperation of Spiritualists with libworld is to be helped by the spread of noble ideas coupled with convincing proofs of human immortality, a clannish spirit of aloofness from others should be vanquished as soon as possible. Spiritualism will permeate all institutions finally. The fraternal, not the porcupinian spirit, is the one thing needful.

> It is well to say, "Our Father who art in heaven," but it may be better to say, "Our brother who art on earth."—Anon.

> > For Over Fifty Years

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

Spiritualist Societies.

We desire this list to be as accurate as cossible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Heston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10½ and 1½ P. M. E. L. Allen, President: J. B. datch, Jr., Secretary, 74 Sidney st.,

Buton Spiritual Lyceum meets in Berkeley Hall every Sundayat lo'clock. J. Browne Hatch, Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. The Helping Hand Society meets every Wednesday in Gould Hall, 3 Boylston Place. Business meeting at 4 o'clock. Supper at 6 o'clock. Entertainment at 7%. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary. Spiri ual Fraternity.—At first Spiritual Temple Exeter and Newbury streets, Sundays at 10½ and 7½ P.M. the continuity of life wil be demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 p. M.—at 24! Tremont street, near Eliot street. Mrs. Mattle E. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

Tae Ladles' Spiritualistic Industrial Society mets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

Children's Progressive Lyceum—Spiritual Sunday Sanool—meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening: supper at 6½ P. M. Mrs. M. A. Brown, President; Mrs. A. ble Thompson, Secretary. Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Spiciety, Minnie M. Soule, Pastor, will hold services every

Sunday at 2% and 7% P. M. The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Trem ut street, at 7½ P. M. All are invited. Christopher C. Shaw, Preside it; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

J. K. D. Conant's Test Circles every Friday P. M. at 2½, in her rooms, BANNER of LIGHT Building, 8½ Bosworth street.

Hollis Hall, 789 Washington St.-Services Sundays, 101/2 A.M., 21/2 and 71/2 P.M. George B. Cutter, Chair-Commercial Hall, 694 Washington Street.— Mactings Tuesdays and Thursdays, at 3 P. M. Sundays at 11 A. M., 2½ and 7½ P. M. Mrs. M. A. Wilkinson, President. as the Spiritualist Meetings, Odd Ladies' Hall, 4 to Tremont Street.—Mrs. Guiterrez, President. Ser-vices Sundays at 10½ A. M., 2½ and 7 P. M., and Wednesdays at 242 P. M.

at 216 P.M. Sunlight Hall, 21 Soley Street. Charlestown.—Meetings Tuesday, Thursday and Sunday evenings, at 7% o'clock. J. W. Cowan, Conductor.

Echo Hall-I Johnson Avenue, Charlestown Dist.-Sunday, Wednesday and Friday evenings. Mrs. E. J. Peak, Ohairman. Progressive Spiritunlists' Society holds services at lower "Deliberative Hall" Bailey's 'Building, Pleasant street, Malden every Sunday at : 1 M Mis 11 h; Whit.ier, Presitent; Mrs. Rebecca Morton, Sec'y.

NEW YORK CITY. International Conservatory of Music, 744 Lexing-to 1 Avanue, one door above 59th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spiritualists meets at the "Tux-edo," 637 Madison Avenue, corner of Madison Avenue, and holds services at 3 and 8 p. m. The Fonters Spiritualist Society holds its meetings every Friday at 8 P.M.; Sundays 3/4 P.M., and Children's Lyceum

BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 8½, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

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

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

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

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1999 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargent, Conductor. A Religio-Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside.

Jackson Hall, 515 Fulton Street.—Sundays at 3 p. M.; Wednesdays at 8 p. M. Mrs. L. A. Olmstead, Conduc-

630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M. PHILADELPHIA.

The First Association of Spiritualists (founded 1952) meets at 13th street and Girard Avenue. President, Capt. F. J. Keffer; Vice-President, Mrs. m. E. Cadwallader; Secretary, Frank H. Morrill. Lyccum 2 P. M. Services 3 and 7% P. M. Lecturer, W. J. Colville.

The Philadelphia Spiritualist Society meets at Handel and Haydh Hall, sit and Spring Garden streets, every Sunday at 2½ and 7½. Lyceum at 2½. Séance every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. GeFrorer, 1825 S. 15th street.

CHICAGO.

The First Society of Rosicrucians meets every Sunday in the parlors of the Codege of Psychical Sciences, 810 Masonic Temple Building, at 10% A.M. and 7% P.M. J. C. F. Grumbline, permanent lecturer. Special classes meet at 3 and 8 P.M. Mondays, Tuesdays, Thursdays, Fridays and Saturdays, at 3960 (Flat 3) Langley Avenue, near Oakwood Boulevard. BANNER OF LIGHT and other literature for 2010

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BOSTON, SATURDAY, OCTOBER 15, 1898.

Correspondents Take Notice!!

In order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to tertainment for the evening was unusually good. Those who kindly assisted in the enter tainment are as follows: Singing, Mrs. Bishop and Miss Brown; recitation, Mrs. Moore. Then will also take notice that the management of the BANNER OF LIGHT will not be responsible in his pleasing manner gave us a recitation and several selections on a mouth-organ; all mediums. Strict observance of the above will be necessary, otherwise no attention will be paid to your reports.

#### MEETINGS IN BOSTON.

THE BOSTON SPIRITUAL TEMPLE—the Secretary writes: The usual services were held in tary writes: The usual services were held in Berkeley Hall Oct. 9. Mrs. M. T. Longley of California was lecturer for the day. This was the last appearance of this eloquent speaker before her departure for Washington, D. C., where she is to reside.

The morning meeting opened with a piano solo by Prof. Geo. E. Schaller, who was followed by Miss Gertrude C. Laidlaw with a beautiful vocal selection. Mrs. Longley offered a soulful invocation; Miss Laidlaw sang Mr. Longley's popular song, "Only a Thin Veil Between Us." most acceptably. Mrs. Longley Mr. Longley's popular song, "Only a Thin Veil Between Us," most acceptably. Mrs. Longley took for her subject, "Spirit Life as it is." We speak upon this subject, as we think we can with authority, as we come in contact with thousands who have passed through the valley of death. You may say that reports from the spirit world sometimes conflict. That may be true as it is in each hife. may be true, as it is in earth life. A person may be in Paris, and write home about the different parts of the city, telling what he saw, and then another might go there and write or and then another might go there and write of different places, and you would say that the stories conflicted, while both may be right. So one may pass into the spirit-world and find things vastly different than another. You may go to a medium and hear from a friend in the spirit world, and you may not recognize the spirit-world, and you may not recognize the person. That does not prove that that person or spirit is not there.

The speaker related an instance when a person came to her in California and asked about a friend in Boston, and because she did not know of the party, that person thought it strange. Just as it the speaker should know everybody in Boston! So it is with the spiritworld. There are many who want to reach their triends. We have social circles in the spirit-world just the same as on the earth-plane. The veil between us and the spiritworld in many cases is thin, and in other cases very thick. One has only to reach out in thought to sense the spirit-friend. The life of the spirit as it is cannot be delineated in

It is not necessary for you to depart from the ways of man on earth to enter into the hie of the spirit. The spirit world is a world of ac-

We are satisfied that life is both objective and subjective in the spirit world, which is made up of millions of human beings. We claim that every planet that is inhabited has its spirit world, and each spirit-planet gathers to itself those who have passed on from the planet from which it comes.

A human being is constantly sending out magnetic element that cannot be observed by the mortal eye. The magnetic aura, of which you hear so much, is like a cloud, dark and dense in some cases, and in other cases it is greyish. In some instances this aura appears nke a halo of light, and this is a benefit to the human being. A person who lives a selfish life sends out an aura that is dense, and looks like black smoke: this element must enter into this man's spirit-life; ne gathers to nimsen i emanations of such an aura, and his body does not belong to the highest form, but belongs right here-belongs to earth; it cannot get away from it-an earth bound spirit. He will have to throw off this mantle before he can rive into a higher life. When this man comes back he will not say that it is a land of beauty; he will say that everything looks the same.

There are thousands upon thousands of human beings who are benevolent, and it is their desire to bless their fellowman. A man who desires to help his fellowman sends out a beautiful, helpful magnetism. Such a spirit attracts to itself that which is beautiful, and is not an earth bound spirit, and can come and go at will. The life of the spirit may be made pure and sweet, if we seek to do our duty, live with our fellowman, and send out moral influence to help the world.

Miss Laidlaw rendered another beautiful solo, after which Mrs. Longley dismissed the audience with a benediction.

Dr. and Mrs. A. H. Richardson were seen inthe audience to-day. It is worth your while to go a good way to listen to the beautiful music given by Miss Laidlaw and Mr. Schaller.

In the evening Mrs. Longley gave her last address, which was one of her best. It was interesting and instructive, as all the lectures given by the controls of Mrs. Longley are. Miss Laidlaw and Mr. Schaller gave more beautiful music during the evening On Sunday next, Oct. 16, Mr. A. P. Blinn,

the young orator, will speak for the first time for this society. Mr. Blinn is a thorough Spiritualist and an eloquent speaker. He is only to speak one Sunday. Don't fail to hear him. The BANNER OF LIGHT can always be found for sale at the entrance of the hall. Be sure to order one as you go in. It contains reports of the doings of the Spiritualists through-

out the country. The speaker for Oct. 23 will be Mrs. C. Fan-

FIRST SPIRITUALIST LADIES' AID SOCIETY, 241 Tremont Street. Mrs. Carrie L Hatch, Sec'y, writes: The first meeting of the season was held at the above place, .Friday, Oct. 7, with Mrs. Mattie Allbe, President, in the chair. The attendance was large, and all felt equal to taking up the work of the winter.

The evening exercises consisted of music by the Longley Quartet, George Cleveland and Mr. Sawin. Remarks were made by our good veteran worker, Dr. A. H. Richardson; we are always glad to welcome him to our hall. marks by Mrs. Waterhouse, Mr. Sawin, Mrs. Carrie F. Loring, Mrs. Sadie L. Hand, Mr. J. B. Hatch, Mr. A. P. Blinn and Mrs. M. T. Longley, of Cahifornia. The many friends were all glad to meet Mr. and Mrs. Longley, and wished them a Godspeed upon their jour new. H. H. Warner also made brief remarks.

ney. H. H. Warner also made brief remarks. Next Friday night will be a special night, and many of the prominent mediums have promised to be with us. The proceeds of the entertainment will be sent to the National Spiritualists' Association. We hope all will come and help along the good work.

THE BOSTON SPIRITUAL LYCEUM-A. Clarence Armstrong, Clerk, writes: Sunday afternoon. Oct. 9, this Lyceum held a very largelyattended session in Berkeley Hall. "Is Education Necessary for the growth of Spiritual ism?" was the question answered in the ashir was the question answered in the affirmative by Harry Gilmore Greene, Winnie Ireland, Esther M. Botts, Ralph and Eddie Ransom, Ansel Haynes, Rupert Davis, Sadie Jackson, Morth McKenzie, Alice Ireland, Charlie Hatch, Willie Sheldon, Alice Bill, Mr. N. R. Austin, Mr. J. P. B. Packard, Mr. N. R. Austin, Mr. J. P. E. B. Packard, Mr. N. B. Austin, Mr. J. R. Snow, Edward W. Hatch, A. P. Blinn, Mrs. Ada L. Pratt, Mrs. A. S. Waterhouse, Mrs. Carrie L. Hatch, H. H. Warner.

After a stirring grand march, with fifty-three children in line, there was a recitation by Little Maud Armstrong; song, Rupert Davis; recitation, Willie Sheldon; song, Esther Mabel Botts; recitation, Harry Gilmore Greene; remarks, Mrs. A. S. Waterhouse, Mr. N. B. Austin, Mrs. M. T. Longley and Dr. J. R. Root,
Question for Oct. 16, "What Benefit is the
National Spiritualists' Association to Spiritu-

alism?

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY-Ella Wadaworth, Bec'y, writes-held its first meeting of the season in Dwight Hall Thursday afternoon and evening. The usual business meeting was called to order at 5:30, with Mrs. M. A. Brown, President, in the chair. Supper served at 6:30. Although it was the first meeting of the season, there were accelerate to the season, there were a goodly number of people who partook of the

nice suppor the ladies had prepared.

The evening meeting was called at 8 o'clock by the President, Mrs. M. A. Brown. The en-Mr. Archie Leon French was called upon, and were much appreciated by the audience. Prof. Proctor followed with some fine remarks regarding the work of the women of to-day.

Mrs. Maggie Butler then made a few remarks, which were very appropriate, showing what an earnest worker she is for the great Cause of Spiritualism. Mrs. Bishop and Miss Brown then favored the people once more with a selection of music. Mrs. Wil-kinson made a few remarks, then gave comscribed several spirits which she saw clairvoyantly. Mrs. Davis made a few remarks and gave a number of tests. Mr. Jackson gave a few psychometric readings. Mr. E. H. Tuttle gave a poem and answered several mental ques tions. This closed the entertainment for the evening. Meeting adjourned at 10 o'clock.

FIRST SPIRITUAL CHURCH, 694 Washington St.-M. Adeline Wilkinson, Pastor, writes: Morning service, music, Miss Nellie Carlton; invocation, Mr. Pve; remarks, Mr. Hill, Prof. Proctor, Mrs. Newhall; tests, Mr. Anderson, Irs. Bassett, Messrs. Jackson, Sanders and Lothridge; a poem, Mrs. Cook; remarks, Mrs. Sears and Mr. Fadden of Winchester. Afternoon, song service, led by Mrs. Sheldon; Scrip ture and invocation, Mrs. Nutter; brief address, Dr. Hidden of Newburyport. He earnestly urged more concentration among Spiritualists, more solidifying into one body. "We have too many small societies, and lose the power we should have in combination. No legislature could pass any measure to the detriment of mediums, no doctor's laws if we were a thoroughly organized bidy. Then put upon our rostrums the best speakers and well developed mediums. Our philosophy is better than our phenomena." Remarks and tests were given by Mrs. Nellie Burbeck of Plymouth; Mr. Tut tle gave some readings in practical form; song and tests, Mr. Anderson, Mr. Thayer, and others. Evening session, Jubilee Singers; remarks and tests, Madam Haven, Mrs. Chapman of Brighton; remarks, Mrs. Maggie Butler; readings, Mrs. Nutter and Mr. Thayer.

THE CHILDREN'S PROGRESSIVE LYCEUM, No. 1.-C. B. Yeaton, Sec'y, writes: The session of Oct. 9 commenced sharp at 11 A. M., with the usual opening exercises, the lesson for the day being "What is the Difference be-tween Man and Animals?" The subject for the little ones was "Truthfulness." The banner march was well executed, there being about ten per cent, more in line than last

Sunday. The concert following was commenced by little three-year old Eva Lee, who very nicely rendered a piano solo; recitations by Clara Weston, Ethel Weaver, Harry Greene, Floyd Sibley. Dr. Hidden then stepped upon the platform and addressed the children, interesting and instructing them with stories illustrating the intelligence of animals, and why it is best to be temperate in all things. The next was a recitation by Israel Neuhoff; a song by Esther M. Botts; recitation by Mabel Emmons; a song by Floyd Sibley; recitation by Iona Stillings; song by Francis Peters. Dr. Wm. Hale, President, closed the services with remarks.

B. Cutter, Chairman, writes: Sunday, Oct. 9, er and medium Oct. 9. She delivered two disthe morning circle was very interesting, many | courses on spiritual work, and wanted each receiving accurate tests from G. B. Cutter and Mrs. Maggie K. Cutter.

In the afternoon the services opened with a vocal solo. Mr. George B. Cutter was called upon for tests, and received hearty applause. Tests, Mrs. Weltz; closing remarks from Mrs. Fisher

At the evening service the large hall was crowded. Mr. Quint was called upon for an opening address, which was highly appreciated. Mr. Cutter then gave a test séance. Mrs. M. J. Butler followed with remarks and delinea-tions, after which Mrs. Maggie Keating-Cut-ter, with her guide "Mattie," gave tests and encouraging thoughts. Others who took part were Mrs. Kibble and Mr. Tuttle. The meet-ing adjourned, with music and a benediction. BANNER OF LIGHT on sale at the door.

EAGLE HALL-W. H. Amerige, Conductor, writes: Sunday, Oct. 9, circle 11 A. M. Afternoon and evening meetings were quite well attended. Excellent speaking, tests and readings, all fully recognized and appreciated. The following able speakers and mediums took part throughout the day: Dr. Chas. W. Hidden of Newburvport, Mesdames E. D. Butler, C. B. Hare, E. F. Watts, Nellie F. Burbeck of Plymouth, J. A. Woous; Messrs. Wm. Estes, H. L. Nichols and others.

Next Sunday the same talent and others, also Mrs. Maggie J. Butler will be present. Mrs. A. C. Armstrong, pianist. Meetings every Sunday at 11 A. M., 2:30 and 7:30 P. M.

ECHO HALL, 1 JOHNSON AVE., CHARLES TOWN DIST .- F. W. Peak writes: Sunday, Oct. 9, meeting opened at 7:45 with singing, reading and invocation by Conductor Mrs. E. J. Peak. Singing and a few remarks, tests and communications were given and recognized. Hall was completely filled.

Lyceum opens next Sunday at 11 o'clock, and we invite all interested to come and join us. Mediums welcome.

### For Sick Headache

Take Horsford's Acid Phosphate. It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

### A Letter from Uruguay.

TO THE WORTHY PRESIDENT OF THE NA TIONAL SPIRITUALISTS' ASSOCIATION, WASH. INGTON.

Dear Sir and Brother: I have the honor of informing you, in the name of the administrative Council of this Society that on the 24th day of August a branch of the Centre of Occult Sciences was founded in Montevideo, Uru guay, S. A., under the name of "Centro Esotérico de Ciencias Ocultas."

This small Centre is another link in the immortal chain which unites us through univer-

Accordingly we pray you to lend us all your aid and protection, being convinced that this Centre shall do all in its power toward the development and propaganda of our holy cause. We shall mail you our publications as early as possible, trusting that through the reciprocity of fraternity you shall send us yours, addressed to the Librarian Secretary Gl. Mr. I. Carbonell, central seat of the Centre.

Accept, sir and brother, in the name of all our brotherly greetings, the Delegue Gl. Address, Maldonado 109, Montevideo, Uru-DR. COUDE DE DAS.

### Notice.

The Massachusetts State Association of Spiritualists will hold its next Mass Meeting at Lowell, Mass. Particulars will be given in a later issue of THE BANNER. C. L. HATCH, Sec'y,

#### MEETINGS IN MASSAULUSETTS.

FALL RIVER.-Mrs. Ann Hibbert, writes: Our meetings for the season opened Sept. 25 at Grand Army Hall, South Main street. Our speaker was Dr. George A. Fuller of Worces ter. Large audiences greeted him, and ell were glad to hear him. He will be with us again Nov. 27.
Sunday, Oct. 2, our speaker was Mrs. I. P. A. Whitlock, who delivered two very fine addressed to the state of the

dresses, and gave quite a number of psychometric readings, also a number of spirit descriptions and messages, which were declared correct in every instance. Mr. Jas. Lucas also gave satisfactory tests.

Two large audiences greeted the Misses Coffin Sunday, Oct. 9. Miss Evangeline was our speaker for the day, and every one was delighted with her work. In the afternoon she gave a short address, which was very satis factory, but in the evening it was a rare treat to watch her sweet face, as words of high inspiration flowed from her lips. The audi euce seemed spellbound, and the silence was almost oppressive. The people were surprised to hear one so young give utterance to such an address, and wholly under inspiration. She spoke three quarters of an hour, and was heartily applauded at the close. Miss Margie gave two readings, which were much enjoyed. In the afternoon Mrs. May S. Pepper gave some very fine tests, and in the evening Mr. James Lucas gave some very good readings from articles placed upon the table.

Our speaker for Oct. 16 will be Mrs. Nettle Holt Harding; Oct. 23, Mrs. Ida P. A. Whit-lock; Oct. 30, Dr. C. H. Harding, also Nov. 20; Nov. 6, Mrs. Carrie F. Loring; Nov. 27, Dr. Geo.

SPRINGFIELD.-M. W. Lyman writes: Harrison D. Barrett of Boston closed his engagement here Sunday, Oct. 9. He lectured afternoon and evening, and the meetings were largely attended. The evening subject was "True Greatness,"

and was an eloqueut, powerful discourse. Mrs. Tillie U. Reynolds of Troy, N. Y., is the speaker for the next two Sundays.

Mr. W. Whitney has been chosen as Conduc-

tor of the Lyceum.
The Spring field Union morning edition, Oct 3, contained the following in regard to Mr. Barrett's lecture of the previous afternoon: The speaker directed his remarks mostly to the Spiritualists, who were earnestly advised to work for all the needed reforms of the day. He made an appeal for support of Spiritualist organizations, believing them to be the power for the direction of public sentiment in eradicating many existing evils in the country. He was in favor of abolishing monopolies, the taxation of church property, and made a strong argument against the passage of any further

cine as is expected in the next legislature.

Banner of Light on sale at the Thursday sociables and Sunday meetings.

laws in favor of the regular doctors of medi-

BROCKTON.-Mrs. Emma Boomer, Sec'y, says: The usual Sunday session of the Children's Progressive Lyceum No. 1 was held Oct. 9 in Good Templars Hall, corner of Main and Centre streets, at 2 o'clock; opened by singing; group recitations, Grand March. Recitations by Ethel Cooley, Etta May Suean and Maud Crowell; song, America, by children. Subject, "What Good is the Lyceum to Us?" General discussion requisitionary in hydrogened and children. sion, participated in by Leaders and children: Target March; closed with singing.
Our annual election of officers took place at

the home of Bro. G. W. Nutting on Friday evening, Oct. 7, which resulted in electing for Conductor, G. W. Nutting; Guardian, Susie R. Bicknell; Secretary, Mrs. May T. Crowell; Treasurer, Charles H. Snean.

All correspondence nereafter should be addressed to Mrs. May T. Crowell, 36 Wilmington My interest in Lyceum work is no less now than before retiring from office.

SALEM-First Spiritualists' Society, A. O. U. W. Hall, Manning Block - N. B. P. writes: Hollas Hall, 789 Washington street.—Geo. | Mrs. Lillian A. Prentiss of Lynn was our speakand every one to take hold and help the Cause, and try to get the young interested, so that when the older ones pass on they can take up the work and carry it along. She gave a great many very fine tests, and a greater part of them

> Oct. 16 Mrs. A. J. Pettengill of Malden will be our speaker and medium. She is a good speaker and fine test medium.

were recognized.

BANNER OF LIGHT for sale and subscriptions taken. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

GREENWICH .- Mrs. Juliette Yeaw writes: The Independent Liberal Church resumed services Sept. 25 under the most favorable circumstances. The church had been thoroughly renovated interiorly by willing workers, while with characteristic providence, Mr. Smith had slated the roof and concreted the walks.

The attendance of the last three Sundays has been good, and unusual interest has been manifested by the Lyceum. Oct. 9 the subject was "Thought." Originally, and through selections of prose and poetry, it was treated with such marked clearness, that its continuance for another Sunday was voted.

THE MALDEN PROGRESSIVE SPIRITUALISTS -Mrs. Rebecca Morton, Sec'y, writes-held their meeting at Deliberative Hall at 2:30 P.M., Sunday, Oct. 9, Mrs. Emma Whittier of Melrose, President. Praise service conducted by Mrs. Moody; reading, Mrs. Whittier; in-spirational poem, Mr. Thompson of Charlestown; selection by quartet; addresses, Mrs. Mason, Mr. Rawlins, Mr. Barber; test mediums, Mrs. Mason, Mrs. Moody, Mrs. Fagan and Mr. Rawlins. All mediums and advocates of Progressive Spiritualism cordially invited to the platform.

BANNER OF LIGHT for sale at the hall.

FIRST SPIRITUALIST ASSOCIATION MALDEN -S. E. W., Sec'y, writes-met at Odd Fellows Hall Oct. 9. C. E. Huot of Boston occupied the platform. He gave many communications which were readily recognized. Oct. 16 Mrs. Effie Webster of Lynn will be with us.

LYNN SPIRITUALISTS' ASSOCIATION-J. M. Kelty, President, Cadet Hall .- A. A. Averill, Sec'y, writes: Miss Blanche Brainard was with us Sunday, Oct. 9, and pleased her hearers very much by many messages from the spirit-friends. We think Miss Brainard excels as a test medium. She will be with us again next Sunday.

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN-T. H. B. James writes-held very interesting services at Templars Hall, 36 Market street, Sunday, at 2:30. Prof. J. W. Kenyon read a fine poem on "Life." He then gave an able address on "Self-Knowledge of the Spiritual World and Mediumship." Remarks and tests were given by Mesdames Anna J. Brennan, D. E. Matson, E. C. Herrick, Dr. Forbush, Mr. Rounseville and others.

At 7:30 Mrs. S. J. Watson rendered excel-lent music. Prof. Kenyon gave a prayer and masterly address on "Is Spiritualism a Scientific Religion," followed by readings and tests. Next Sunday, at 2:30, tests, healing and remarks by many. At 7:30, sacred concert by Tyler's Troubadours of Boston.

LAWRENCE.-A correspondent writes: Mrs. Jennie K. D. Conant closed her engagement with this society Sunday, Oct. 9. Both Sundays have been very successful, but her last lecture left a profound impression upon her hearers, and had a marvelous effect upon at least one in the audience, who thanked the speaker with much emotion. Mr. James Henderson, a new medium, spoke and sang in the morning. Mrs. Conant took her selection from Burns for the subject of her discourse, and in the evening spoke upon "What is Best." Mrs. Lillian Prentiss will be speaker and medium

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is, labor-saving, brilliant in effect, no dust and no odor. It makes a rusty old stove look as good as new in a minute. Put up in paste, cake or liquid form.

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LOWELL. - Thos. W. Pickup, Sec'y, writes: Oct. 9 was the second Sunday for our Lyceum. The attendance was greater than the previous Sunday, and interest was manifested by our adult class, which had about twenty scholars, who debated on "True Mediumship." Master Harvey played a pianoforte solo during the entertainment. Mrs. Jackson, wife of our President, was chosen Conductor of the Lyceum for the season; and Mlss Brainard was chosen Treasurer. Mrs. Dr. Caird gave some good tests.

Next Sunday we shall have with us our own local medium, Mrs. Anna Jones of Pawtuck-etville, Lowell, who is a good, honest, sympathetic medium. She lectures and gives tests.

FITCHBURG.-Dr. C. L. Fox, Pres., writes: Appreciative audiences greeted Mrs. J. W. Kenyon, speaker for the First Spiritualist Society, Sunday, Oct. 9. Her lectures were inspiring, and her test work convincing. All

Prof. J. W. Kenyon of Cambridgeport, the able Bible Scholar and test medium, speaks for the society next Sunday.

Waltham.-Mrs. Sanger writes: Our speaker of Oct. 9 was Dr. C. W. Hidden. Subject. "The Wonders of Hypnotism." It was both interesting and instructive. He held the closest attention of his audience for two

Next Sunday Mrs. B. Robertson, of Boston, will occupy our platform.

#### MEETINGS IN BROOKLYN.

Woman's Progressive Union.-Mrs. L. L Smith, Sec'y, writes: The regular meetings of this society were held on Sunday, Oct. 9, at Walsh's Academy, 423 Classon avenue. The uary. afternoon meeting was well attended, and the interest in Mr. Wiggin's discourse was manifest in the close attention of his hearers.

At six o'clock funeral services were held for our sister member, Mrs. Francis Tefft, who passed to the higher life on Friday morning. Our pastor, Mr. Wiggin, spoke most beautifully of the arisen spirit, and was sollowed by Hon. A. H. Dailey, who, in a few appropriate words, bore affectionate testimony to the consistent and spiritual life of our departed friend. The President, Mrs. Kurth, also read a poem entitled "When I Am Dead. At eight o'clock every available seat in the

hall was occupied, and after a duet by Miss Mott and Miss Dikeman and a few preliminary remarks by Mr. Wiggin the remainder of the evening was devoted to a test seance. Without exception, every name and incident was promptly acknowledged as correct by those receiving the communication.

Our Lyceum is steadily increasing in attendance, and bereafter Mr. Wiggin will personally conduct an adult class every Sunday afternoon prior to the afternoon meeting. As a society, we teel much encouraged with the new departure in our work and look forward with earnest hopefulness to the good that may be accomplished in the future.

THE FRATERNITY OF DIVINE COMMUNION-Anna M. Tuttle, Cor. Sec'y, writes—held its usual interesting services Sunday evening, Oct. 9, at Aurora Grata Cathedral, with the President, Mrs. Weiler, in the chair. After opening hymn, Scripture reading and invocation, Mr. Courlis read a beautiful poem, and Prot. Whitelaw favored us with a violin solo, after which Mr. Jerome H. Fort delivered the address of the evening, his subject being "Spiritualism-A Practical Religion," which was listened to with marked attention by the large audience present. Prof. Whitelaw gave another of his charming violin solos, and then Mr. Courlis devoted the rest of the service to singing and giving his convincing tests.

At the business meeting Sept. 20, the following officers were elected to serve for one year: President, Mrs. Lucie Janet Weiler; Vice-President, Mr. Jerome H. Fort: Treasuler, Mr. Samuel Stodder; Secretary, Mr. W. Well-stood, Jr.; Cor. Sec'y, Miss Anna M. Tuttle.

#### N. S. A. Convention. A Portion of the Talent.

Mr. and Mrs. E. W. Wallis, London, Eng. Dr. W. A. Croffut, fraternal delegate From Thought Federation, U.S. A.; Dr. Paul Gibiers French Scientist; Mme. F. Montague, one of the most able women in California; John Slater, the celebrated medium of San Francicso, Calif.; Carrie F. Loring, of Massachusetts; Carrie E. S. Twing, New York; Rachel Walcott, of Baltimore; Prof. C. P. and Mrs. M. T. Longley, of California; Geo. A. Bacon, Washington, D. C.; Lucinda M. Reeves, representative, Sun Angel's Order of Light, U. S. A.; Mrs. M. E. Cadwallader, Philadelphia, Pa.; Dr. E. A. Smith, Brandon, Vt.; A. J. Weaver, Maine; Margaret Gaule, Baltimore: Homer Alterny, Weshington: Mrs. more; Homer Altemus, Washington; Mrs. Hattie C. Mason, Mrs. W. S. Butler, Boston; C. W. Hidden, Newburyport, Mass. Dr. Geo. A. Fuller, Worcester, Mass.: Mrs. J. A. Chap-man, Norwich, Ct.; Dr. C. H. Harding, R. F. Churchill, Boston; Miss Lizzie Harlow, Mrs. Clara Field Conant, Massachusetts; H. V. Churchill, Boston; Miss Lizzie Harlow, Mrs. Clara Field Conant, Massachusetts; H. V. Sweringen, Ind.; E. W. Sprague, New York; F. H. Roscoe, May S. Pepper, Providence, R. I.; Fred A. Wiggin of Brooklyn, N. Y.; George W. Kates; A. H. Dailey, Esq., S. Augusta Armstrong, Frank Walker, W. Wines Sargent, Moses and Mattie Hull, Tillie U. Reynolds, New York; Mrs. C. D. Pruden, Minneapolis; Loe F. Prior, Seattle, Wash.; Dr. A. B. Spinney, Reed City, Mich.; Anna Robinson, Port Huron; Hon. L. V. Moulton, Grand Rapids, Mich.: Mr. and Mrs. Carpenter. Grand Rapids, Mich.; Mr. and Mrs. Carpenter. Detroit; Dr. J. M. Peebles, Battle Creek, Mich.; W. E. Bonney, Nebraska; W. J. Col-ville and Cora L. V. Richmond, U. S. A.; Jennie Hagan Jackson, Allen F. Brown, Texas; Mrs. A. M. Glading, Mrs. Anna Jaquess, Helen Palmer-Russegue Young People's Union (I. C. I. Evans, Presi-

dent) and National Lyceum Association (J. B. Hatch, Conductor) will each take part in convention. Francis B. Woodbury, Sec'y.

### CONNECTICUT.

Norwich. - Mrs. J. A. Chapman, Sec'y, writes: Mr. E. W. Wallis, of Manchester, England, continued his work for the Spiritual Union, giving two trance addresses to good audiences, especially at night, when a large number of friends and visitors greeted the speaker, and were all, as far as we could earn, delighted with his eloquent addresses and sweet singing. Miss Faith Spalding rendered a solo in fine style. Miss Ruth Spalding accompanied both singers, and led the congregational singing. Mr. Wallis proves himself not only an excellent trance speaker, but also a practical worker, attending the Lyceum, and conducting the Thursday night meetings. We feel that his coming here in our opening month will prove a good foundation for our season's work.

#### A Pleasant Surprise.

During the past few years Mrs. Ida P. A. Whitlock has spoken frequently for the Marlboro Society of Spiritualists, and her many friends, desiring to express their appreciation for her work, planned a pleasant surprise for her Saturday evening, Oct. 8. A reception was tendered her at the residence of Mr. and Mrs. B. W. Belcher. A goodly number were present. and the evening was pleasantly spent in social

conversation, games, etc.

About 9 30 o'clock Mrs. Belcher, in behalf of the Marlboro friends, presented Mrs. Whitlock with a beautiful solid gold Sunflower badge.

Mrs. Whitlock was completely taken by surprise, but responded in her usual harry. prise, but responded in her usual happy man-ner, thanking the friends for their kindness. A collation was served, and a general good time followed till a late hour, when the company dispersed with congratulations and best wishes or Mrs. Whitlock.

Mrs. Whitlock opened this season's course of lectures for the society, and the day being fine good audiences greeted her both afternoon and evening.

Mrs. B. W. Belcher.

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

Oscar A. Edgerley's engagements for the lecture season of 1898-'99 are as follows: September, October, November and December. Society of Spiritual Science, Atlanta, Ga.; first two Sundays of January. '99 still open for engagement; last three Sundays of January with societies in Fall River and Sprin field, Mass.; February. Boston Spiritual Temple Society, Berkeley Hall, Boston. Mass.; first two Sundays of March, Spiritual Academy, Norwich, Conn.; last two Sundays of March still open for engagement; April and May, First Spiritualist Society of South Berd, Ind. Will be pleased to hear from societies desirous of engaging a speaker and test medium for the last two Sundays of March and first two Sundays of January.

George A. Fuller, M. D., will lecture at Natick Mass, Sunday evening at 7 o'clock in Child's Hall, in stead of Willimantic Conn.. as announced in last week's BANNER. For engagements address 42 Alvarado Avenue, Worcester, Mass.

George H. Brooks is a ain at work with the Unity Spiritual Society of Milwaukee, Wis., and desires to make engagements throughout the State, especially for the purpose of organizing sceleties into a state Association. Address 422 Grand Avenue, care O. Williams, Milwaukee, Wis.

Mrs. Sarah Humes of Providence. R. I., platform test medium, desires engagements for the fall and winter of '98 and '90. Societies desiring her services address 31 Arch street, Providence, R. I.

Mrs. Mary Wakeman, the well-known trance, c'airvoyant and clairaudient medium of New York City, whose good will and work have been given to the spiritual truth for the last twenty-five years, has returned to her permanent address, 477 West 57th street. Mrs. Abbie Burnham spoke for the Salem society Sunday. She has some other open dates which she would like to fill. Address 350 Salem street, Malder, Mass.

Walter Hayward has returned to Brooklyn, N. Y., and can be addressed at 193½ Franklin Avenue.

Mrs. E. V. Newman may be addressed for engagements at 879 Main street, Buffalo, N. Y.

Miss E. L. Coffyn, inspirational speaker, addressed two large audiences at Fall River, Mass., Oct. 9. She has open dates for some of the Sundays of the fall and winter that she would be glad to fill upon reasonable terms. Address box 3, Needham, Mass.

Henry H. Warr Henry H. Warner, inspirational-trance speaker and test medium, may be addressed for platform work at 9 Bosworth street, Boston, Mass.

Societies within two hundred miles of Washington, D. C., destring the services of A. E. Tisale, the "blind orator and singer," may address him at 600 Pennsylvania Avenue, S. E., Washington, D. C. Albert Sawin, lecturer and test medium, is located

at 418 Columbus Avenue, Boston. Will be glad to correspond with New England societies. Rev. T. E. Allen's subject next Sunday will be "Fal-e Ideas of the 'Supernatural' which have Mis-led Scientists and Theologians." The time of service will be 7:30 P. M., and the blace of meeting Arcade Hall, 7 Park Square. The Ladles Schubert Quartet will furnish music.

On Sunday, Oct. 9, W. J. Colville addressed two large audiences in Casino Hall, 13th street and Girard Avenue, Philadelphia. The atternoon lecture was on "Basic Principles of Spiritualism." Evening lecture, "The Dreyfus Cise."

On Sunday next, Oct. 16, Lyceum will meet at 2. W. J. Colvide will speak at 3 and 7:45 P. M.; both lectures will have special reference to the approaching Convention in Washington, and the good to be derived from wise support of organized efforts. W. J. Col-ville's class meets on Mondays at 2:30 and 8 P. M.

### Jubilee Deficit.

Previously acknowledged, \$939.39. James R. Park, \$5; Chain Letter B Graut Taylor, \$3.70; James R. Stone, \$2; Mrs. Frank Breeze, Mr. and Mrs. C. Carter, A. B. Wilkinson, Mrs. C. H. M. Sut-r, M. L. Wade, \$1 each; John Tullett, 75 cents; Wilna Racklyeft, \$0 cents; R. A. Jennings, 30 cents; Wilna Racklyeft, F. McCutshon, Mrs. Lettle Eccleston, Mrs. William Thomas, Isaac Simpson, Ran on Fralick, Emma A. Ernst, Lotta W. Ernst, Alfred W. Ernst, Wilford Wilkinson, "Mountain View," 25 cents each; H. Williams, 15 cents; George L. Newcomb, "Lansing, Mich.," Mrs. Rosel'a Lauferty, Dr. O. W. True, J. W. Fawcett, L. P. Walker, Thomas Lees, Mrs. John Holman, Paul R. Albert, 10 cents each, Total, \$1009.74.

### DISTRICT OF COLUMBIA.

WASHINGTON.—F. B. W. write: Mr. John Slater packed Masonic Temple Sunday evening, Oct. 9. Many of the most prominent people in Washington were in attendance, includding a large party of scientists and agnostics. Mr. Slater gave a large number of remarkable tests, and was often applauded.

# FATHER & SONS

I had an itching rash under my chin, which kept spreading until it was all over my body. I could not sleep but was compelled to lie awake and scratch all the time. My father and two brothers were afflicted with the same thing, at the same time. We all suffered terribly for a year and a half, trying in the meantime all the remedies we could find, but received no benefit. I bought three cakes of CUTICURA SOAP and three boxes of CUTICURA (ointment) and they cured the four of us completely. RICH'D ANDERSON, Geneva, Utah.

SPEEDY CURE TREATMENT FOR TORTURING, DISFIG-URING HUMORS, WITH LOSSOF HAIR.—Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (oint-ment), and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Props., Boston. How to Cure Skin Diseases, free,

### Maine.

PORTLAND-Orient Hall.-Mrs. M. A. Brackett, Sec'y, writes: Sunday, Oct. 9, Mrs. M. E. Millan of Cambridge was speaker and medium. She is young in the work, but we believe her to be an honest medium, and she tries to please.

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