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BOHEMIA'S LAND. BY CLEMENT SCOTT.

Which is the way from the crowded city, To a land of shadow and silent peace, Where women can love and men can pity, And tears from sorrowing eyes may cease? For the toiling town is harsh and hollow, And hate points eastward, envy west; Though many may fall, yet some will follow To a home of dreams and the haven rest. For the love of haven stretch forth your hand,

And point the way to Bohemia's land.

Where are the fields and their emerald cover. The wayside flowers and traveling cart, The new-found love and the long-tried lover? They are better by far than our feverish art, We are sick unto death of jealousy's fetter, The secret dagger, the ceaseless strife; There's triumph in fame, but freedom's better, So give us a taste of wandering life.

The senses sicken as fancy's hand Paints endless love in Bohemia's land.

Bohemia's ways are strewn with flowers, Her children free from the revel of wine; Her dust is slaked by the sweetened showers, 'Neath covering trees they toast and dine. When care creeps close, why away they wander, To seek whatever the mind loves best: For hope endures when the heart sees yonder A purer life and a surer rest. How many despise, but how few withstand The ceaseless joys of Bohemia's land.

To the fields away! for Nature presses On toiling foreheads a balmy kiss; There's nothing so sweet as her wild caresses, No love more full to the lips than this. God grant, my brothers, when all is over, And holiday hours cut short by fate, That the sense of flowers and scent of clover May soften sorrow and silence hate. Old Time soon measures the fatal sand, And the curtain falls on Bohemia's land.

Evolution.

BY GEO. A. FULLER, M. D.

Some might say: Enough has already been said upon the subject of Evolution, and we are tired of it. But upon close examination we find that much that has been said is entirely foreign to the meaning of the term, and also that the grossest ignorance prevails as to its real import. I do not propose to enter into what might be termed a scientific exposition of the matter, but instead a popular (yet comprehensive) statement of the theory as advanced by the leading scientists. First we must define our term. In the Century Dictionary (that most wonderful monument of human industry and research) we find this definition: Evolution (Latin, Evolutio (n.) an unrolling or opening (of a book), (Evolutus, pp. of *Evolvere*, unroll, unfold.)

tials from the plant-life of the long ago. This theory is not tenable because Geology offers facts which controvert it. The mountains do not occupy the same places to day as they did millions of years ago, and the seas and oceans have ever been changing, and the forms of animal and vegetable life have both undergone marked changes.

plant-life of to-day would not differ in essen-

The second hypothesis has been derived from a study of the first chapter of Genesis: That the Universe was spoken into existence out of nothing by the Divine fiat. That in the space of six days were all things created, as follows: 1st Day-Light.

2d Day-Firmament, which separated the waters above from the waters beneath.

31 Day-Vegetable life-very similar to that now found on the earth. 4th Day-The sun, moon, and the stars also.

5th Day-Aquatic animals and every winged fowl. 6th Dav-Every living thing after its kind.

cattle and creeping thing and man.

We ask is this order of creation as presented in Genesis in harmony with the revelations of natural science? You will notice that Genesis declares that grass, herbs and fruit trees were the first forms of plant life created upon the earth. Dana in his Text Book of Geology in speaking of the early rock formations says: "If there were any plants, they were only seaweeds; for none but sea weeds occur in the overlying Lower Silurian formations." Dr. Mantell says: "A few fusi mollusca, and polyparia are the first evidence of organic existence; these are followed by fishes, next reptiles, then birds and mammals."

You will notice that on the fifth day God created every winged fowl, every living creature that moveth, and great whales.

But Geology again contradicts this hypothesis. Dana says: "These most ancient of fossiliferous rocks contain no remains of terrestrial life. The plants of the period were all sea-weeds. Among animals, the sub-kingdoms of Radiales, Mollusks and Articulales were represented by water species, and by these alone. There is no evidence that there were any Vertebrales." We find the first evidence of the existence of reptiles near the close of the Carboniferous period, and birds first appeared with the dawn of Triassic. Remains of the whales are not found below the chalks. These animals, separated by millions o' years, are associated by the ignorant Bible writers as though they were called into existence on the same day. Again, we find beasts, cattle, creeping things and man associated together as though they were created the same day. Reptiles first ap pear in the Lower Carboniferous, cattle first arrive in the tertiary, and man near the close of this period. How absurd, then, for us to spend any more time on this hypothesis. Turn away from the study of the text of the past-in man made books-and looking at Nature itself how glorious the picture presented. Here we find reign of law-the steady march of all creation toward perfection; in all things an upward tendency, prophetic of that which is to be. Here we have an orderly upward movement-no sudden transitions, no sweeping out with one rude brush of the hand all created forms of life to make room for the new-but instead the gradual dying out of old forms as they merge into newer types. As Huxley puts it: "There is no trace of general cataclysms, of universal deluges, or sudden destructions of a whole fauna or flora. The appearances which were formerly interpreted in that way have all been shown to be delusive, as our knowledge has increased, and as the blanks which formerly appeared to exist between the different formations have been filled up. That there is no absolute break between formation and formation, that there has been no sudden disappearance of all the forms of life and replacement of them by others, but that changes have gone on slowly and gradually, that one type has died out another has taken its place, and that thus, by insensible degrees, one fauna has been replaced by another, are conclusions strengthened by constantly increasing evidence. So that within the whole of the immense period indicated by the fossiliferous stratified rocks, there is assuredly not the slightest proof of any break in the uniformity of Nature's operations, no indication that events have followed other than a clear and orderly sequence." Thus we have succinctly stated the order of events in nature-the revelation of harmonious action and uniformity of purpose that needs must conduce to "orderly sequence." Dr. Chas. Letourneau in that most able work of his entitled Biology says: "Not many years ago all naturalists or almost all, believed in the perfect immutability of the organized species, and, as every epoch had its special fauna and flora, it was necessary to recognize, with Cuvier, as in effect was done, a series of successive creations, of visible or organic changes. When God, irreverently compared to the machinist of an opera, whistled once, an implacable cataclysm annihilated all the living world; when he whistled a second time, but creatively, a new fauna and a new flora rose to life. Thus species had thus to be formed by magical crys-

upon this earth. Evolution when rightly interpreted leads back into the immeasureable ages of the past-

all forms of life-all organic bodies until they are revolved into a condition of nebulosity. Accepting the hypothesis of La Place, this does not refer to life, but only the forms it as-The theory of the original nebulous condi-

tion of the universe seems to be the most rational one presented by modern scientists. It is the generally accepted theory of the world's ablest astronomers. There are certainly facts which seem to point conclusively in this direction. Some of them we will present here. Geology seems to reveal the fact that the earth was originally an incandescent globe, irradiating light and heat in every direction. Dana says: "If the earth were originally a melted globe, as appears, altogether probable, the earth's crust is its cooled exterior."

Prof. Winchell says in his "Sketches of Creation ": "All that we now behold must have been represented by a glowing, liquid nucleus, enveloped in a dense atmosphere of acrid vapor. There were also day and night. The sun rose in the morning and sent a lurid ray through the dense, refractive atmosphere, and at night sank into the smoke that ascended from a burning world. The morning and evening twilight almost met each other in the midnight zenith, so high and so refractive was the heterogenéous atmosphere. But there was no need of twilight. An ocean of fire sent up to the nocturnal heavens a glare that was more fearful than the poisoned ray of the feebly shining Sun." Here we have a most graphic They are destitute of an internal skeleton, but description of the condition of the world in the long ago. But before that time it no doubt included worms, crabs, lobsters, beetles, flies, existed in a gaseous form. In time the earth etc. passed through the fiery condition sufficiently to have a crust, and soon after life appeared. The facts of geology all seem to point toward this original nebulous form. Now our hypothesis goes one step further, and makes the declaration that at one time the entire solar system formed one united nebulous mass. In proof of this, we would offer some facts of spectrum analysis. Unaided the eye can perceive no difference in the light that comes from the heavenly bodies, and that from some artificial sources beyond ariation in color and Under this division we have fishes, reptiles, brilliancy. But when this light is examined birds, quadrupeds and man!

of matter. It does not even speculate with that, but instead tries to explain the phenomena we witness in the universe by it. It simply states: matter exists in varied forms: how account for these variations? You will perceive then the field where evolution operated is self-limited. That it only attempts to account for the different forms matter assumes. It does not seek that which shapes these varied forms. Its work is simply amid the shells of the universe, and inasmuch as many of these shells are very beautiful, and offer us instructive lessons, is highly entertaining and conducive to our mental growth. But what of life as we view it in the light of evolution? Science teaches us that life at first appeared as a new epoch floating upon the seas of the past, a mere speck of floating albumen. This albuminous substance was through the lapse of many years the highest form of life. Then the radiate, or ray-like animals made their appearance. Their bodies were mostly of circular forms. Under this head are included corals, sponges, star fishes and Zoophytes, or plant animals. Next we have the Mollusca, or soft bodied animals. These are generally covered with a hard shell, as a protection to their bodies. While the "organs of sensation, of locomotion, of circulation, of respiration, and the nervous system are very imperfectly developed" in the radiates, we find them with a few exceptions highly developed in the Mollusca. Next we have the articulates or jointed animals. Their bodies are composed of a number of sigments, or rings, "which are moveable upon each other." have an external case. Under this head are

The last and highest class of animals is the Vertebrata. Dr. Ware in his "Philosophy of Natural History," says, "They all have a vertebral column which is the basis of an internal bony skeleton; a nervous system comprising a brain contained in a cranium and a spinal nerve inclosed in the vertebral column, from which the nerves are distributed to the whole body; five senses; four extremeties, or parts corresponding to them; two jaws moving vertically; and a heart circulating red blood."*

sive changes organic life has been subjected to | There is no attempt to account for the origin | can find an adequate cause only in the unseen universe of apirit."

Then all the manifestations of nature are but expressions of that being whom Emerson terms the Over Soul. All the lower forms of life point toward the coming of man, and do not point to any being beyond or higher than man, inasmuch as it finds in him infinite possibilities, and is working in man for the purpose of lifting to greater intellectual and moral attainments.

In conclusion we would quote from our favorite author, Emerson: "Every spirit builds itself a house; and beyond its house a world: and beyond its world a heaven. Know, then, that the world exists for you. For you is the phenomenon perfect. What we are that only can we see. All that Adam had, all that Cæsar could, you have and can do. Adam called his house heaven and earth; Casar called his house Rome; you perhaps call yours a cobbler's trade. a hundred acres of ploughed land, or a scholar's garret. Yet line for line and point for point your dominion is as great as theirs, though without fine names. Build, therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. A correspondent revolution in things will attend the influx of the spirit. So in fact will disagreeable appearances-swine. spiders, snakes, jests, mad-houses, prisons, enemies, vanish; they are temporary and shall be no more seen. The sordes and filths of nature the sun shall dry up and the wind exhale. As when the summer comes from the south, the snow-banks melt, and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, and carry with it the beauty which it visits, and the song which enchants it; it shall draw beautiful faces, warm hearts, wise discourse, and heroic acts, around its way, until evil is no more seen. The kingdom of man over nature, which cometh not with observation-a dominion such as now is beyond his dream of God-he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight."

A Tribute to the Memory of Col. Robert G. Ingersoll.

The character of an Ingersoll doth not seek a heaven, for it abideth within, and sheds its influence of beauty and sweetness upon all around. The flowers laughed in very glee as he toyed with their happy faces, and gentle zephvrs lent their aid in giving him a lingering caress, as they showered their fragrance around him in recognition of a friend. The winds that swept o'er the hill and dale wafted to him the harmony of the universe. The delicately attuned being drank in the grandeur of the strains that came from a source he did not question. The forest giants waved their mighty arms and in them he read a welcome. In every sapling lithe and strong, in every bursting bud was revealed to him a lesson, and strengthened a hope of futurity. Though his words held no rainbow of promise, they were the morning of light breaking upon a starless night. They are the line of light that foretells an endless day. Though the sun may burst forth in splendor none will forget the herald of its brightness. His was a noble life, fearless and free. Though he found the rocks of life sharp, cruel and ragged, he braved all danger and beckoned to his fellowman to follow, and hung a light above each boulder, that was so piercing in its brightness that none need stumble and fall. The rays of light in their intenseness drove away the haunting shadows and left no mysterious darkness for grotesque spectral figures to frighten timid mortals. His the clarion voice heard from high upon the mountain cliff, telling to those in the valley below the triumph of success; telling of the wondrous view freedom gives to man. He found no hissing viper nor print of cloven foot, and laughed at all their fears. Again rang out the voice with magic in its tones, "press forward." His the helping hand the heavy laden loved; his the hand that swept aside the sword of flame that barred the Eden of the mind; his the hand that brushed aside the web that superstition wove around the tree of knowledge, and bade the world eat, wax strong and useful be. Though he knew naught of future, a useful, healthful, happy present was enough for him. Reasoning, that if futurity did exist, it could not but be brighter for the living an earnest. honest, thoughtful, helpful present, and Infinity could not be else than just; and merit would receive its reward. His was the lamp of liberty that shall light the shores of time, and its rocky foundation will never be undermined by the waves of ignorance as they dash so wildly against it, then sink back into the dark and gloomy depths. His the breast that knew not fear (midst cannons roar or words of war) when pursuing the path "he judged as right. Who shall dare to rise and say this fearless reasoner chose not well? Who's the life to measure? Egotism! where art thou? Brilliancy bow thy head in sorrow that thy leader is no more. Given through the instrumentality of Nellie Kingsley Baker .- The Crank, Pardeeville, Wis.

1. The act or process of unfolding, or the state of being unfolded; an opening out or unrolling.

2. The process of evolving or becoming developed; an unfolding or growth from, or as if from, a germ or latent state, or from a plan; development; as the evolution of history or of a dramatic plot.

And specially - among other definitionswe find the following: "The fact or the doctrine of derivation or descent, with modification, of all existing species, genera, orders, classes, etc., of animals and plants from a few simple forms of life, if not from one; the doctrine of derivation; evolutionism. In this sense, evolution is opposed to creationism, or the view that all living things have been created at some time substantially as they now exist. Modern evolutionary theories, however, are less concerned with the problem of the origination of life than with questions of the ways and means by which living organisms have assumed their actual characters or forms," etc.

Here we have concisely stated by the greatest living authority the definition of our subject, and the ground it must necessarily cover. We do not propose, at this time, to present a history of Evolution, or enter into any discussion as to who first presented the theory to the world. It is enough for our present purpose to know that the honor of first collecting and arranging the facts of nature so that some intelligible theory concerning them could be presented is due to Darwin, and is shared, at least in part, by Wallace.

According to Prof. Huxley, there are at present three distinct and separate theories of the universe maintained by different schools of thought, and are, consisely stated, as follows: 1. The universe always existed in nearly its

present condition. 2. The universe has had a limited duration.

That at some time in the past, the world, very much as we find it to day, commenced its existence without "any precedent condition from which it would have naturally proceeded." 3. The present state of the universe of limited duration, "but it supposes that this state has been evolved by a natural process from an antecedent state, and that from another, and 80 OD."

The first hypothesis is proven untenable by the facts of nature. It supposes that stability is a quality of the universe, and that change is not a marked feature of nature. According to had things to go on at every geological epoch. this idea, no matter how far back into the past | From the trilohite to the mammoth every a man might be placed, he would find the old world pretty much as he sees it to-day. Of course, he would notice slight changes in the landscape, but the old oceans and the moun-

tains would occupy nearly the same places as we find them to day. That all the animals we now find on the world would be living even in | furnish the genealogy thereof." those remote periods, and very similar to the

tallization." And again : "The grand doctrine of organic revolution created by Lamarck, completed by Darwin, has come then to demonstrate the mutability of the organized species, and to

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through a prism how different! Then there are produced spectra, the appearance of which depend upon the substance sending out the light. Schellen says: "The different appearances presented by these images are so entirely characteristic, that to every substance, when | table kingdoms. And the higher forms reach luminous in a gaseous form, there corresponds out toward the mollusca. The mollusks and a peculiar spectrum which belongs only to that particular substance." Then it would follow that, having learned

the spectra of different substances, "it is easy in any future investigation to recognize at once, from the form of the spectrum which a body of unknown constitution presents, the individual substances of which it is composed.' By this means we have discovered "that vapors of the following substances, sodium, iron, potassium, calcium, barium, magnesium, manga nese, tatarin, chromium, nickel, cobalť, hydrogen, and probably also zinc, copper and gold, must exist in the solar atmosphere, and these metals, therefore, must also be present to a considerable extent in the body of the sun." This proves a close relationship between the constituent elements of the earth and sun.

In speaking of the stars, Prof. Schellen says 'From all observations thus far made, it may be concluded that at least the brightest stars have a physical constitution similar to that of our sun," thus forming another link in the great chain of evolution that binds suns and worlds together in a common origin. Astronomy furnishes still further proof of the nebular hypothesis, in revealing the existence of many nebulæ throughout spice. The spectroscope reveals to us the great, and might I not say the lower forms of life. stupendous, fact, that "nebu'a actually exist as isolated bodies in space, and that these bodies are luminous masses of gas." If these nebulæ now exist in space, may they not be centres from which future systems and worlds may spring? And may we not also be allowed to suppose such to have been the origin of our system and world?

As Herbert Spencer has most clearly expressed it: "Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the | the theories advanced in favor of special crearetained motion undergoes a parallel transformation."

We cannot conceive of anything without form-length, breadth and thickness are forever associating themselves with our conceptions of the universe. Yet a nebulous mass seems to be the nearest approach to that which is without form possible for us to conceive: Here we have an "indefinite incoherent homogeneity" of matter; and evolution would compel this to become "a definite, coherent heterogeneity." Thus, out of this apparently cha- causes the evolution of all things. Prof. Gray otic condition of things, worlds are born. The says: elder Herschell considered the irresolvable nebulæ the primitive world-stuff-discordia semina urum.

According to the theory of La Place. the planets farthest from the sun are the oldest, and mercury the youngest; while the sun is modern science proved the contrary? No." the residual portion of the cosmical mass, and

has not yet had time to cool off. We have not time to enter into a full discus-

In organic evolution we find a hypothesis ones we are now acquainted with; and the that presents an explanation of the progres- an explanation of the universe as we find it. And again he says: "And for this origin we | tent opposition to fraud and orime."

If we had time we might show how all these different classes are connected and blended together. It is only after long and patient research that one is able to distinguish between the lower forms of the radiates and the vegearticulates are intimately connected, and, lastly, the lower forms of the vertebrates are closely connected with the higher forms of the art culates. And the same may be said of the divisions in each group, the different forms reach out in most perplexing variety. This seems to be endless.

But some would have us stop our investigations in this most fertile field of inquiry before we reach man. But as Nature makes no distinction in his favor, and the laws of evolution are not changed or made to suit the preconceived fancies of certain theologians, we know no reason of halting in our onward march.

Prof. Louis Agassiz threw much light upon the origin of man by his embryological investigations. The whole embryological transformations in all the vertebrates are the same. The changes in the embryo through which man passes are not to be differentiated up to a certain point, and it is admitted that man resem bles very closely the lower animals in the embryonic stages of his development.

Darwin compares the arm, fore arm, hand and fingers of man to the fore feet of mam mals and the wings of birds, and shows conclusively that the hand, fiugers, arm and forearm of man have been slowly evolved out of

A recent writer in the Religio-Philosophical Journal says: "Even palento'ogy, which a few years ago was cited against the theory, now confirms it, for many of the missing links have been discovered, and others are being found from year to year in such numbers as to destroy the force of the objections urged against the theory on this ground."

The idea of evolution is almost universally accepted now by men of science, and it has pervaded all the literature of our century, and has been from the very advent of Spiritualism accepted by its exponents in opposition to all tion. But we would urge upon you the necessity of looking upon the spiritual as well as the material side of evolution. Mark you, the term evolution is used simply to show how "present forms of life have come into being," and does not offer us an explanation of the why of these things. Many writers upon the subject have completely ignored the spiritual side, which can offer the only explanation for the ceaseless change we behold in all nature. It is an underlying, unifying principle of life that

"Nature is either the outcome of mind or mind is the outcome of nature. These are the only alternatives. The former has been more commonly held, at least till the beginning of the present generation. The question is, Has

Dr. Alfred Russel Wallace holds that the belief in the spiritual nature of man is not in any way inconsistent with the theory of evolution, sion of this theory and present all that is of but must be viewed "as dependent on those fered in its favor. We will simply say that it fundamental laws and causes which furnish is pretty generally received by astronomers as the materials for evolution to work with."

"The receiver is as bad as the thief," is an old and true saying. In Spiritualism, may it not be applied thus: "Those who defend fraud, rascality and criminal practices of all kinds are as guilty of wrong doing as are the oriminals themselves?" Kespectfully referred to those who are maligning the BANNER OF LIGHT and its editor because of their consis-

LIGHT. BANNER OF

"The Christ Question Settled.".

BY WM. EMMETTE COLEMAN.

In THE BANNER of July 15 Mr. B. B. Hill asks me to present any evidence of the existence of the Christian Jesus obtained through solentific methods. The term "Christian Jesus" is vague and uncertain. The orthodox Ohristian Jesur, the preëxistent Son of God, born of a virgin, the worker of stupendous miracles, and the redeemer of the world through his vicarious atonement, of course is mythical, while the man Jesus, around whom | rate and truthful in every word I write. these myths and marvels have collected, has been found, by solentific methods, to be an historical character.

In past years I published various articles in the Religio Philosophical Journal giving proofs, on a scientific basis, of the existence of Jesus; and in Dr. Peebles' book, "The Christ Ques-tion Settled," I have presented a mass of racts in proof of his existence, obtained through scientific methods. It is unnecessary to add anything to the array of evidence found in Dr. Peebles' book. Those who will not accept the overwhelming evidence therein presented will not accept anything. They are "joined to their idols," and it is a waste of time further to pother with them. My time is too valuable to be uselessly em-

ployed in attempting to convince those who do not wish to be and will not be convinced. What has been published in Dr. Peebles' work is sufficient for all reasonable, candid persons. No more is needed. So this article may be taken as my last word on the subject, unless something extraordinary should be presented imperatively demanding notice on my part. Any one has a right to believe that Jesus never lived, if he wishes so to believe, just as he has a right to believe that twice two is five, or that the moon is made of green cheese. But I have no time to waste on those electing thus to think about Jesus. When they get to the spirit world and find that Jesus and the aposties are resident therein, then, and probably not till then, will they see the error of their

BIBLICAL SCIENCE.

This is an age of exect science. All things are being submitted to the arbitrament of the scientific method, and to the Bible has this method been rigorously applied during the present century. What may be called Biblical science has been in active operation for many years, and Biblical scientists have been and are at work in large numbers. The most important branch of this Biblical science is often called "The Higher Criticism," and the Higher Critics are the leading Biblical scientists. Every sentence, and every word in every sentence, in the Bible, has been subjected to the most minute, radical and careful examination and critical study by a host of these scientistshigher critics of variant shades of religious be lief, from orthodoxy to extreme rationalism. By the use of strictly scientific methods, the origin, dates of writing, objects, and meaning of every book in the Bible, in all its parts, have been thoroughly investigated by the ablest Hebrew and Greek scholars, the most learned and competent Biblical scientists.

Most of the Bible books are found to be com posite writings, each written not by one auhor alone but by several, living at different times and writing from a different point of view. Thus the five books of Moses and Joshua (the Hexateuch) were written by four principal authors, besides additions by various redactors or editors. Isaiah is the work princi-pally of two writers, one living nearly two hundred years later than the other; while the writings of varicus other persons, living at different times, form smaller portions of this com-posite book. The little book of Zuchariah is written by at least three persons, living at different periods. These are samples of the resuits arrived at by the exhaustive scientific manner in which the Bible has been investigated and studied by impartial, truth loving

I express myself is open to legitimate oriti-cism, but the subject matter of my oriticiams of certain rabid, unfair, anti-Christian writers, both is the matter of the subject of the sub both in Dr. Peebles's work and in my previous writings for twenty years past, is literally and strictly true, without exaggeration or distor t/ou; and it has all been proven true by me. Above all else I love truth and loathe false-hood; and this detestation of falsehood and misrepresentation sometimes causes me to use strong language about the misstatements and untruth in some anti Christian writers. The style may be at fault, but the facts, as stated by me, are all true and just. I never knowing ly misrepresent anything, but ever strive to be scrupulously and conscientiously exact, accu

CHRESTOS VERSUS CHRISTOS

Some things stated in Dr. Wilder's article in THE BANNER of July 15 and 22 call for some emarks from me. 1 see nothing in his essay that in any manner weakens the force of the array of facts presented in my paper to which he replies. What he says about Chrestos, Christos and the Messiah does not in the least affect the truth of the overwhelming mass of historical facts-facts, not theories-that I ad-duced in proof that Christos, not Chrestor, was the designation originally applied to Jesus.

The good Doctor quotes from Justin Martyr (about A. D. 150) that the Christians were called *Chrestiani*, or Chrestians, by the heathen, which appears to indicate, adds the Doctor, that their leader was called Chrestos. Now, the manuscripts of Justin's "First Apol-ogy" (Chaptan IV in which this is and to be ogy," Chapter IV, in which this is said to be stated, have Christiani, not Chrestiani; but some (ditors of Just'n substituted Chrestiani for Christiani, and this substitution is quoted by Dr. Wilder as if it was the undoubted writ ing of Justin. In this chapter Justin in sev-eral places says *Christiani* (Christians), and all through this book of his, and in his other writthrough this book of his, and in his other white ings, he uses the word *Christiani* hundreds of times. Dr. Wilder says that the use by Justin of the word *Chrestiani* indicates that their leader was called Chrestos. But instead of calling Jesus Chrestos, Justin calls him Christos hundreds if not thousands of times in his writ-

ings; and in Chapter XII. of this ame work he expressly says "Jesus Christ, from whom we have the name of Christians." Justin plainly says that the followers of Jesus were called Christians, after the name of Christ. In Chapter 1V. Justin plays upon the similarity in sound between Christos and Chrestos (meaning excellent), in allusion to the blunders of those who confounded the two words.

Moreover, the Pagan, author Lucius, writing shortly after Justin, about A. D. 170, has a good deal to say about the Christians, and he calls them Christians, not Chrestians, showing that this was their general designation. So the Pagan Celsus and the other "heathen" writers call Jesus by the name of Christos, not Chrestos. Lactantius tells us that the change of letter in the word Chrestos, sometimes used for Christos, was due to an error of the igno-rant ("Divine Institutes," Book IV., Chapter VII.). It is evident that the names in general use among the early Christians were Christ and Christians, and that in a few cases only these were blunderingly and punningly changed to *Chrestos* and *Chrestiani*. Even some Christians, bling more familiar with the common word Chrestos, called their master Chrestos. But these were very exceptional.

ALLEGED INTERPOLATION OF CHRISTOS IN THE GUSPELS.

The statement that, in every place in the first three gospels where Christ is named, this is an interpolation or a change from Chrestos, is wholly untenable. Change Christ to Chrest in/the Bible, and the book is unintelligible, nonsensical. Every book in the New Testa ment is based on the idea that Jesus is the Christ or Messiah. It is not alone the use of the word Christ, but the whole language of the books, the ideas permeating them, that proves this. Christ was the K ng of the Jews, the Redeemer of Israel. Herod asks where the King of the Jews was to be born, and slays all the children so as to kill the infant Christ, not the Chrest. John the Baptist antounces THE NEW TESTAMENT AND BIBLICAL SCIENCE. the advent of the Christ, and recognizes Jesus

The New Testament has been subjected to as the Christ. Jetus was called the Son of be same rigid, scientific analysis and criticiam David by many; that is, the Christ. Peter by the ablest and most competent scholars of proclaimed that Jesus was the Christ, and the world, including a number of radical, free thinking rationalists, untrammeled by pro-Christian bias. Applying the scientific mathed to the New Testament, every Biblical scientist without exception including the histerodox and the first scientific mathed in what they say. Jesus role into Jerusalem in what they say. Jesus role into Jerusalem the freethinking, has affirmed the historical as the Christ, and was greeted as such by the existence of Jesus and the apostles. I do not multitude accompanying him. Jesus told his recall a single doubt on this subject in the disciples that many should come in his name and say "I am the Christ," and that false Christs should arise; but that he as the Christ of the results arrived at by the application of should come in the clouds of heaven, at the the scientic method to the New Testament end of the world, and judge mankind. Jesus told the high priest he was the Christ, the son of God; and when asked by Pilate whether he was King of the Jews, he replied affirmatively. After his death, the disciples said that they thought that he would have redeemed Israel; that is, as the Messiah, the Christ. In the book of Acts Jesus is said to have been made Christ by God, to sit on his throne. The Epistles and the Revelation are all based on the doctrine that Jesus was the Christ, the Messiah. Interpulation or wordsubstitution is out of the question. Dr. Wilder says the term Christ was omitted in the superscription over the cross of Christ at the crucifixion. The inscription named Jesus as the King of the Jews, and this is syronymous with Christ. The Christ was the King of the lews, and it was because he was claimed as the Christ that he was crucified, and the inscription placed on his cross. This settles the matter. Dr. Wilder tells us that in 1877 he published an article in the Religio. Philosophical Journal giving reasons for doubting the existence of Jesus, and that no reply to it was made. I do not recollect this article; but I do recollect that after that date 1 published in the Journal a number of articles, giving substantial proofs of Jesus' existence, but 1 have no recollection of seeing any reply by Dr. Wilder to any of my articles.

things from Paganiam; but in its primitive origin its root and basis were in Judalam. MITHUAISM

As regards Mithraism our knowledge is more or less vague and scanty. As yet the subject has not received at the hands of competent has not received at the hands of completent scholars that careful, scientific treatment that other faiths have. Many untrust worthy state-ments about it are published. The only pre-tentious monograph on the subject, Lajarde's "Culte de Mithra," is unsolentific and more or less fanciful. This cuite was in its essentials with the variant term Completentiat. widely variant from Christianity. A few things they had in common, but radically they were strongly at variance. Read the summary of Mithraism in the "Encycloradia Britanica," Vol. XVI., page 530, and see how very very different it was from Christianity. Read-ing this any one can see that the foolish asser-tion that Christianity was derived from Mith-raism is unworthy of notice.

SOLAR MYTHOLOGY AND CHRISTIANITY. It appears scarcely necessary to refute again the off-exploded statement that the presence in Christianity of certain things having originally an astral or astronomical signification attests the origin of Christianity from astral or solar worship. In primitive times all relig-ions had elements of solar mythology in them, and custome, observances and terms derived from the solar elements continued in existence almost 'energy where long after the primitive solar mythology had perished. All arcl æolo-giste and sociologists know of "survivals in oulture," customs, terms, etc., in vogue in civilized lands, in their origin related to and dependent upon savage, barbarous, mythical and legendary beliefs and practices long since dead and buried. So with the Jews at the time of Jesus just as with us now, there were present various terms, customs, beliefs, which had their origin thousands of years before in solar mythology. But sun worship had been extinct in Judaism some time before Jesus was born, and these "survivals in culture" among the Jews and early Christians, as with us at the present day, had not the remotest connection with actual solar worship among the Jews and Christians.

The statement that each of the twelve Apostles of Jesus was the genius of a zodiacal sign is destitute of the least semblance of truth. Most likely Jesus chose twelve disciples be-cause there were twelve tribes of Israel. The reverence attached to the number twelve in ancient times was probably due to the fact that there were twelve months in the year, which fact was astronomical in its origin among the ancient Chaldeans four thousand or five thousand years before Christ.

SCIENCE BELITTLED.

It is to be regretted that Dr. Wilder speaks so slightingly of science and the scientific method. Observe this remark of his: "My sole interest is in the true and the good; but these are beyond the methods of common sci ence." This is very unjust to science, and is the antithesis of fact. The sole end of science is the attainment of the true and the good Science is systematized truth, facts, exact knowledge; and the scientific method is the use of the most careful, painstaking and searching means for the ascertaining of the exact truth. Science is the savior of the world; and the scientific method is the only one by which the real truth, the positive, the exact, the undiluted facts of nature and of his tory can be established. San Francisco, Calif.

Spiritualism, the True Philosophy of Life.

An Address Given through the Mediumship of E. L. Coffyn.

We claim your attention for a brief time, not as one who of himself has great wisdom to impart, but because the vast spiritual realm surrounding us has called to us to tell of the things we have realized, that may be of benefit to others. We of ourselves are nothing; but as a part of God's great plan we must do what our physical surroundings, guided by the great overshadowing Soul, bids us do.

voice within us. It is there in every fonl; it speaks to us daily, hourly, every moment of the day, teiling us that we are great, we are holy; created for a great purpose; a part of the great All, and must, must use that great self for the good of all. We are not one alone, we never were alone, never can be alone; we are responsible for our brother, he is responsi-ble for us-all are responsible for each one. As we have said before, the evider ceof con-tinued existence is to be found within our.

ble for us-all are responsible for each one. As we have said before, the evider ce of con-tinued existence is to be found within ourselves. There the knowledge is whitten so in delibly that it can not be gainsaid. There will be no fraud when we have learned to look within our own souls for truth, for if each one is seeking his knowledge from the fountain of lite all will be truth. Falsehood will have no place. The power or energy of life will be righly directed. We will no longer demand of another what we do not demand of our-selves. We will no longer demand perfection in the mouthpleces of the angel world till the angel world has entered our own.

The angels tell us to put our souls into our thoughts. The moment our souls speak, the i whole angel world is speaking whether we are conscious or unconscious of it. Let the soul be drawn to the great Principle of Life. Let it dwell in that mighty prace. Forget self as one. I Think of all as one. Is my brother great? Then, I too, am great. Is my brother great? Then, I too, am lowly. For he helps to make the whole, I help to make the whole. We are each a part of all. If all this is true, then O, what a mighty re-sponsibility is given to you and to me! What shall we do with it? It is beyond our compre-hension, beyond our ability to carry. Yes, if we try to carry it alone, but we are not alone. thoughts. Tue moment our souls speak, the

we try to carry it alone, but we are not alone. It is only when we try to be alone that the burden is hard to carry. One drop of water cannot carry the vessel, but the ocean is un-conscious of its burden. Hence, if we fit ourselves harmoniously into the great ocean of life we can join in the grandeur of the mighty deep and realize the peace and glory of being a part of the whole and being the whole. The question now arises—How are we to be

come conscious of the great soul force pervad ng all space? How are we to put ourselves in harmony with our surrourdings so as to fulfil our mission in the truest sense here on earth The angel world again answers, By love. Love s the great awakener of the human race, the great adjuster of all inharmony. It quickens the intellect, sharpens the perceptive faculties, makes us to see into the soul of our brother as well as our own, closes the door of selfishness bars out greed, avarice, scandal, draws to us bars out greed, avarice, scandal, draws to us the life giving stream in nature, thus making our bodies perfect, that they may do the work they have to do. There is no sickness except where inharmony dwells. There is no inhar-mony where our minds are attuned to the Love that is everywhere. Adjust every faculty to its proper use. Waste no valuable brain power in useless, destructive thinking or to use a

well known term *worry*. Worry is one of the most destructive mental actions. It commits more crimes, causes more sorrow, more gray hairs, more wrinkles than any other brain action, and is withal the most senseless. If we are worrying about something we can help, let us stop worrying and help it; if we are worrying about something we can't help, it does not belong to us; we have no business with it : we must not mind it. but save our brain force for the time when we can act. In a word, we are told that to obtain the blessings that will make life a joy. "Seek. ye first the kingdom of heaven and all things shall be added unto you." "The kingdom of heaven is within you." When we become con-scious of the reservoir of peace, knowledge and widdom within our set he world will not he wisdom within ourselves, the world will not be all out of gear, our burdens will not be greater than we can bear, we will not be misunder stood, misjudged, ill-treated. It is only when things are inharmonious inside that the out side is at variance with comfort. We hear that word misunderstood on every

side. Let us stop for a moment and consider why almost every one is misunderstood. Let us hold a short conversation with ourselves: Do we understand ourselves? Why do we do this, that and the other? *Why*, we don't know. No, we don't understand ourselves. How can we expect our neighbors to under stand us, if we do n't seek to understand them? understand our nei don't understand ourselves? The result of this solil quy shows us that we must come back to the three words, "Man, know thyself!" We can only know ourselves by obeying every law of God-not perverting its use, but obeying it in all its simplicity. If we make a mistake we shall know it by the ffect, for every effect is the result of a cause. After a principle or law has been thoroughly demonstrated have faith in it. In Spiritualism we find all these questions demonstrated. We are shown how to keep ourselves in harmony with all, how to improve intellectually, how to glow in grice and the beauty of truth; in fact, it teaches us how to live and proves that we do not die. The truths of Spiritualism have been taught ever since the world began. They are demonstrated again and again within ourselves, so why should we doubt? Why not help the angels of light to draw near to us by having faith in the divinity of our own souls-faith in our ability to obtain the hignest, the best and the purest in life? Every religion is 'ounded on spiritualistic truths, because the germ of truth is in every one. Some may have ceased to use the oars provided for an onward course, and are sim ply drifting; if that is so, if they do not see the necessity of action, of the proper direction of their energies, is it not your duty and my duty to place ourselves in position to show them the better way? not by scorn, but by so living that they will realize that we are more blessed than they-that we have something that makes life a joy; something that smocthes away the wrinkles of care and illumines the countenance with a peace that passes all understanding. Live Spiritualism and the world will want it Respect your blessing and the world will re-spect it. Is it not time for us to so do and to be, that the strength of love and energy will reach the whole universe. Let us then clasp hands with the angel world and point out the way by living spiritually and by making our selves temples of truth.

Our friend next speaks of his jugglery as a great science! Probably Mr. Robinson con-siders himself such an advanced scientist that he believes all men are fools in comparison to himself, and that nothing can be true unless he, Robinson, sees it and passes judgment upon it. In reference to his challenge of one thou-send dollars, I will state that if Mr. Robinson will bring to my (fice a certified cheque for one thousand dollars, with legally written conditions and binding agreement, he will no doubt have his money covered quicker than he detires. Newspaper challenges and contro-vorses are generally a case of "tweedle dee and tweedle dum." My (flice is in New York.

Mr. Robinson's home is in the same city. I have accepted challenges by the score in sums from one thousand to ten thousand dollars, my agents being the Brisbane Psychologi-cal Society, Hons. John Allyn, J. J. Owen, Wm. Weddop and others.

But our money was the only money put up, and I lost time and money in advertising inadvertently several clever prestidigitators. I have again refer Mr. R to the certified cheque, agreements, etc., to my office in New York where plans and arrangements can be made. All students in rsychic laws know that it is impossible for mediums to produce phenomena of their own will and volition, and that harmonious conditions are essential to satisfactory results. But I am willing to experiment. During my vacation all letters can be ad-

dressed to me, care of J. Lawrence, 103 West Forty second street, New York. Respectfully, FRED P. EVANS. Psychomo Lodge, Los Gatos, Cal., Aug. 2, 1899.

A Pleasant Evening in Philadelphia.

On Wednesday evening, Aug. 2, a very interesting meeting was held in Casino Hall, 13th street and Girard Avenue, Philadelphia, Though it was a tempestuous evening, and the notice had been but brief, there was a decidedly large attendance. The exercises were interesting and varied. Captain Keffer, President of First Association of Spiritualists, preided and made some very pleasing remarks, during which he dwelt interestingly on good work accomplished in bygone years, and encouragingly on the outlook for the future. Mr. John Foster, a prominent newspaper man, spoke most encouragingly on the tone of the city press and the press of the country at large, and then recited very finely a serio comic poem which called forth vociferous applause. Mrs. Renouf-Palmer, an old time platform worker and a most eloquent speaker, gave an address in which she spoke of the importance of paying due regard to the social element in societary work, and also paid a high tribute to the spiritual and philosophic teachings from which she had often profited in that pleasant hall. Mrs. Yocum of Derby sang two exquisite soprano solos, accompanied by Mrs. Olive Pond Amies, Secretary of Philadelphia Y. W. C. T. U. ; both these ladies have attended many of W. J. Col-ville's lectures, and taken a deep interest in the literature recommended.

Mrs. Barry, a prominent and whole souled worker in the mediumistic field, made some delightful remarks, and accompanied the audi-ence on the organ in the singing of several hymns. Mrs. Kirby of Boston, the well-known President of Faith and Hope Association, who is now summering at Atlantic City, made a short but very impressive address on the real nature of philanthropy, and recounted many inspiring instances of good accomplished through the benevolent instrumentality of the society which she so ably represents. W. J. Colville sang "Augels ever bright and fair," to the accompaniment of heaven's artillery (one of the grandest electric storms for which this summer has been no: ed)

writings of any Biblical scientist in the world. Indeed, such a doubt would be absurd in view books.

Among the assured results of Biblical science are these: At least four of the epistles of Paul are genuine, Romans, Galatians, and the two Corinthians; and in these contemporary writings there is positive proof of the historical existence of Jesus and the apostles. From them we learn that Paul was acquainted with the twelve apostles, including James the brother of Jesus, the head of the Church at Jerusalem. Paul also speaks of other brothers of Jesus, all of them being married. Paul says that James, Peter, and John were the leaders among the apostle : if his time; that Jesus was crucified, having been betrayed to his enemies just after his last supper with his disciples, at which he instituted the communion service; and that Jesus was seen several times after his death by Peter, the disciples, and others; and that he (Paul) had also seen Jesus since his death. Here is positive proof, by contemporary evidence, established by the scientific method, that Jesus and the apostles lived and died in the first century.

A number of rationalistic, Leterodox Biblical scientists and scholars have written lives of Jesus based on facts in the gospels, freed from my th and legendary supernaturalism. In Dr. Peebles' book I have given a list of many of them, including such untrammeled scholars 28 Strauss, Keim, Kuenen, Hcoykaas. Fiske, Clodd, Hanson, Scott, Schenkel, Schlesinger and Janes; and similar conclusions have been expressed by the other great Bible scientists of every country, such as Baur, Z ller, Hilgenfeld, Tiele, Wellhausen, Davidson, Mackay, Reville, Coquerel, and a host of others. No Biblical acientist anywhere could for a moment seriously entertain the thought that Jesus and the apostles never lived.

Their existence has been established beyond all doubt. "The Jesus Q section" is "Settled." SPIRITUALISTIC EVIDENCE OF JESUS' EXIST-ENCE.

The scientific method is absolutely required to determine the true character of purported communications from spirits through mediums. In no case where alleged spirits deny that Jeaus ever lived is there a particle of evidence having a scientific basis that the statements so asserting emanated from those purporting to communicate. On the other hand, there are cases of spirit communication where there is evidence on a scientific basis of the genuine. ness and truth of the messages in which the existence of Jesus on earth and as a spirit is attested. For instance, in the book "Twelve Messages from John Quincy Adams," all written in the earthly handwriting of Mr. Adams by a medium, there is positive and overwhelm-ing evidence of the existence in the spiritworld of Jesus and Lis discipler, as well as of their life on earth. Then, again, the one me dium above all others who has been subjected to the most searching scientific investigation is Mrs. Piper; and it is on record that, in communications received through her from perman whose identity is regarded as thoroughly established, it has been stated that Jesus is a great and good man (not divine), now living in the spirit-world.

MY CRITICISMS OF ANTI CHRISTIAN WRITERS STRICTLY TRUE.

As I said, I shall write no more after this on this subject. The gross personal attacks on me for what I have written in Dr. Peebles's book, including charges of slander, falsehood, cal-umny and misrepresentation, I deem unwor thy of notice, emanating, as they do, in a less

TESTIMONY OF ERNEST RENAN.

Dr. Wilder quotes from Renan as a reliable author, "who tells incontrovertible truth." Renan wrote a life of Jesus, based upon the gospels, in which he accepts as true more in the gospels than I do. As Dr. Wilder doubts the existence of Jesus, he must regard Renan as untrustworthy, and deficient in critical ac umen in accepting the gospel accounts of Jesus as largely true. The Doctor quotes from Renan, that nearly everything in Christianity that does not depend on the gospel was derived from Paganism. Note that Renan says every thing that does not depend on the gospel Renan agrees with me that the foundation of Christianity was Jewish, as narrated in the gospels, and that the accretions only are Pagan --just what I have repeatedly said. Renan cer tainly agrees with me, not with my clitic.

THINGS COMMON TO CHRISTIANITY AND OTHER RELIGIONS.

Dr. Wilder instances various observances and tenets held by Pagan faiths, some in common with Christianity and some in common with Christianity and Judaism-naming these as if in disproof of my statement that Christianity was primarily derived from Judaism, and that many of its essential doctrines, etc., were of Jewish origin. In the first place, most religions have things in common, not derived the one from the other. Human nature is essentially the same everywhere, and similar deas and customs arise among variant peoples independently of each other. All scientific experts in comparative theology recognize this truth, the proofs of which are so abundant

Moreover, in naming the things derived by Christianity from Judaism, I did not say that these things, any or all, were original with Judaism or had not been derived from other faiths by Judaism. All that I said was that these things pertained to Judaism when Chris tianity arose, and that it was from Judaism, them. Some of these doctrine, etc., were held by cultes other than Jewish; but Christianity, the child of Judaism, inherited them

oversnauowing Soul sa LIVE, LIVE so that every faculty will unfold -act, perform its mission, ere it is called upon to assume a different form." So live that a pure, sweet radiance will encircle you, each radiant aura mingling with the aura emanating from all others, the radiance of all ming-ling with the radiance of the earth, that of the earth with that of the universe, and the universe with that of the mighty Infinite-incomprehensible, inscrutable, without beginning, without ending, containing all that is good and all that we call evil, making one grand, glorious unity.

Speaking of evil, what is it? Evil is but un developed good, and of itself is a power. All power is great if used for great purposes. Then evil is misdirected power. If evil be undeveloped good, misdirected power, seize upon it and utilize it for the benefit of yourself and others. If we have great faults, we have great virtues, because our faults are misdirected virtues. An energy that is out of harmony with nature is a fault or evil.

This energy is constantly striving to adjust itself to its surroundings. If backed by a knowledge of psychology, it is harmoniously adjusted without pain to the individual, but if ignorance follows a great energy—evil or dis aster is the result, and knowledge comes through bitter experience.

Spiritualists are so blessed as to be able to come in contact with the higher soul forces of the earth. From those soul forces they have the blessed privilege of learning the law of the great Principle of Life. To live means to actac cording to law. Law is harmony. Harmony is a blending without friction of each magnetic field. For we know we are magnets; every planet is a magnet, and the proper blending of all means harmony. It is not necessary that they shall all be alike. The greatest variety usually produces the greatest harmony. This Nature teaches us every day right here in our beautiful New England States

We can "go forth under the open sky and list to Nature's teachings." We can see the great symphony of color on every hand, and realize that all are different and yet all make a glorious whole. If we listen we will hear the still small voice of Nature saying to us, "Be hold! I have obeyed the voice of God and lived according to His law. Therefore am I at peace. So live then O, man, that thou shalt be at peace. Be at one with the great law of life, for obedience to that law is the only path to happiness or prosperity in any walk of life.

To learn that law we must know our own souls. Let the angel world uncover the mirror that we may see the greatness of our own being. All things are within us, waiting to shine forth and light the pathway of life, so that living will be robbed of its terrors and possess all the sweetness of heaven. God and the angel world are calling to you to open your hearts to the Infinite Love that surrounds each and every one of us. It is yours, it is mine; partake of the bread of life and live. Rejoicé in living, for it is glorious-glorious to know that we are carvers and builders of worlds.

For minds create. All minds are a part of God, therefore we are one with God. Have we been Godlike? What have we created? what works of art have we created in our men-tal worlds which are the forerunners of an actual world? Have we thought into existence perfect creations? Have we been art-ists? Are we artists? If not, then let us awaken and build worlds of beauty. The mo-ment consciousness of our being takes possession of us, that moment are we responsible for the creations of our brains and of every thought we think; for by those thoughts is the universe created. We, with the God principle within us, are responsible for the condition of this earth. Therefore if ye would have it sustained and grow in the beauty of holiness and grandeur, see to it that each and all of you not in your brief of truth

all of you put in your brick of truth. The moment we are aware there is a mighty living principle greater than our conscicus selves, that moment have we evidence of eter nity; that moment are we told by that grea

Mr. Evans's Answer to Mr. Robinson.

To the Editor of the Banner of Light:

A copy of THE BANNER dated July 22, and containing a challenge from Mr. Robinson, was received by me a few days ago at my mountain home, Los Gatos, Calif.

In my last article tcuching upon Mr. Robinson I stated that I would not consent to being | improvements, booth, stands, water fountains, used as a tool for advertising purposes by Mr. Robinson or any one else, and therefore would not notice Mr Robinson any more. But, for of the committee. some reason unknown to me, this part of my communication was cut out by THE BANNER; and in view of this it has permitted Mr. Robin son's reply to appear, which might prove injurious unless answered by me. As this is my second letter touching upon Mr. Robinson, and this latter gentleman's "steenth," it will be easily seen that he has been permitted to have all the argument to himself.

Mr. Robinson opens his statement by saying that he offered his services to the "Psychic Club," and infers that I was invited to defend the true slate writing. I will say in answer that I have never teen approached by any member of said club, or invited, by mail or ortherwise, to take part in any manifestations or exercises.

He next infers that I am getting as much advertisement in the spiritual press for my book as he. Mr. Robinson will pardon me for being under the delusion that spiritual mediums and speakers were entitled to more con sideration than antagonists in the spiritual press. If there were no mediums and speak-ers there would surely be no use for spiritual journals. Subscribers of whom ninety five per cent. are Spiritualists pay for reports of interesting lectures and phenomena.

Mr. Robinson next tries to explain away Mr Bradford's téance. Mr. Bradford can speak degree, from a pseudonymous writer, apt-from its mother, and did not borrow them law that we are a part of eternity, responsible for himself. It seems a strange fact that in by named by Charles Dawbach as "Man from Persia, India, Egypt or China. At a later for the use we make of this law of life. We the experiments published the last few months Ashamed-of His Name. The style in which date Christianity did attract to itself many need no other evidence if we listen to the a few loopholes have evidently been left for our man.

A testimonial offering was then presented to Mr. Colville by Capt Keffer, on behalf of many friends in Philadelphia, who expressed the fervent hope that the City of Brotherly Love was in no sense bidding farewell to a teacher who had very greatly impressed for good the thought of the community.

The lecturer who was thus kindly testimonialized gave the closing speech of the evening, the topic of which was "Three of Heaven's Messengers - the Hornet, the Ass and the Angel." Hornets were compared with the harsher discipline of life, which we rarely welcome, but when it is past we see it was a blessing disguised. Asses were spoken of in the most appreciative terms as pacific ministers, and as voices from lowly places which we cannot afford to disregard. Angels were then dealt with as the inspirers of all lower messengers, and when we see them as they are we shall know that they are behind 'all phenomena, and ever inviting us to become one with them in their celestial ministrations. At the close of the program a short time was delightfully spent in friendly greetings. In consequence of the excellent Sunday audiences dur-ing July, and the wish of the people for a continuance of meetings in August, public ser-vices are held in Casino Hall on Sundays at 8 P. M., when various friends of the Association officiate.

Southern California Harmonial Camp-Meeting.

The Harmonial Spiritualists' Association of Los Angeles, for several months past has been agitating the question of Camp meeting, to be held somewhere in the county. It has field meetings and received from the people some money toward such a project, but not enough was received to warrant the undertaking. Recently, through the enterprise of a few persons within the association we are now able to keep faith with all who have contributed, and a can p meeting is an assured fact.

The Executive Committee has secured the lease of one of the most accessible, as well as one of the finest groves in Southern California, for the holding of such meetings-Sycamore Grove, on the line of the Pasadena Electric Road, within the northeastern limits of Los Angeles City. The grove is accessible, also, by two steam railroads; fare only five cents. At least \$10,000 has been expended by the owner, upon the grounds, in buildings and flower beds, and a large pavilion. The grove will be lighted by electricity. Hotel and tent accommodations on the grounds under control

The Harmonial Association will close all of its hall meetings during the month of September, and will attend the camp. The scenery about the grove is very beautiful, and it is within two blocks of the celebrated Ostrich Farm. The Executive Committee will endeavor to arrange a program that will enable all who attend to have a feast of the first order. All lecturers, musicians and mediums who would like to attend, will please put themselves in correspondence with the Secretary of the Committee, and no doubt satisfactory arrangements can be made for their accommodation. There will be no ifs or doubts or delays about the enterprise. The assurances of intellectual, musical, social and financial backing already received bespeak success, but the Committee will enlarge the scope of their enterprise with

very new patronage vouchsafed. We would like to come in touch with every Circle and Spiritualistic Scciety in the State, specially in Southern California.

Circulars and illustrated programs will be ready for distribution in due season.

Nettie Howell, Chairman Executive Committee, J. D. Griffith, Secretary Ex. Com., 101 South Broadway, Los Angeles, Cal.

Some glances of real beauty may be seen in their faces who dwell in true meekness. There is a harmony in the sound of that voice to which Divine love has given utterance .-- John Wool-

AUGUST 19, 1899

Children's Spiritualism.

Written for the Banner of Light.

THE TRUE PHYSICIAN. BY JULIA STEELMAN MITCHELL.

I heard the tinkling of a bell, It seemed a very funeral knell, Eor I was nervous, weak and ill (Had just swallowed a bitter pill), And felt that I must steal a nap, When next I heard a gentle tap Upon the inside office door. I thought, Now John, the careless boor, Has let that gaunt intruder in, Just to annoy me with his din About the plumbing; or mayhap It is that missionary chap, Hoping to beg a few dimes more. I would not see him-feigned to snore, And turned my face against the wall; But all in vain! I heard the call-"Say, tan't 'ou hear me, Doctor Suell? I'se tomin' in; a awful spell-A fit, 1 des-my doll has dot. But 'ou tan cure her from 'at lot Of jars 'ou keep 'en tandles in. Dit wite up twick -it is a sin To 'et iss baby suffer so Wive iss big break wite in her toe! " I sat upright and tried to smile, The child imploring me the while For lozengers with "sudar " on, For she'd been told down stairs, by John, That candy-drops would cure the toe. I would n't dispute, and told her so. (For 't is a way we doctors have Of lotting potions do for salve, If so the patient shall demand.) With interest I took doll in hand, And asked, "Can baby physics take? She has no mouth. I cannot make Her swallow anything, my dear." She answered quickly, "Now 'ook here! " To my amusement and surprise She opened mouth and shut both eyes, Proving that man from youth to age Is the genius and the sage. I took the hint-it was no sin-And dropped a sugared gum-drop in! Then saw her ruby lips compress, And heard her say, ' There now, I dess I 'll sank 'ou, Doctor Snell, 'at 'ou Did cure my suff'ren Baby Lou." Quite satisfied she left me there, Convalescent in (filce chair. (The drop she'd swallowed for her Lou, Had somehow greatly helped me, too !) A new prescription then I wrote. And one which all mankind should note. Be it known that, for the most of our ills, A child in the house is better than pills!

How Little Troubles Grow.

BY MRS. S. E. MACKLEY

Charlie and Walter Smith were playing in the yard with their little neighbors, Harry and Willie Brown. They had a great heap of fine dry sand, and were having royal fun.

Charlie was making a mountain, and sticking it full of bits of cedar twigs, which he called trees. Then Walter made a great cave, which he said was full of bears, come down from the mountain.

Harry was making a railroad, and Willie a depot with a fine ticket office, and he said they must have a telegraph line to go with it. So they were all very busy and happy. Bye and bye Charlie got his mountain all

But Mrs. Smith said it was she who was mostly to blame, and she shed many bitter tears when she told them all how she had seen the cow push open the gate and go into the yard, and had gone away into the kitchen and pretended not to know anything about it. It was very hard to confess to so much folly, but They all told her she was very brave to do so, and thanked her for her good example.

Then, Mrs. Brown said it was her turn; and she told them how ashamed she had felt ever she told them how ashamed she had feit ever since she threw the cruel stone at poor Mooley, and for the angry, impatient way in which she had spoken to her neighbors' ohldren, when a few kind words would have sent them all hap-ply back to their-play, and no trouble would have come to any of them.

Little Harry, who had heard it all, hung his head, and said "he guessed if he had spoken kindly to Charley, and told him. how he was spoiling his railroad, instead of pushing him, none of it would have heaven none of it would have happened.

little boys to be always kind and gentle with their playmates, and never to quarrel, because they could all see how terrible a thing had nearly come upon them through one little boy getting angry, and pushing his playmate down.

Literary Department. Susan B. Anthony.

One of the most valuable and interesting historical works which has made its appearance of late tells of the life and works of Susan B. Anthony. This work is far more than the recital of one woman's experience, even though that woman be the most interesting personality of the century. It is a history of the great evolution of the status of woman, in which Miss Anthony has been the central figure. It pictures the struggle of women to obtain the right to speak in public, first in behalf of the slave, then in the interest of temperance and next for her own freedom, for laws to secure herself the control of her property, her wages, her person and her children. Then follows the long continued battle for equal educa-tional advantages and equal industrial oppor tunities; and last and longest of all, for the citizen's right to the franchise.

When Miss Anthony began her work, woman

SUSAN B. ANTHONY

was a chattel in the eye of the law; shut out from all advantages of higher education and opportunities in the industrial world; an utter dependent on man; occupying a subordinate position in the church; restrained to the nar

ment Whips had been taken that evening, they would be able to write large over the portals of the House of Lords and the House of Commons: 'Here dwells a race of men who are afraid of women.' "—The Humanitarian.

BANNER OF

THE SPIRITUALISTIC RENASCENCE.-

One of the most marked and time-honored peculiarities of the mass of mankind is reverence for authority. We are a race of idol-worshipers, and man in all ages has usually made his deities in his own image and likeness. Not only do we revere the creations of our own fancy, but we bow in humble submission at the feet of those whom we have endowed with the right to direct our mental processes. For its religion the multitude goes to the theologians, while its political opinions are molded for it by newspapers and politicians. Social cus-toms everywhere are regulated by an arbiter of either sex, whose decrees are blindly obeyed even by those to whom society is not a fetish. The standard of virtue changes with the neces sities of human experience, while our ethics and morality are just what certain "profess ors" declare they should be. Our "knowl edge" of the laws of health is based upon the opinions of physicians, and when we do distinguish between right and wrong it is generally on the authority of the legal fraternity. In almost every attempt to move in a new direction the masses find a bellwether indispensablø.

This slavery to the authority of "great minds" is a superstition, and many attempts to justify and defend it have been made. The world does not crucify its saviors until they have been first rejected by the scribes and Pharisees; but a new movement requires only the indorsement of these intellectual potentates to receive the applause of the populace. Yet the history of the human family shows very few instances in which the officially "great" were the pioneers in its forward steps. Obscurity of birth and mediocrity in worldly wisdom have ever been the concomitants of seership – a quality that participa only to these a quality that pertains only to those whose a quality that pertains only to those whose knowledge is *enlightenment*, put e and unde-filed. "All questions of social and moral re-form," said Lincoln, "find lodgment first with enlightened souls who stamp them with their approval." And such souls are seldom con-spicuous according to human standards. While there is no truth in the universe that depende for its network on the universe that

depends for its potency on the authority of any book or the aictum of any individual, ye to gain acceptance by the ordinary mind it must bear the authoritative label of some per-son or institution of eminence. This is especially true when dealing with facts the cogni zance of which involves the exercise of some-thing more than the five physical senses; for there are minds so constituted that no amount of mere evidence could convince them of the or mere evidence could convince them of the existence of anything beyond the grasp of the group of faculties that we possess in common with the lower animals. By the multitude, however, the conclusions of "great minds" are accepted without question, and this is often the real source of popular ignorance. There is a chance, therefore, that the claims of Spiritualism will shortly be placed on a more acceptable and enduring foundation than

Dedication. Analysis. Chap. I.—Matter, Life, Spirit. Chap. II.—What the Senses Teach of the World and the Doctrine of Evolution. Chap. III.—Scientific Methods of the Study of Man, and its Results. more acceptable and enduring foundation than they have hitherto enjoyed, because several university professors in this country and some of Europe's leading scientists have avowed their belief in "spirit return." Prof. James H. Hyslop of Columbia University asserts that, through the organism of Wr. Pumer the formous Chap. 111.—Scientific Methods of the Study of Man, and ite Results.
Chap. IV.—What is the Sensitive State?
Chap. V.—Sensitive State: Its Division into Mesmeric Sommanbulle and Clairvoyant.
Chap. V.I.—Sensitiveness Proved by Psychometry.
Chap. V.I.—Sensitiveness Induced by Disease.
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Chap. XI.—Effects of Physical Influences on the Sensitive.
Chap. XII.—Dreams.
Chap. XII.—Directory Sensitiveness.
Chap. XII.—Directory for the Light of Sensitiveness and Thought-Wayes.
Chap. XV.—Orristian Science, Mind-Cure, Faith-Cure—their Physical Relations.
Chap. XVI.—Personal Experience—Intelligence from the Sphere of Light. through the organism of Mrs. Piper, the famous Massachusetts medium, he has received scientific proofs of the soul's immortality. Yet his every fact has been known and proved by tens of thousands of less distinction during the last half century. But the Spiritualists have been handicapped, not only by their lack of affilia tion with the "great," but by their failure to apply the scientific method in their investiga-tions. Inamility on the part of many to intertions. Inability on the part of many to inter-pret the significance of their discoveries has done and stepped out to admire it. "Oh! I say, you awkward thing, you are stepping on my railroad," exclaimed Harry, decadence in others. There has been very lit tle apparent progress along this line of research during the last twenty years, chiefly for the above reasons. But now that certain leading intellectual lights have publicly indorsed the basic claim of Spiritualism it is probable that the thousands of thinking minds who have tim idly withheld their affirmative convictions on this subject will come out into the open and declare what they know to be the truth. Their "respectability" will no longer be in danger. Actual and conclusive proofs of communicaion, direct or indirect, between the living and the so-called dead, does not, however, prove the soul's immortality. Through such phenomena we can get nothing to contradict the assertion that the "beyond" is simp y the butterfly stage that follows our caterpillar ex istence here. Immortality involves the prin-ciple of pre existence-beginningless, and there fore endless; and its proof is not a matter of phenomena, but of philosophic deduction from facts about which the "dead" know no more than than the living. Yet the corroboration by Spiritualism of the claims of the Science of Being-of which immortality is a demonstra ble principle-is both welcome and valuable; and, in the anti materialistic crusade that is reconstructing our theology as well as our science, this numerous cult is an important and worthy factor.-Editorial from "Mind."

celerate that very period which some seemes. Tartar doctor finds himself without his drugs to so deeply deplore. After the vote under and medicines he is not in the least embar-Government suspices and with the Govern the written the nemes of the model. rhesed. He writes the names of the needed rassed. He writes the names of the needed drugs on a slip of paper, and these, being relied up in little balls, are swallowed by the sick man "To swallow the name of a remedy, or the remedy itself," say the Tartare, "comes to precisely the same thing." It may be added, such cases are not unknowy to the medical faculty in more civilized regions—hence bread nille to the pills 1-Ex.

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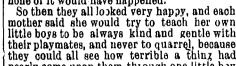
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giving Charlie a vicious push that sent him comparatively free individuals, with the exover on his face, and filled his mouth and eyes ception of political disabilities. full of sand. Then Walter slapped Harry, "to During the fity years which full of sand. Then Walter slapped Harry, "to make up for it," he said. Mrs. Brown happened to be looking out of

the window just then. Not being a very wise day of her time, every dollar of her money woman, she was angry at once, and, without stopping to think, she opened the door and called out: "You bad, naughty boys! If you are going to quarrel like that, you may just go Go at once, both of you! home.

Now Mrs. Smith was sitting at her work in a window of the house just opposite, and had been watching and listening to the children at their play.

She and Mrs. Brown had always been good neighbors. But she felt that her little boys had not been treated fairly this time, and she resented it, allowing many ugly thoughts about

her neighbor to crowd into her mind Bye and bye, when the little boys had all gone to school, Mrs. Brown started out to do some shopping, and, by some carelessness, she left the gate half latched and did not observe it.

But old Mooley, the Smith family cow, who was grazing in the street close by, saw it, and thought she would treat herself to some of the fine grass which grew in the Brown door yard, so she pushed the gate open and walked in as independent as you please. At any other time, Mrs. Smith would have

gone right out, driven her cow out of the yard, and latched the gate, as she ought to have done; but just now she was entertaining a troop of evil little spirits, or bad thoughts, which are just the same, and they whispered :

Just let the cow alone; you need n't know anything about it. Go into the kitchen and be at work. You are not obliged to watch her gates, and it will serve her just right.

So Mrs. Smith went as they told her, and old Mooley went on eating grass, until she had eaten enough; then she began sampling Mrs. Brown's pinks, and bit off some of the roses near the door. That is what she was doing when Mrs. Brown and the little boys came home at noon, and O! what a rumpue there was then.

Willie cried over his pinks, and Mrs. Brown called the poor cow and her mistress many "I just believe she opened the hard names. gate herself on purpose, the ugly thing," she said, and then she threw a great stone at the cow and hit her just over the eye, cutting a deep gash.

Mrs. Smith ran out of her house, just in time to see old Mooley in the street with blood running down her nose, and to hear the bad names which her neighbor had called her,

She ought to have been quite ashamed of herself, for she knew she was to blame for it all but she was not ready to own it yet. She pre-tended to be much surprised about what Mooley had done, and she and Mrs. Brown spoke many bitter words to each other.

At night, when Mr. Smith came home, she told him about the cow, but she did not say that she saw the cow go into the Brown's yard herself and refused to drive her out.

Mr. Smith was angry enough to see how badly Mooley was hurt. Before long he saw Mr. Brown coming along the road toward home, and he began at once to tell him how meanly Mrs. Brown had behaved toward them. He was not very choice in his words, and bye and bye Mr. Brown, who really was a good man, and felt very much hurt at beingso rudely attacked, began to get angry himself, and soon he struck Mr. Smith a hard blow between the eyes and knocked him down.

Then there was an awful time.

Before any one could stop them they were rolling on the ground and beating each other, until Mr. Brown was severely wounded by having his head jammed against a stone, and was taken home insensible.

Mr. Smith was arrested and put in juil. Then everybody had time to think of what they had done, and, O, how sorry they felt!

For a few days it was quite uncertain whether Mr. Brown would live or not, and Mr. Smith felt that he was really a murderer.

But I am glad to say he did not die, and he told them to let his neighbor go free, as he thought that he himself was most to blame for striking the first blow. So that kind word stayed the evil tide.

When Mr. Smith got home, one of the first things he did was to ask his wife to go with in question how posterity would vote on the him over to neighbor Brown's to ask his pardon larger question. but he thought if they did not for what he had done.

During the filty years which have wrought this revolution. Miss Anthony is the one woman in all the world who has given every grievance, but solely through a deep sense of the injustice which, on every side, she saw perpetrated against her sex, and which she deter-mined to combat. Never for one short hour has the cause of woman been forgotten or put

aside for any other object. Never a single tie has been formed, either of affection or business, which would interfere with this supreme purpose. Never a speech has been given, a trip taken, a visit made, a letter written, in all this half century, that has not been done directly in the interest of this one object. There has been no thought of personal com fort, advancement or glory; the self abnega tion, the self sacrifice, have been absolutethey have been upparalleled.

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THE EXCLUSION OF WOMEN FROM

LOCAL GOVERNMENT.-The House of Commons by a large majority agreed with the Lords' Amendment to the London Government Bill, and refused to permit women to be eligible for the office of alderman or councillor in the new corporations. By this act the House of Commons not only stultified itself by going back on its own proposal, but has virtually disfranchised a large number of women, and deprived them of rights they have hitherto enjoyed. From the House of Lords, the home of lost causes and undying prejudices, little else could be expected, but the House of Commons had not even the courage to lift its voice on the side of justice. By common consent women have shown themselves remarkably competent to discharge the public duties they have uncertaken, and in many questions affecting the labor and life of the people now looming in the immediate future (such as the housing of the poor), their help would have been invaluable. Yet they are now shut out from taking part in these great problems, not because they are unable to cope with them (on the contrary, it is admitted on all sides that they are), but be-cause the House of Commons is afraid if it grants this right, the right of women's admission to parliament will soon follow! Mr. Bir rell, in his eloquent speech, finely denounced this craven attitude. He said:

"In that House they had seen prize fighters, jockeys, bullies, cowards, aud drunkards. If they went to the Library and took down the three swollen and bloated volumes of 'Russell on Crimes,' they might search through them and not find a single orime however outrag eous a single felony however shameful, or a single misdemeanor however discreditable and disgusting that had not at one time or another been committed by a Member of that House, But the real question was whether women should be deprived of the right which they at present enjoyed. Were they to go back on what they had done and take away the right women now eujyged, not because they were frightened in the least of what would become of this particular vote and privilege, but bi-cause of something in the far-off future which they did not desire to contemplate? For his own part, he was certain that nothing they would do that day would interfere with or call in question how posterity would vote on the larger question. but he thought if they did not rtj.ct the Lord's amendment, they would acwhat they had done and take away the right

S TEVENSON'S PHILOSOPHY OF LIFE.

And here we come to the division: not only do I believe that literature should give joy, but I see a universe, I suppose, eternally courage and sublime faith it has required to different from yours: a solemn, a terrible, but a very joyous and noble universe; where sufforing is not at least wantonly inflicted, though it fails with dispassionate partiality, but where it may be and generally is nobly borne; where above all (this I believe: probably you don't: I think he may, with cancer) any brave man may make out a life which shall be happy for himself, and, by so being, beneficent to those about him. And if he fails, why should I hear him weeping? I mean if I fail, why should I weep? why should you hear me? Then to me morals, the conscience, the affections, and the passions are, I will own frankly and sweepingly, so infinitely more important than the other parts of life, that I conceive men rather triflers who become immersed in the latter; and I will always think the man who keep3 his lip stiff and makes 'a happy fireside clime,' and carries a pleasant face about to friends and neighbors, infinitely greater in the ab stract than an atrabilious Shakespeare or a backbiting Kant or Darwin. No offence to any of these gentlemen.-Scribner's.

VICTOR HUGO.-Victor Hugo wrote in his

old age: "I feel in myself the future life. I am rising, I know, toward the sky. The sunshine is over my head; Heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in

my heart. "The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which unite me. It is marvelous yet simple. It is a fairy tale and it is history. For half a century I have been writing my thought; in prose, verse, history, philosophy, drama, romance. tradition, satire, ode, songhave tried all. But I feel that I have not said the thousandth part of what is in me. When I to down to the grave l can say, like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life. My day's work will begin the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes In the twilight to open with the da en. I im-praye every hour because I love this world as

al basis the proofs of the dectrine of Immortality. He rec-ognizes the fact that we live in an age of growing skepti-cism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has a very slender hold.

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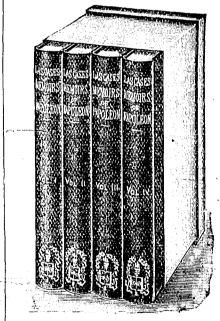
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Vaccination Once More. The good people of Everett, Mass., are to be

commiserated over the recent small pox scare that has arisen in their midst. It seems that a woman became efflicted with a peculiar skin disease, that a number of physicians failed to diagnose properly. She was sent to a hospital, where the physicians also failed to determine the nature of her malady and sent her home. Other physicians were called, one of whom, perhaps with an eye to future profits, jumped at the conclusion that the unfortunate woman was a victim to small pox. Much excitement arose, and the wise and far seeing Board of Health at once issued an order that every resident of Everett must be vaccinated within forty eight hours or receive the full penalty of the law. This means a fine of five dollars to each one who refuses to be vaccinated, with the possibility of imprisonment if the refusal be persisted in.

Chap. 515 of the Statutes of 1894 provides that parents and guardians must have their children and wards vaccinated at an early age, under penalty of five dollars fine for each year the same is neglected. Boards of Health are given full power to provide penalties even more extreme than this whenever they feel that an emergency has arisen that demands it. All adults are required to be vaccinated once in five years, or oftener if the city or town Board of Health ordains it. Any failure to comply with the law of the State or rules of the Board of Health is punishable as above stated. Provision is made for the exemption of certain invalids from the requirements of the law in case the attending physician deems them unable to withstand the effects of vaccination.

Such, in brief, is the law to which the good people of Everett are forced to submit. Our position on the question of vaccination is too well-known to need restatement. We consider the law a most unjust measure, yet it is the law of the Commonwealth, hence must be obeyed. The best way to get rid of an obnoxious law is to have it rigidly enforced. Through this persecution in Everett, for it can be called by no other name, the people will be awakened to the iniquities of compulsory vaccination. If people wish to poison their physical forms through vaccination we feel that they have a right to do so, even though we deplore their judgment. It savors very strongly of tyranny, however, to be forced to submit to poisoning against the will of the individual interested. During the first day after the order of the

Board of Health was issued, over seven thousand of the citizens of Everett submitted to vaccination. This left sixteen thousand persons to be vaccinated during the next twentyfour hours. Some physicians made one hundred dollars from their fees alone, and were doing a rushing business at last reports. In view of the fact that the case that has caused the furore is not definitely known to be small pox, the medicos are certainly reaping a rich harvest out of a mere scare. From the foregoing it is certainly reasonable to conclude that the case in point is being utilized for the purpose of filling the pockets of a few so called men of medicine, out of the fears and sores of the people, than by any real desire to protect the public from the possible ravages of disease.

We believe in law and order, hence urge those who are conscienciously opposed to vaccination to take no rash steps in the present

might well consider them such if they continue to patronize you after your indecent, unjust and wholly unprovoked attack upon them. All Spiritualists are not educated people; neither are all Christians; all Spiritualists are not college graduates; neither are all Christians; yet, taken as a whole, you will find that fully as many Spiritualists grace the college halls of Americs, in proportion to their numbers, as are furnished by other religious sects. Spiritualists think for themselves, hence it takes intelligent people to become Spiritualists. Those who pay lawyers, doctors, preachers (and editors) to do their thinking for them, seldom become Spiritualists; when they do, they become independent in their opinions, and are never at a loss for a reason for the faith that is in them. You would not think of calling your Christian readers "idiots," because you know that it would hurt your business. Expand your mind a little, Mr. Editor, and withdraw your uncalled for insult to the most intelligent of your patrons. "Equal and exact justice to all men" is a good motto even for a newspaper man, whose religious prejudices bias his judgment. Act upon this motto, and prove that you can be just when your at-

tention is intelligently called to a grave wrong you have done unto your equals and your Yours, for truth and justice. patrons.

"Great is Diana."

And it came to pass in the reign of Roosevelt, Van Wyck being tetrarch of greater Gotham, that a strange delusion prevailed and caused no small stir among the people. There appeared in the streets and synagogues many who, having no reverence for sound doctrine or for the chief priests and doctors, were persuaded that they had been healed of divers and sore disorders in a manner which is unlawful. Behold! they were fools and deceived, for they had suffered no illness and knew not their own minds.

But the delusion spread abroad, and the number of those who foolishly sought to be healed by strange ministry rather than die in a good and lawful manner increased exceedingly. And the doctors and priests, whose profit was descoiled, were sore dismayed and filled with wrath and ϵ nvy. And some of them oried out, saying: "Sirs! This false doctrine hath turned away much people, and there is danger that our craft, which hath brought us much gain, come into disrepute. Behold! the temple of our sacred calling is profaned and the silver shekels which are cast into our treasury diminished. Is not the health of the people committed into our keeping forever, and shall not all other mouths be stopped? Peradventure this heresy will prevail, and many be led away and made whole of their distresses unlawfully, instead of perishing in an honorable and long-suffering manner!'

Then certain of the chief doctors, lawyers. and priests gathered themselves together, and many counselled an appeal to the rulers. They said one to another: "Go to! have we not power to persuade the Assembly? Behold! the deputies will make a decree that officers be sent out with swords and staves to punish heresy and sedition. It is meet that the malefactors be brought before the magistrates to show by what authority they do these unlawful works."

Then the doctors of physic cried out with a spirits. Dogma is a mighty master; it is the something to begin with, and it was some-loud voice, with one accord: "Great is the god environment that imprisons the soul; the mo Æsculapius! Behold! our medicaments never | ment that passes away there comes into existfail, but when they do fail it is but just that "The religious world has lived in the letter, the will of the Most High be meekly accepted. and knows but little of the spirit. Religion is Do not the multitudes who have been 'gath- nothing if it is not all, and has all the lichness ered to their fathers' and gone down to Sheol of the human toul. Religion is what a man at our hands rest content without complaint what religion should always induce man to interest and moment. Knowledge in experior questioning? Whosoever, therefore, doth offer. The hungry man is praying for food, the ence is the highest form and essence of knowlnot how down to our cod and do him homage man that sins is praying for salvation, and ye shall be cast into a fiery furnace, seven times heated. It were well to die righteously and honorably rather than to have health bestowed through the counsel of the unlearned." Then the doctors of divinity also litted up their voices, saving: "Behold! these strange people close their ears to our reproof, and refuse to prostrate themselves before our altars! We have piped unto them and they have not danced'! They have profanely dragged down the teachings of Jesus, and made them common and practical. Let it be proclaimed that all who each strength through strength dog all who seek strength through strange doctrines, or give counsel to their neighbors to do likewise, be hanged on a gallows fifty cubits high. Then shall their carcasses be taken down and burned with fire, and the ashes thereof be scattered to the four winds of heaven."- Chronicles of Gotham.

periment could hardly be considered a true | cumstances and in such an hour is worthy of test, and it will only be just to the medium, as well as to the public, to have a series of sittings for the purpose of making the test all it should be to the parties interested.

Help'Needed Down South.

R. C. Hall, Erwinton, Ga., sends a list of new subsoribors and writes: "This is a very thinly settled community, but they are wide awake thodox hierarchy hurled, and is now hurling on Spiritualism. Some are very bitter, while others are willing to learn. If we were able to have a good speaker here I think there would be quite a change. But it takes nerve to force therefore 'het Saul of Tarsus tell it himself, as the people here, for one is apt to meet abuse and ridicule instead of argument."

Prof. W. F. Peck delivered an elequent address at the opening Mt. Pleasant Park Camp Meeting at Clinton, Iowa. Mr. Peck is the President of that justly famous association, and is doing all in his power to make the present season the most successful one in the history of the camp.

105 Mrs. J. J. Whitney, of San Francisco, Calif., in renewing her subscription to THE BANNER, writes: "I could not keep house without it." Many others express themselves in the same way, and all Spiritualists would do so after taking THE BANNER for three months. Give THE BANNER a trial.

1997 Judge Gambee, of the Supreme Court of Iowa, recently decided that the law restricting the practice of medicine in that State was unconstitutional. Good for Judge Gam. bee! He has set his judicial brethren a splendid example in his devotion to constitutional law. Would that all medical-restrictive-practice acts might share the same fate.

M. R. Brown of Peach Orchard, Ark. writes: "I have had THE BANNER most of the time since it was first published; am in my seventy seventh year, and will try to have it till relieved of the earth body."

J. H. Merrill, Montville, Mass., sends a list of new subscribers and says: "I have taken THE BANNER for twenty-five years, and feel as if I could not do without it."

J. C. Behnke, Los Angeles, Calif., sends a list of new subscribers, and says:""The great Ingersoll has laid aside the flesh and donned immortal garments of light. I hope you will remember him as a man who, though differing from us, has fulfilled a mission which no man can measure."

News From Onset.

Sunday, Aug. 6, a large audience listened to a fine concert by the Middleboro Band in the morning, after which Mrs. Russegue opened the meeting by giving an invocation. She read Whittier's poem, "God Speed the Mo-its characteristic honesty, fidelity and purity, ments On," and took for her subject, "The subject, "The Letter Killeth, but the Spirit Quickeneth." She said in part:

"Every thought is a power behind the throne. The moment anything occurs in the life by which man's thought is chained, that moment he is a slave. If it was not for fanaticism dusk of human valleys and crossroads, emer-there would be no such thing as an invention. gence upon wider, higher and purer thorough-He who lives in the letter becomes a bigot. So fares. Ours is also a ministry of experience. it is with the Spiritualists; unless they think | I mean experience in the minister before all for themselves, they become slaves to the things. Paul was such a minister. It was

AUGUST 1º, 1899.

acceptance, and worth dying for. Saul's conversion was wonderful--wonderful in every way; it was the most glorious demonstration of the power of spirit over flesh, of light over darkness, of truth over error, of spirit return with power over the blindness and obstinacy of Pharisee, hate and orthodoxy of which we have authentic record. It settled themand it settles now a thousand questions which an unbelieving rabble would, and a persecuting oragainst the gospel of spiritual truth, if you will believe me, of Spiritualism in its true and eterhe told it before a mob in Jerusalem, with soul of fire and words of flame-Acts xxii.: 3-21. Saul was the man who in after years, in the midst of multiplied cares, traversing the then civilized world, declaring without ceasing the story of his conversion, exposed to all conceivable dangers and inured to all possible hardships, yet in all and through all sustained by his inward consciousness of the truth of his words and genuineness of spiritual life within. I say such a man was Paul when, facing the serried hosts of bitterest persecutors and en-trenched opposition in every city, synagogue and thoroughfare, sore in every limb and bleeding from many wounds, now hiding from the rage of inturnated scribes and pharisees, whose masks he had torn away and whose hypocrisy he had uncovered, and now weeping tears of sublime pity and forgiveness over the treachery of false brethren-such, and in the midst of such experiences, was this valiant soldier of truth when he gave utterance to the ring words: "None of these things move me, neither count I my life dear unto myself. so that I might finish my course with joy and the ministry which I have received."

My friends, this great hero, this early convert to Spiritualism, this Jupiter of the new heavens, this apostle of the new spiritual dispensation is before us to day—our prophet, our leader, and our example. In him and through him the spirits of all the just, the mighty angels of the higher life, had a medium equal to their desires and the world's needs. In him and through him the unrecorded, glorious past emerged from oblivion, and poured its hopes, its prophesies and its brotherly greetings into

the ear of the future. I must respond to that greeting. I will divide this into four great parts. 1st, Themin-istry of Spiritualism, of spirtual truth, and the call thereto. I shall not take a moment to define Spiritualism, more than to say that, in its broadest sense, it is the revelation of truth in spirit and of the spirit. It is before all things else the awakening of the spiritual nature within a man, the revelation of consciousness to itself. This awakening is the end of sleep of the soul-the individual being realizes his spiritual nature. Immortality becomes in that moment experience, not hope but consciousness, not speculation, but reality, not a dream but an awakening, not a desire but a realization, not a prophecy but a bursting forth of life, endless life. Not all who call themselves Spiritualists or Christians are thus awakened and thus informed. So then the ministry to which we are called is simplified and narrowed to a point. The Soul Immortality: This ministry is first. a ministry of affirmation told, and told, and told in all its holy and divine attractiveness, unfolded in all its peerless beauty, simplicity and humanity exemplified in all its truth, its harmony and sustains, making our very bodies temples of honor and worthy of immortal tenantcy. Sec-ond, Ours is also a ministry of prophecy. A fully awakened soul is a prophet indeed. What does this spiritual philosophy prophecy? To the individual, progress. Out of the gloom and

TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will coöperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to inorease 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 1899, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

Notice.

Owing to an unusual press of matter, we are obliged to lay over until next week interesting reports and other valuable articles. Look out for them in the coming issue.

A RHYME ON OUR EXCHANGES.

The Dawning Light is shining bright O'er far- ff Fexas land, And there doth wait at "Golden Gate" A Journal true and grand.

'Neath Southern skies where mists arise. A Me tium talks to men, While by the lake where waters wake A Thinker speaks again.

And in the light of Buckeye's might A Light of Truth appears, While in the West, at the soul's behest, Lichstrahlen laughs at fears.

There doth await in North Star State The Nya Tiden true, While here tc-day by Boston's bay. A Banner fair we view.

The BANNER OF LIGHT that greets our sight Within Progression's sky, For forty years 'gainst hate and fears, Hath floated there on high.

For forty more aloft 't will soar. Inspiring all mankind The right to do, the good and true To ever seek to find.

THE BANNER, then, should be seen of men And wide its pages spread, To aid mankind this truth to find-' There are, there are no dead."

Then place your name on the scroll of fame. A subscriber loyal, true. And by this course, you'll leave, perforce, The good that you can do.

The Asheville, N. C., Citizen gives an interesting account of the conversion of a wellknown agnostic to Spiritualism through the mediumship of Dr. Louis Schlesinger. The Doctor is a worker for the Cause in more ways than one, and has reason to be proud of his mediumship.

Mrs. M. E. Wrench, Yorkville, N. Y. writes: "THE BANNER is a good paper. May it reach many new homes, and give them comfort and joy."

number to take a test case to the Supreme Court of the United States, and share in the expense of the cost of the same, a decision of real value to the nation could be obtained, for it would be final, no matter what its nature might be. "Mens sana in corpore sano" is a truism, and we believe it to be the duty of all Spiritualists to live up to it. It is all very well to assert that a physician is responsible, under the law, for any injury suetained by a person whom he vaccipates, but that responsibility will not restore the broken health of the injured party, nor compensate him for his suffering. The only safe remedy is the abolition of the compulsory vaccination law. This should be the purpose of every Spiritualist.

An Unjust Attack.

A most unjust attack upon Spiritualism and Spiritualists appeared in the columns of the Providence, R. I., Journal of April 25. Some weeks later the attention of the Editor of the BANNER OF LIGHT was called to the matter, and he forwarded the following rejoinder, with a courteous request that it be given space in the Journal's columns. This was not done, hence we venture to present it in full to our readers:

Editor Providence Journal:

SIR-In your issue of April 25, I find the following remarkable sentence: "If the idiots who place confidence in so-called spiritualistic manifestations were not hopeless idiots, they might be cured of their idiocy by such proofs of the conjurer's skill as are afforded by Keller."

As a Spiritualist, I feel that you have done my brethren and myself gross injustice by al lowing those words to appear in your columns. It does not matter whether you believe in Spiritualism or not; you have no right to abuse those who do by any such language as the above. Abuse is not argument, and never can become so. You have a perfect right to disbelieve the claims of Spiritualism; it is your duty to follow your conscience in all matters, but you should see to it that that conscience is purged of all bigotry and prejudice, ere you presume to judge the intellectual attainments of other people.

The sentence in question is a libel upon thousands of people in America. Some of the greatest scientists, philosophers, statesmen, and clergymen of modern times have demonstrated the truths of Spiritualism to their own satisfaction. It seems to me to be evidence of great narrowness of mind for you or any of your reporters to refer to such men as Sir William Crookes, Count Alexander Aksakof, Prof. Oarl Du Prel, Prof. Alfred Russell Wallace, Prof. Richard Hodgson, Rev. M. J. Savage, Rev. B. F. Austin, and scores of others, as "idiots" "The men who talk the most are those who know the least, "says Homer. I presume to judge Spiritualism and its followers. If you can publish such statements as the above, under the presumption that they are true, it is prima facie evidence of the fact you are in absolute ignorance of the truth concerning Spiritualism.

A large number of your patrons can be found among the Spiritualists. Are they "idiots" if they advertise in your columns? Are they Evans will render Spiritualism a signal service they advertise in your columns? Are they Evans will render Spiritualism a signal service day; and not to me only, but unto all them 'idiots' if they buy your paper? Are they by disarming one of the ablest of its critiques, "idiots' if they shape their social and political and will place his own mediumship in a most No braver words could be ultered than these, and will place his own mediumship in a most of the braver words could be ultered than these is a second be also that how his appearing." views from the contents of .

Persecution in New York.

Slate Writing.

Our readers who have written us with regard to the challenge given by W. E. Robinson of New York City to Prof. Fred P. Evans, for a test in slate writing, are respectfully referred to Mr. Evans' reply to Mr. Robinson, published was en route to his home in California when the challenge appeared, hence did not learn of it until sometime afterwards. His reply came promptly, as soon as he had seen a copy of Hicks gave an eloquent address. Text: "And THE BANNER containing Mr. Robinson's let. now, behold! I go bound in the spirit into THE BANNER containing Mr. Robinson's letter. Mr. Evans signifies his willingness to meet Mr. Robinson for the test in question, and the public may expect some very interesting results from the same.

Mr. Evans has been before the public as a medium for many years. His work has everywhere spoken for itself, and has stood well the of the grace of God."-Acts 20, 22, 24. Saul test of criticism that has been applied to it. He has made many true and tried friends during his mediumistic career, and has also made some bitter enemies. All public servants meet the same fate in life, hence Mr. Evans does not stand alone in this respect. His psychography, under test conditions, has, to us, rested upon the basis of fact, and until absolute evidence to the contrary is forthcoming, we shall continue to so state; we believe Mr. Robinson to be a gentleman in the fullest sense of the word, and an earnest seeker for truth. He is not an enemy either of Spiritualism, or of Mr. Evans; he knows, as all intelligent Spiritualists realize, that fraud is practiced under the guise of mediumship. As a prestidigitator he believes it to be his duty to expose all tricks by which pretended spirit phenomena are produced. In so feel that such is certainly true of those who doing, he casts no reflections upon any genuine elties and persecutions during a long life, obmedium.

> Truth rests upon its own foundations and needs no apology nor defense. If independent | down to us, and are among the everlasting honestly glad of it, and will hasten to inform the public of the fact. Through this test, Mr. Evans will render Spiritualism a signal service by disarming one of the ablest of its critiques

does and what he gives to the world. This is that have it should give it to him. Ingersoll that he was not afraid of,' and this is true. It that man hates to accept any one. There is no religion that is a unit. There is no religious belief that can give you all. That which makes you love the truth for truth's sake is the best religion.

"There is in Spiritualism that truth which cannot be changed. The world moves on, and religion is in the rear. The reason that religion has done so little is because man has made the divinity, and has made man a slave, there came to the world a religious thought that gave man freedom. It was a truth brought from heaven. It was not a religion that simply told man that he lived beyond the grave, but told man how he should live. Every department of the human soul has been opened. and man has found more of the angel than the devil in humanity. The church to-day is not the only avenue through which you can find saving grace.

"It is the divinity of mankind that has made the world better. Spiritualism has accomplished much outside of the letter, because it belongs to all. Spiritualism has come as a healer to the world; it has come as a redeemer to man by showing him his redemption. It is the power that encourages the poor and heals the sick. It teaches a man to become a man because God is our Father." After another on our second page of this number. Mr. Evans | song by Mr. Maxham Mrs. Russegue gave the benediction. At 1 o'clock the band gave a concert in the

grove, before a large audience. In the afternoon of Sunday Rev. W. W. Jerusalem, not knowing the things that shall betail me there, save that the Holy Ghost wit-

nesseth in every city, saying that bonds and afflictions abide with me. But none of these things move me, neither count I my life dear unto myself, so that 1 might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of Tarsus was a bitter persecutor of the early followers of Jesus, the Christ; but he had never seen the face in the flesh of the divine man whose adherents he pursued to prison and to death. He stood by and witnessed the stoning to death of Stephen, holding the garments of some of the murderers. He heard unmoved the triumphal words of the dying martyr as he sank to the earth beneath the urtling stones, and he saw his sadly marred but transfigured face as the portals of eternal bliss were opened to him by innumerable angels.

This same Saul of Tarsus afterward was himself converted, and became the most distinguished as well as the most persecuted and devoted follower of the Christ he had so long derided. He soon became known, and is now known, as Paul, the Apostle to the Gentiles-everywhere the chief teacher and preacher of the doctrines of Christ, as they were revealed to him from the spirit world by Jesus and others; and having endured all conceivable crutained the crown of martyrdom at Rome during the diabolical reign of the tyrant Nero. His last words while waiting death have come paper? You' favorable light before the world. A single ex- and truth that begets them under such cir-

bearer of this great cause, its best equipped and best qualified ministers are those who have tarked with the angels, those whose consciousness has opened to receive the bright corroborations of the Truth already inherent therein from the spirit realm, in voice, in form, in some unmistakable token personal, and of material edge. Our ministry is a ministry of experience. Thus what is born from within and once said, 'no man ever worshiped anything what is received from without, blended in an experience of Power, of Love, and a sound is true there are so many phases of thought mind is freely given forth and bestowed by this spiritual ministry to which we are called.

Mr. Hicks closed his Sunday lecture here, but he continued this same theme on Tuesday the 8th, and on Wednesday the 9th

Monday, Aug. 7, a Conference was held. The Chairman most feelingly referred to the transition of Col. William D. Crockett. Mr. Maxham rendered a most beautiful musical selection, in keeping with the thoughts of the hour. Mr. Tribou moved that a letter of sympathy be sent by this Camp to the family of Col. Crockett. It was seconded by Mr. F. A. Wiggin, and carried by a rising vote. Remarks were made by Mr. Bates, Dr. S. M. Furbush, Dr. W. W. Hicks, Mrs. Kate R. Stiles. Mrs. Allbright, Dr. Dean Clarke and Mr. F. A. Wiggin. Thursday, Aug. 10, marked the (pening of the Woman's Congress, and the weather in the morning was all that could be desired. The Auditorium was beautifully decorated with the colors, yellow and white. Flags of all nations were flying. "Old Glory" had a most conspicuous place over the entrance. Mottoes were placed over the desk, and there was an abundance of cut flowers of every description, while many magnificent plants adorned the

platform, the whole constituting a really magnificent bower A Ladies' Quartet from Boston furnished singing throughout the Congress-Mrs. Marie Foster, Mrs. Nellie Herrick, Mrs. B. A. Pitkin and Miss Florence E. Glover. Mrs. C. P. Pratt, Chairman of the Congress, opened the meeting with a greeting to the many friends congregated, and then introduced Mrs. Sarah A. Byrnes as the first speaker, who said in part: 'Mrs. President and Friends: I wish to say, before commencing my lecture, that I deeply feel the favor that has been extended to me of opening this Woman's Congress, and although may touch upon different topics from some of the others, I feel that it would be well for me to talk upon the Spiritualism of Woman. I believe Spiritualism is the religion of woman. The first rap came through the mediumistic power of a girl, and I myself was called by the spirit world when I was but a girl to do their will, and, although opposition was met with on every hand, yet I kept straight on, with the angel world for guidance. I now know that opposition has made possible this Woman's Congress. The thoughts that will be presented during the next three days will probably be varied, but they will all really bear upon the same subject-the advancement of humanity. Spiritualism is not modern. It is only because it has appealed to us in these modern times. Fifty years is only a little while to consider, yet there is much that can be traced during that time that has been done for the advance-ment of human thought. There is no limita-

tion to the echo of the tiny rap. People know of Spiritualism all over the world. If we had no opposition we would have no growth. Men. women and children should have equal rights. She spoke of the pioneer women, Ascha W. Sprague, Rosa T. Amidon, and others, who had to stand up and fight the opposition in the past, and continued: "Woman has been foremost in every reform. Reform is growth, un-foldment, inherent aspiration to be and to do. I believe the work of woman is unlimited. The spirit world told woman to speak, and brought her to the front rank. Spiritualism comes in touch with all vital reforms. Angels religious and morally. May heaven's richest blessing fall on all, in every department of life, where the hand of woman is felt!" The session closed with singing.

AUGUST 19, 1899.

BANNER OF LIGHT.

beautiful streamers of yellow and white and evergreens were festooned over the hall, and many beautiful cut flowers were placed upon the platform. The speaker of the afternoon was Mrs. Louise K. Harnett of New York, whose subject was the "Woman of India." Mrs. Pratt stated that she had received a letter from Mrs. C. Fannie Allyn expressing regret for not being able to be present, and sending greetings

to the Congress. The quartet opened the ses-sion with singing. The speaker said in part: "Social and religious life of Hindu woman. It is my privilege to present to you the Hindu woman, and perhaps you will be obliged to change your preconceived idea of the women of India. I am presenting to you the real Hindu woman. It has been said she is a creature without a soul, shut up as in a prison, without even religious advantages; such has been the picture that is usually presented, Even in cultured Boston, among the educated people, it has been said to me. 'you can say what you want to, and all you say may be true, but the women of India have no souls.' All forms of Hindu religion are based upon the existence of the soul of every human being, and therefore there can be no difference between the soul of man or woman; there is a great difference in having a soul and being a soul; every woman in India knows she is a soul, and takes time to become acquainted with her soul; and this is true of the uneducated as well as the educated; everything pertaining to the cultivation of the soul is of interest to them. Religion is a subject of the most interest to the people of India. Their God is always accom-panied with a Goddess; one is dependent upon the other one is welver without the other. the other, one is useless without the other; they are represented to be equal, and have qualities suited to a perfect whole. The moth-erbood of God is an idea established in the intellect of every Hindu man and woman. They have a beautiful ceremony called a worship of the Motherhood of God. In every household flowers and garlands are wreathed, and they place them over the necks of the women of the place them over the hecks of the women of the household, old, young and girls, and say a prayer in regard to the worship of woman. The worship of the Virgin is a recognition of woman. All literature pays a great deal of at tention to the worship of women; the rights of women are well defined. Education is com-placy both for girls and boys, and if they are too poor, and have to work, the States pay them the amount of wages they would receive, so they can go to school. And this was made possible by a woman. "The Hindu idea of marriage precludes the

idea of sensual passion. Marriage is not the means of social advancement. They must be spiritually as well as materially mated. Unhat py marriages are almost unknown in India, After marriage, when a wife is to become a mother, she lives for the existence of the child, and leaves all the duties of the household, and so is able to draw the holiest and highest influ-ences to develop the child. Chastity is set before the father. Adultery committed by a strosity. This is an erroneous idea. To day father is punished by banishment; but the woman receives a much lighter sentence, be father is punished by banishment; but the woman receives a much lighter sentence, be cause she is the weaker. Divorce is unknown;

the quartet, after which Mrs. Kate R. Stiles read a poem, "The Good Time Now"; she then took for her subject, "The Rights of Children." The rights of women have so long been discussed, we would talk awhile upon this other subject, and we feel if we could realtheir rights of woman, and believe the time will the rights of woman, and believe the time will the rights of woman, and believe the time will the rights of woman, and believe the time will the rights of woman, and believe the time will the rights of woman and believe the time woman and bel come when womanhood will mean more than Chairman of the Congress, dismissed the large wifebood and motherhood, when woman will have the right to select her own employment and be equal with man; we must begin with who form the committee of the Cougress, for must be rightly born-and I wonder we do not consider and speak out more often in regard to this subject. The time will come, we hope, when this will be taught from every pulpit and platform in the land; we will then have children that are welcome in the home, and not born of passion; the child is often only the reflection of the moods of the mother. A child has a right to demand of us patience, love, tenderness and courtesy. I believe it is a crime to strike a child a blow; a person who strikes a weaker person is a coward. No child should be forced to attend school until it reaches the age of seven years; it should be left free to de-velop its own instincts. We should not force children into employment they have no fitness for. True education is not cramming the mind; it is to draw out of the child that which is within the mind. We believe every thought of the father has an effect upon the unborn babe. This is not a topic that interests the people, but we have got to take more interest in the prenatal condition of the child. In the afternoon the session opened with sing ing by the quartet, after which Mrs. Lucette Webster gave a very fine recitation, "Laska." This was well received. Mrs. Mary Seymour Howell spoke upon "The Dawning of the Twentieth Century:" "We stand this afternoon in the dying light of the ninetcenth century and the dawning of the twentieth century Look back fifty years, and from the tallow can dle we have developed the electric light. We can talk with our friends across the water from New York to London. We are able to try, and every foot within the borders of the State is ride upon railroad trains, with as much ease a part and parcel of the vast wonderland, the beauty and comfort as though we were sitting in our own parlors. This progress has not come easy, these radical changes have not come from the conservative minds, but from the progressive, and in all progress woman has stood in the van and has pushed steadily onward, and the stonewall of opposition is nearly crumbled away. Ever since woman took her life in her own hand and thought for herself a bright star has shone in the land. The destiny of the world lies in the heart and brains of the woman. Truth shall make you free, and people are beginning to understand the true meaning of liberty. Liberty is the greatest gift God ever gave to a human being." She spoke of the time she cast her first vote, and of the pleasant way the ladies were received at the polls in Albany, N. Y. "We want to join our voices with man's for liberty, which has been sung as a bass solo for so many years. We love the men so much if we had the ballot we would never have a war. Arise and shine for your light has come, and the glory of the Lord has shone upon you. Saturday morning the session was opened with singing, after which Mrs. Abbie Morton Diaz spoke upop, "The Four Great Hindrances to Civilization:""I presume because I am a descendent of the Pilgrims I am so interested in this subject. Principle is not human ownership in human beings; the true issue is political economy. There are many hindrances in the way, and they must be got out of the way so as to reach this sublime end. People who don't believe in anything new constitute the first hindrance. The reason of this is they imagine the new established under existing conditions. The new brings its own conditions. Truth is progress, prog-ress is the natural law of the world, and we must not put anything in the way of progress. Every individual soul of itself comes progress. Every individual soul of itself comes in contact with good, and is accountable to himself. A reign of evil is rank heresy, be-while for six cents additional a portfolio of 32 mounhimself. A reign of evil is rank heresy, because that would make evil reign over good. ' tain views is included.

In the afternoon the weather was very | Teach the child to distrust evil by wise meth-rainy, and we had to go into the Temple. The ods through the rower of thought. Science ladies' handiwork was again shown here, for | recognizes the power of thought to overcome evil. A mother can use the rower of thought evil. A mother can use the to wer of thought in the prenatal condition, and thus be able to overcome hereditary evils. Surround the moth-er with beautiful music, overything elevaling, so as to bring forth a beautiful child. We hear so much of mother's clubs but I have failed to yet learn of a father's club to talk over the responsibility of fatherhood. Everybody be-lleves human nature is bad; and yet millions are naid to support a religion that is based are paid to support a religion that is based "In making laws every interest must be rep-

resented, and if woman cannot have a voice, how are laws to be made to protect the homeand it takes the whole of anything to be perfect. If human nature was bad, we would re-spond to the bad; but no one ever responds to badness. Children respond to the good. If we are created in the divine image, and the infinite life is always present with us, how dare we say we are bad? If we are made in his im-age, and it is working in us for all good, how dare we say human nature is bad? If you tell people they are bad and vile, you take away the responsibility of goodness. Now if we had held up heaven as an attainable place, and believed in the responsibility of goodness, and made no allowance for evil, what a difference it would have made in the world. Let us, then, hold up human goodness. People have mis-taken character for human nature; you cannot mistake nature, but you can the quality; you can cultivate nature and bring forth the grandest results. Our working ground, then, is to build up character; every possibility is in the human ohid; what we must do is to de-velop the best and highest attributes of the soul. We must reach the fundamental princi-ples of life. I believe the true education is to teach the science of motherhood and father. hood,

Mrs. Marie Foster closed the session with

singing. In the afternoon the weather once more cleared, which made it possible for us to have our closing session in the grove. All nature looked its best, and the large audience showed plainly that Mrs. Mary E. Lease was still a favorite at Onset. After selections by the quartet, Mrs. Lease was introduced, amid a storm of applause. She took for her subject "The New Woman," and spoke substantially as follows: "The statement will scarcely be doubted when I say the mental growth of woman has kept pace with man. You cannot de-grade woman without degrading man, or advance man without encoding woman. The history of life has always been written by men, but the time is dawning when the story of the world will not be written with tears of blood, deeds of cruelty and warfare. Woman will lead the world onward to peace and prosperity. To day the people are coming under the spell of the mighty idea of evolution, and the phrase 'New Woman' is a familiar one. It is used by many as a slang phrase, as though 'the new woman' meant some kind of a monrequirements they put upon the race. The cause she is the weaker. Divorce is unknown; they realize the law that they must learn to forgive each other; because they believe if this is not learned here, they will have to return to time when beautiful ideas of the East can be harmonized with the ideas of the West." This session closed with a solo by Mrs. Foster. Friday the meeting opened with singing by the ourstet after which Mrs. Kate R. Stiles physically, is founded upon her enforced dependence up n man. Formerly there were only a few industries open for woman, and woman was forced to lean upon man. Now, the nineteenth century has opened all opportunities for woman, and has transformed her from

this before the birth of the child; the child | making this one of the most pleasing features | shown by Grand Rapids in the meetings is of the came: Mrs. C. P. Pratt. Mrs. G. A. Ful-ler, Mrs. Miller. Mrs. Smith, Mrs. Robbin, Mrs. Wyman, Miss Maggie Vaughn.

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Wonderful accomplishments he has been mate a memory of the following, among many other, learned societies: A Fellow of the Academy of Science, New Orleans, La.; A Fellow of the Anthropological Society, London, England; An Honorary Member of the Psychological Association, London, England; A Fellow of the Academy of Arts and Sciences, Naples, Italy; A Fellow of the Amer-ican Academy, Jacksonville, Ill.; A Member of the International Climatological Association; a Member of the National Hygiene and Health Association; A Member of the Victoria Insti-tute and Philosophical Society of Great Britain; A Member of the American Institute of Climatolican Philosophical Society of Great Britain; A Member of the American Institute of Christian Philosophy.

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Battle Creek, Michigan.

Briggs Park, Grand Rapids, Mich.

About seventeen hundred persons journeyed out to North Park on the evening of Aug. 6 to see the finish of the Briggs Park Spiritualist Camp meeting. The closing exercises were attended with the blaze of glory which has gleamed through all the program of the month, and has made the way seem more plain and open to the faithful few who engineered the project at its beginning, for ensuring the permanence of the event, with the help of the large army of converts.

The lectures in the morning and alternoon were given by Dr. J. M. Peebles, and were so wide in range and comprehensive in outline that they covered pretty much all of the ground embraced in an outline of Spiritualism in general. [Some devout Catbolic placed up on the speaker's stand a bottle of "holy water," hoping to confuse the mediums. It is peedless to say that it was an utter failure, for Dr. Peebles seemed at his best, and the descriptions were accurate in each case. T. J. H.] The evening service was composed chielly of tests given by the large number of mediums which the management has assembled for the closing week.

The managers believe that the interest



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The Sphinx,

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All Money Orders should be made payable to the Editor, CATHARINE H. THOMPSON, Boston, Mass. ANNOUNCEMENT.

ANNOUNCEMENT. THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people. It is the only Magazine in America devoted entirely to teach-ing and demonstrating the truths of Astrology, a knowl-edge of which was possessed by the Ancients, and especially by the Egyptians. There appears to be at this time a large and increasing demand for such a Magazine, and, indeed, for all good Astrolo ica works, and the interest is growing so rapidly that the call cannot adequately be me' Aug. 5.

A MOST HELPFUL BOOK! Cubes and Spheres Human Life.

BY F. A. WIGGIN.

In this transitional epoch at the close of a wonderful century, when the spirit of unrest pervades the mental atmosphere, all true m nds turn from externals which can never yield satisfaction, and seek within, the pathway to the real and abiding.

To all such aspiring souls this book comes as aid, incentive and inspiration. I' is written for practical use on the plane of daily life. It treats of the potent lever of thought in its varied phases of de sire, perception, reflection, of wisely directed put pose, of the dominance of the higher selfhood of worthy, unselfish service for others, leading the reader through spiritual evolution of involved huhuman potencies, in an eternal progression toward at-one-ment with the Source of all Life and Love and Peace.

The unique title of this book is the key to its purpose, viz., to induce all sharp-cornered human cubes to become harmonious spheres, and to enable them to recognize the trials of their present experience as divirely appointed purposes to this desired goal. Price \$1.00.

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New Songs.

'Happy Days," SONG AND CHORUS, just issued by GEO. H. RYDER

also.

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QUARTET, FOR MIXED VOICES. Words and Musie of both pieces by Mr. Byder.

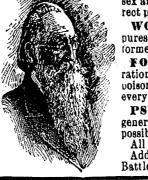
of both pieces by Mr. Ryder. Being stray sheets from SPIRITUAL SONGS, a collec-tion new being compiled for the use of Spiritual Meetings and the Home Circle. These Songs speak well for what is to follow. The music is pleasing, with good melody, and harmony of high order, and yet easy of execution, so that societies will find it very singable. Mr. Ryder was for some years the Organist of the Spiritual Temple, and will be remembered by many for his good work there. He eri-dently has a fire conception of the needs of societies, for the works of the song are most pleasing, and at the same time contain suggestions of the presence of our spirit friends and tokens of the continuity of life just on the other side. other side

Price-" Happy Days," 15 cts.: "O, Tell Me Not," 10 cts. For sale by BANNER OF LIGHT PUBLISHING CO.



COMPILED AND PUBLISHED BY FRED HALL.

The Directory is a Hand-Book of the movement in Maine. It tells where each Camp and Society is located, dates of meeting, name and address of officers and members' and other valuable information relating to the condition of the Associations, and the Cause at large; also the addresses of but dreds who compose the different Societies. It is nicely rot en up, nearly bound in board covers and gill letters, and worthy of a place on any table Prices—One copy. 25 cents; five copies. \$1.00. For sale by BANNER OF LIGHT FUBLISHING CO.



Thanks are extended to Mr. Peabody for the loan of his beautiful potted plants, and to all the ladies who generously contributed cutflowers.

Remember that N. S. A. Day is next Satur-

About five thousand people were on the grounds Sunday.

THE BANNER is a good thing to send to your friend. Why don't you subscribe for it? The officers at Onset praise THE BANNER for its fine reports of the meetings and those of other camps, and ask you to subscribe for it. H. D. Barrett, Thursday.

Weather foggy. НАТСИ.

From the Far West.

I. Holton, Ashland, Oregon, sends a list of twenty new subscribers, and writes: "I am

over eighty-two years old, and have taken THE BANNER since its second number: it was coming to us while we were crossing the plains We had quite a time getting up this in 1860. club, and hope they each will become what I consider myself, a life subscriber.

A FACT THAT IS INDISPUTABLE.

The position that New Hampshire has attained as a summer resort is that it is the foremost in the country, and every foot within the borders of the State is and like of which does not exist. That part of the State known as the White Mountain region is, per-haps, as much as ally in favor as an abiding place, and to reach it by any of the numerous routes one passes through a succession of scenic surroundings that are ever charming and diversified, and, once in the mountains, one realizes then the grandeur and impressiveness of the peaks and their many attribu-

Though not wide'y known, Dixville Notch presents a variety of attractions that are not found in any other section of the Graphic State. The mountains hereabents are rough and ragged formations, and with the beautiful lakes, cascades and waterfalls which abound in the region, there is a series of charming bictures in every direction, of which you will never tire, and which delights and pleases the most critical, while the elevation nearly two thousand feet above the sea level, secures for it a temperature that is ever exhilarating. The heart of the mountains might well be said to be at Fabyan and Mount Pléasant. From here one gets the best view of the Presidential Range, and from these points ore may make short to urs to Jefferson, Bethlehem, Maplewood, Profile House, Crawford, Jackson, Sugar Hill, or to the summit of Mt. Washington, and to reach each of these places the tourist finds that he is surrounded with famed natural attractions and curiosities like "The Flume," "The Basin," "The Old Man of the Mountains," "Ele-phant's Head," "Echo Lake," "Silver Cascade," "The Notch," and a thousand other fully as interest-ing oddities of nature.

Ing oddities of nature. The accommodations for the summer sojourner in the mountain region fairly rivals that of the great hotels of the big cities, so complete are the details, the larger mountain hotels being in themselves small cities, with every convenience, including thoroughly equipped gas, electrical, water and sower systems. The methods through which the guest finds enjoy-ment, besides the popular game of golf, include base ball, tennis, croquet, mountain climbing and coaching, while each hotel has its own orchestra, and concerts and dances are daily occurrences. If you are going to the mountains, you want to know about them, and a very complete guide is Book No. 4 of the Picture quie New England series, published by the Gen. Fass. Dept., B. & M. R. R., Boston, and which is sent to any

indicative of a general advance all along the line of Spiritualism, and, to cater to the obvious want of another camp-meeting next year, have determined to repeat the experiment with increased facilities next season. They are enabled to do this by the generous support given the session just ended. Between thirty and forty thousand people have paid for admission to the grounds, and the number of campers permanently in the grove has averaged over thirty. Nearly all of these are either mediums or clairvoyants, but the main body of campers next year is expected to be formed from the class who came rather for the purpose of instruction. The street car company intends putting a few of their hard-earned dividends into furnishing the Spiritualistic visitors with a cement walk from the station near the pavilion to the camp-meeting grounds, and the contract of wiring the glove for electric lights has already been awarded the Edison Company. A large auditorium will be erected next spring. In retrospect, one of the features of the

meeting has been the entire absence of any disorderly element. The occasion of a police man or even a watchman on the grounds has been unnecessary, and cases of intexication have been so rare as to amount to practically an immunity from all annoyance from this source.

The campaign of Spiritualism will not cease with the passing of the camp meeting, but will continue through the fail and winter. A course of lectures has already been arranged and all the prominent mediums in the city will participate with outside talent in keeping Grand Rapids fully awake to her opportunity.-Grand Rapids Herald.

Lake Brady, O.

C. H. Figuers is now platform medium. His séance Sunday was one of exceptional interest.

There has just been organized a new association to buy and control Lake Brady. A. A. Butler of Brecksville is President, Mr. George Abbott and Mr. S. Hoiles, both of Alliance, are respectively Secretary and Treasurer.

The Dramatic Association of Lake Brady made a very successful presentation of Mrs. McCaslin's new play, "The Shadowed House-hold." It was its first production, and was highly spoken of by all present. The attend ance was exceptionally large from surround ing towns, and the management has decided that a good play well rendered will receive patronage to justify it's production.

Mrs. Carrie Weatherford has just closed her engagement here. She has given several splen-did lectures, besides extemporaneous poems, songs and life readings, with dates in some cases from early childhood. We wish her the best of success wherever she may go. MRS. M. MCUASLIN.

What Say Our Readers?

W. C. Barrett, Winchester, N. H., sends another list of subscribers' and writes: "Some have already expressed regret that the Message Department has been discontinued; in fact it is universally hoped here that it will be resumed at no distant day."

SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1 25 per six months, to any for-eign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

R-I-P-A-N-S. Ten for five cents at druggists. They banish pain and prolong life. One gives relief. No matter what's the matter one will do you good! Sw Mar 18.





May 17

BANNER LIGHT. OF

Vindicated by a Shadowy Visitor; again awoke the daylight was streaming in

Dick Turpening's Confession. BY LIDA BRIGGS BROWNE.

CHAPTER II. (Continued.)

The mother was so overjoyed that she did not dare risk meeting her household that night, knowing full well her face would tell the tale of joy she wished to hide at present for his sake, till he was out of danger, so she immediately retired, and the other members of the family knew not of her visitor.

The next day Mr. Jones and family called on Mrs. Tremaine. A buxom girl of fourteen, the farmer's daughter, opened the door for them. The greeting was warm and cordial. A long conversation in the parlor was indulged in by the elders, while the children were anxious to see the place, the animals, the little pool of water in the meadow where Susie Wilkins and her brother Tom went fishing. The farmer and his wife were introduced to the visitors, whom Mrs. Tremaine said it did her heart good to see once more, also that they were going to take the Simmons' cottage near by. A happy day was spent by the entire party.

On going back to town the children remarked what a nice lady they had visited, and how they should love her. The youngest child especially took to the lady, and Susie said to her parents after the party had gone, that "Little Robbie was the very image of Mrs. Tremaine." "Nonsense, child," replied her mother, "how fanciful you are."

A week later the family was settled in the new home, and the children commenced going to school. Mr. Jones presented his letter of recommendation to Judge Thompson's brother, and secured a position in his brokerage and real estate office at a comfortable salary. Everything seemed to run smoothly. He met no one who recognized him as George Tremaine, and in their happiness days grew to weeks, weeks to months, and months to years, till four peaceful ones had glided by. The neighbors all remarked how smart Mrs. Tremaine was getting, what interest she took in church affairs, and what a warm friendship existed between her and the Jones family, but here the matter dropped.

As Mr. Jones was crossing the ferry one evening on his way home, he noticed in the crowd a man who eyed him strangely. Memory flew back to the school house of years gone by, when he was drawn into a quarrel with a bully, who was teasing a small boy. The face of this man was the same, only grown older. He had threatened at that time to get even with him if it took years. "I do n't like his looks anyway," thought Mr. Jones, "and I will get out of his way." He went to the front of the boat ready to jump off as they neared the dock, and board the first car. But the man was not to be avoided so easily.

"If I mistake not this is George Tremaine," said the stranger as he touched him on the shoulder. "How are you and when did you return from your hiding-place?"

"You are mistaken," replied Mr. Jones. "Good evening."

"Not so fast, if you please. I would know you anywhere from that scar on your cheek I

the windows. Mechanically he walked towards his desk, thinking of his ourious dream. Could his eyes deceive him? There, in plain sight, was a sheet of paper, written on and signed by the suspected murder of Banker De Land. They name of Dick Turpening. "What," exclaimed Mr. Jones, "What is this? Am I going mad?" He took the paper to the window and read words that set the blood bounding in his veins. Light illumined his countenance. His eyes grew bright, and his whole frame alive and active. He hastened joyfully to his wife, and

together they read these words: "To Whom' it May Concern: I, Dick Turpening, am alone responsible for the death of Banker De Land, just twenty years ago tonight. Tom Reed and I planned the robbery, and George Tremaine was our innocent tool. We only wanted him to wait outside the bank | him!" remarked one old woman. "I noticed to warn us of danger, but events took place whereby, to save ourselves, I had to shoot the banker. Tom and I made haste to get away with the strong box, forgetting entirely George, who was left to bear the entire blame and disgrace. If any one doubts this state ment, he can find our plans drawn up in my handwriting in room 14 of the old Mansion House, near the depot. Search in the back of the bureau for a knob which, if pressed, will disclose a hidden drawer filled with papers. We occupied that room, and we alone knew of the secret spring. The strong box we carried away the cash in can also be found in a hollow tree not far from the cross roads that intersect a mile west of this city. I write this to vindicate an innocetit man, and relieve my own soul from the torment and anguish that have been my lot. Sorrowfully, DICK TURPENING."

Below in a postscript were these words: Forgive me, George, I never meant to get you in such trouble, and hope my confession will free you from all blame."

"Oh! George," exclaimed the wife, "can it be true? How I wish I could thank your shadowy visitor. You must go this very day to that hotel and make a search of Room 14. Take Mr. Vinton with you; he is a sincere friend of ours, and will be a good witness, as he is well known and highly respected."

A call was made on this gentleman, who was told the outlines of what was wished of him. Together they went to the hotel, which was the one Mr. Jones and family had gone to on

their coming to the city four years before. The landlord recognized him, but when a request was made that they be shown to Room 4, his face assumed a grave expression.

"That room has not been used for years," he said. "It is in an old wing of the house occupied as servants' quarters; but I can show you to a sunny, pleasant part, and give you a room | thought it a duty he owed his country and befitting your requirements."

have our own reasons for such a desire," replied Mr. Jones. The landlord turned pale and inquired: "Why do you wish to make an investigation? Who told you that room was haunted?"

"I did not know that-it was," responded Mr. Jones. "Tell me about it."

For such a slip of the tongue, the landlord chided himself, but now had to explain. "I knew nothing of it, else you may be sure I never would have taken the place when it was up for sale six years ago. The truth is that we hear strange noises there every little while, as if some one was walkingthe floor, and a servant said that once she heard a moan as if some one was in anguish. Each time we made a search of the room, but no one was there. and the doors and windows were all fastened as we had left them. U cannot get a servant to go in the room to even clean it, and they will not go down the corridor leading to it after nightfall. But why do you want to enter it?"

OHAPTER IV.

The discovery was made none too soon, for

the very next day two men called at his house early and said they were officers, who came to arrest him on oharge of bank robbery and were surprised at the cheerful mein of their prisoner, who accompanied them willingly, and said he could prove his innocence. Bail was furnished and the day of trial set for the 15th of the month.

As George Tremaine walked the streets he was looked at askance, and many of his former friends ignored him entirely. The gossips had a choice topic to chat about, and his early history and every little act of his recent life was talked over and over.

"And to think that he has been right here under our very eyes and we not recognize how often Widow Tremaine went to their house and how happy the children seemed with her, but I never suspected they were akin. Wonders never cease, and that proud Miss Maggie will now have to come down a peg or two," said another.

Indeed, the blow fell on the young lady more severely than on the elders, who knew his innocence; for she had been keeping company with a young man who had now ceased calling since her father's arrest. The mother had tried to console her by saying that if he would desert her now, before time was given for her father to vindicate himself, he would make a poor husband, and that it was best they should part; but Maggie could not see it in that light as yet. She had been the belle of her set, and to be snubbed now seemed hard to bear.

The day of trial came. The courtroom was crowded. Many came out of curiosity, and a few out of sincere regard for the prisoner, whom they always respected, and they hoped he could clear, himself. Much interest was shown when the family of the accused took seats near the judge's stand, and ladies in the gallery remarked how unconcerned the wife and widow Tremaine looked. "As if they were glad he had been arrested," remarked one.

A hush fell on the assembly as the case was called. The preliminaries were gone through with, and the man who had dogged the foststeps of the prisoner and caused his arrest was put on the witness stand. Malice and hatred showed on his countenance as he told of recognizing George Tremaine on the ferry boat, and how he had ascertained his address and informed the police. He was questioned minutely, but knew nothing of the robbery when it happened, as he was out of town, and only knew of it through the newspapers. He society at large to make known his discovery

"We would like that particular room, and and bring him to justice. Other witnesses were called, people who remembered the affain but could give no evidence, pro or con.

After much delay and legal quibbling the assembly were edified by seeing George Tremaine placed on evidence. Not a sound was heard save the ticking of the large clock on the wall. A hushed expectancy was on all. "Your name," said the judge.

"George Tremaine," replied the prisoner, 'but better known as George T. Jones."

He was asked to explain why he had fled if he was innocent, and in cool, clear tones he But all they can rightfully claim is that life related his story in simple style. He told how he was persuaded to accompany the men, not knowing their errand, but just out for a little adventure; how he had been drinking, and could not remember clearly what had happened; how, rather than bear the disgrace, he had made his escape and fied to the mountains with the girl he made his wife; how they had lived there in quietude for sixteen years, till the moonshiners had discovered his cabin and brought him out in the world, where an old schoolmate recognized him, and induced him to return home to his widowed mother, who mourned him as dead; of his life since returning. till recognized by the man whom he had quarreled with when a boy, and who had caused his arrest through revenge. The audience sat spellbound. It was like a novel. When asked by the lawyer to explain the statement he made when arrested, that he could prove his innocence, he told of his sleep. less nights, of the habit of reading late, of the shadowy visitor who sat at his desk writing; how the dog had even noticed the stranger, and of the finding of the manuscript on his desk in the morning, which he read. He related going to the hotel with his friend, Mr. Vinton, the discovery of a secret drawer, and of the papers which he produced; also how the three of them had gone to the crossroads, and discovered the strong box in the hollow tree. As he took his seat a ripple went through the crowd. "It is marvelous," one said to another. "He must be innocent." Mr. Vinton and the landlord both told their story, which corroborated all the prisoner had said. Bank officials identified the strong box. The judge summed up the case, and the jury | the little arms that squeezed the father's neck | retired, but soon returned with the verdict, not guilty. As the case was dismissed, and friends were gathering around to congratulate George Tremaine, a voice was heard above the rest: "I demand the arrest of the man who was George Tremaine's accuser. He is wanted in Ken tucky for horse thieving!"

spread far and near, and much speculation was | have a bed to themselves, and I wish our readmade as to how the shadowy visitor could have ers could see them climbing to the high cenwritten that letter, and so accurately told the tral pole, gracefully hanging from the top and truth.

THE END.

A Letter from Abby A. Judson.

NUMBER EIGHTY-THREE.

To the Editor of the Banner of Light:

Some have said that all that exists at all has life, that air, stones, water, worlds are alive. Their language implies that all such things are tenanted by individual, conscious souls, which express themselves through such objects as were named above. We cannot agree with this view, perhaps because we mean something different by the term life. Life, to our mind, implies change. These changes are produced from within, and do not occur merely because some power moves it from without. In this view, a world is not alive in itself, though it makes a home for countless living beings. It is true that a world turns on it axis, and also goes around its sun. But it does not so turn and move because its own conscious, individual life is thus expressed. The old theologians said it turned and moved because God effected this by his will. The older scientists said it made these motions in obedience to gravitation combined with centrifugal force. The newer scientists say that the power expressed by a greater whirl keeps it spinning around its sun, while a lesser subordinate exertion of vortical power keeps it spinning on its axis. Whatever view be taken, theologic or scientific, the motions of a world are affected from without, and it cannot be regarded as possessing an individual life.

In like wise a crystal keeps its shape in accordance with forces which control its atoms, and has no more life than a stone, the grains of which are held together by another force, which we call the attraction of cohesion.

But it is wholly different with animal and vegetable forms of existence. In them we see changes, produced not from without, but from | but I have enough. I can never eat without a hidden, mysterious source within the creation, and we say with delight, "This is alive!" Some orbs in the sky are called "dead worlds." We hear this said of our moon. But the moon is as much alive as is the earth or Venus. It is only that it has reached the stage where life can no longer be supported as it is on the earth. Still, as the power of Nature seems to be boundless, there may be forms of life even in these "dead worlds," just as there are creatures who live on the bottom of the ocean where the pressure of miles of water excludes every particle of air. But life under such conditions may be of a low order.

Though a higher life than its present forms once existed on the moon, before its rotary motion ceased, we are of the opinion that the life on a satellite is never of so high a grade as that on the planet to which it belongs. If this be true, then Nature must produce on the sun beings far higher or more complex than on any one of the planets; while beings on the central sun, around which our sun and its retinue of worlds revolve, must be of an order that would seem to our limited ken as virtually infinite.

Scientists think they have proved to their satisfaction that no life exists on the sun. tion through the development which years,

mantling the green leaves with twenty or thirty lovely flowers.

A Spiritualist lady in Newark gave me soarlet runner beans, which deck the fence of the back yard. They twine the same way as the morning glories, and their red is magnificent, while the beans are dark purple. While I try to keep the grass green in front I have most of my flowers in the back yard. It is more segluded, and one feels very close to mother. Nature when watching and tending things that grow.

But vegetable life is not enough for me. I have little animal waifs, once homeless, starving and miserable. They are now plump, trustful and very loving. And the best part is that the children of my neighbors are becoming more gentle and tender through what I tell them and by what they see me do. Precept is good but example is better.

Those of our readers who are interested in Mrs. Elizabeth Potter, struggling to reach San Diego, California, in a covered wagon, with her five children, will be sorry to know that Harry, the faithful horse, who helped pull them from New Jersey to Indiana, has passed to spiritlife. Poor fellow!

> " By the roadside fell and perished, Weary with the march of life."

The people pitied them so much that they gave them another old horse named Jim. Grace, the strong mare, holds her own. The last letter was written at Greenfield, Indiana. A letter from me had been deferred by another attack of malaria, which came near preventing me from writing the last BANNER letter. She found herself in front of the post office in that town without enough money to buy a postal card. But a kind man let her son have a dime. So she wrote me, and asked me to write her at Indianapolis, twenty miles further. There she will find a dollar from me, and I trust she has ere this what I sent to Dayton, which she was to have forwarded to her. My food is plain, thinking of her, her five children, her two horses, and her faithful canine protector, and trust that they are not hungry.

Kind William Tucker and his friends in Wheeling, West Va., gave her substantial aid when she passed through their town. We are delighted with his "Gnadenhutten Echoes," published in THE BANNER of Aug. 5 At the risk of being thought egotistic, I must subjoin some lines he wrote me lately in a letter. They brought the tears to my eyes:

"When Death shall close life's fevered dream, And 1 draw near the Stygian stream.

Should I Miss Judson's form descry,

Then would I know that Heaven was nigh."

Yours for humanity and for spirituality, ABBY A. JUDSON.

Arlington, N. J., Aug. 4, 1899-

The Spiritual Development of Man.

RY E. C. D.

Man, in his primitive condition, is endowed with the characteristics of the animal, but with an instinctive element of the spiritual, which only reaches its highest state of perfecprogress in learning and in knowledge of his

AUGUST 19, 1899.

gave you years ago when you meddled with my business. You need n't feel so proud, if you do wear finer clothes than I do. I never robbed a bank." A crowd was gathering around them, and a policeman inquired what was up.

"This man is annoying me," said Mr. Jones. "He mistakes me for some one else."

"Come with me," said the policeman to the stranger. "You are creating a disturbance and stopping travel."

'Oh, I'll pay you for this," gasped the man as he was led away.

The encounter affected Mr. Jones more than he would admit to his wife; he could hardly sleep that night. Each day as he went back and forth to his work he feared meeting this dreadful man again. His nervous system seemed to give out entirely. His employer asked the cause of his worry and inattention to duties, and he could only reply that he was subject to headaches lately, and needed more open air exercise. This was readily granted. and he was sent to attend to outside business. It helped matters some, but he always feared meeting his enemy, and would start at every voice or unexpected occurrence.

One day he saw that sinister face among the throng, and knew he was watched, and that it was only a matter of time when the truth would be known to the world. What should he do? He could not leave his loving wife and mother and fond children to flee again to the wilderness, nor take them with him. No! No! Better face the enemy. He could prove nothing, but it would cause sorrow and disgrace to those he loved.

"Oh! that some one could prove me innocent!" he murmured. "Oh, that I had not muddled my brain with their wine which robbed me of my reason!"

CHAPTER III.

He had of late been unable to sleep nights, and had formed the habit of going to himself. His dog Rover, now growing old, would lay crouched at his feet, and the sound of the clock on the mantel or distant rumble from the city would be all that he heard.

One night he read extra late, till his eyelids drocped, and he said to himself: "I will turn out the gas and take a nap in this big chair and not disturb my wife." How long he slept he knew not, but, on awakening, the grate fire had gone out. The room seemed light, however-a peculiar illumination, something resembling bright moonlight, though he knew there was no moon that night. It puzzled him. His eyes roamed round the room in search of the cause. He started. "Who is that at my desk?" he thought. "Am I still dreaming? He is a cheeky fellow to sit there so much at home. How did he get in with the doors all locked? I wish he would turn around!" Something seemed to keep him rivited to the chair, he knew not what. The dog seemed spellbound, also. His head was erect, his eyes dilated, but, strange to say, he did not consider the intruder as an enemy, for he was wagging his tail in a satisfied way. He looked toward the desk fied as that belonging to a bank from its size again, and rubbed his eyes. "Why, where has and shape. the fellow gone to?" he said aloud. "I heard no one move. Am I bewitched? The fellow seemed writing, and he had a familiar look about him in some way. Where have I seen that form and contour of head before? Well.

"I will explain later if I find what I think is there," returned Mr. Jones. "We will never divulge what you have told us unless you consent, but in turn we demand secrecy from you. Show us the way to the room. The sun shines brightly, and the three of us need not be afraid to venture there."

The door was soon unlocked, and disclosed an ordinary room with only a bed, bureau, washstand and a few chairs all covered thick with dust. Mr. Jones scarcely stopped to notice the surroundings, but went immediately to the bureau, which he turned around to the light, and sure enough there was a little knob protruding on the side which would not be noticed by an ordinary observer. This he pressed. It did not yield to his touch at first, having become rusty, but on extra effort being made it moved, and a secret drawer was disclosed.

The two companions looked on with wonder and surprise. Mr. Jones did not stop to an swer questions, but turned the papers over till he came to the one he wished. Here in plain handwriting, fac simile of the one he had in his pocket, was an outline of a plan to rob the bank, with drawings showing the position of safe, windows and doors. He was happy; with these papers he could prove his innocence.

They adjourned to a room below, where Mr. Jones told the men of his experiences, and how for years he had rested under a ban of suspicion which could now be cleared away. his library and reading some good book way He requested them to accompany him that into the wee, small hours, to take his mind off | night to the spot designated by the letter that | the strong box could be found, and they agreed, the hour of 9:30 being set for them to meet at the cross-roads.

> To his home Mr. Jones repaired, and his affectionate wife was soon in possession of the accounting for his absence was sent to his emand he could not settle his mind down to business till the suspense was over.

At the agreed time the three men met with lanterns to guide them in their search. Every tree near by was investigated without success. search for to-night," said Mr. Jones. But they wood worm eaten; but still it could be identi. share of gaiety.

I'll not bother my head about it now, for I am | tained. He would sail under false colors no | tell you Robbie looked like Mrs. Tremaine? awfully sleepy, and I need all I can get." So | longer, but take once more the honored name | You could not see it, but I could." he reclined back in his chair, and when he his right, and clear it from all suspicion.

An officer placed his hand on the shoulder of the one designated, with the remark : "You

are my prisoner." The man attempted to get away, but to no avail, and as ro one would give him bail he was locked up in a cell. On success of their search. An explanatory note proof, he was afterward condemned to spend ployer, as he knew his face would tell a tale, several indictments to answer for. But with him we have no further use, only to record that, by trying to injure another, he got caught in his own trap.

It was wonderful how many friends our hero had, now he was vindicated. He was courted As they were turning away disappointed, one and feted by all. Some of the most exclusive of them stumbled across a log that must have invited him to their homes, and Mrs. Trefallen during a recent storm. "Let us look at maine soon found herself quite a society this stump, and if not here we will give up the | leader. As a girl she was noted for her beauty. and the charms of youth had only put on a were rewarded, for hidden away under dried fuller bloom, and had not faded. Miss Maggie leaves of many a summer was discovered the | had her turn in ignoring the young man who strong box. A few small coins were found in deserted her during their trouble, and now it, having been left in their hurry to get away, being past nineteen summers, too's her place no doubt. The hinges were rusty and the among the debutantes, and had more than her

The elder Mrs. Tremaine was supremely happy; she could now acknowledge her son They bore it back triumphantly, and the before the whole world, and sing his praises. whole city did not contain a happier man that | The boys were given extra advantages, and night than George Tremaine. He determined stood well in their classes and among their to go by his true name hereafter, and tell the schoolmates. Susie Wilkins could not refrain whole world of his discoveries and how ob- from remarking to her mother: "Did I not

demanding the same conditions as terrestrial life does not exist there. As said before, Nature is fully capable of adapting forms of life but look back to the earlier periods of the histo any conditions; and the very conditions that | tory of men's lives, as recorded of old, to see would make our own life, for instance, impos sible on the sun, may be the very ones necessary for the existence of a far superior order of beings.

All the above is conjecture. We are only sure that life exists, that nature can adapt its forms to every conceivable condition, and that there is boundless scope for the development of each individual soul, though it cannot of course go into upper forms until it has thoroughly exhausted all the evolutionary possibil ities in the lower forms. A child cannot enter the intermediate grade until it be thoroughly versed in the primary, nor can he do good work in the high school till he be entirely at home in that of the grammar school.

There is something very delightful in life itself, whether it be simple or complex, animal or vegetable, human or animal. And, other things being equal, our pleasure in it is increased by the amount of vigor displayed. The greater the vigor of the child, the greater the joy of its parents. "Feel his legs. How hard more fully how much may be done along the they kick!" clies the proud and delighted mother. The baby's life is mostly animal, but as time passes on, and the same vigor and influence, embodied or disembodied, as the strength of life is displayed in its mental and | case may be, and in the unfolding and better its moral achievements, the pride and delight knowledge of this wonderful power will be of his parents is ever on the increase.

But children who have filled the waking hours of their parents with ecstasy have suddenly sickened and died. The limbs that ran and played so untiringly are palsied in death; | branches, the understanding of matters perso lovingly can stir no more; the merry laugh | aroused, is based upon an intelligent appreciaand the ringing voice are hushed forever; the tion of the true values of investigations pendprecious little shoes and clothes and toys, ing, and the great importance of aiding those the photograph, and the heart breaking little | making researches in an earnest desire for mound in the graveyard, are all that are left to | truth and truth only, by sympathetic thoughts the agonized parents. What was once a present joy has become an aching memory. "You is better understood.

loved your child too much, so God has taken him away from you," says the minister.

Just here, when human need is the sorest. comes in Spiritualism, with its blessed truths and its promises. It says: "You think your child is dead. He is not dead-he is alive. You think he is far away from you, living with the remainder of his life in prison, as he had angels who have wings, and are teaching him to play on a harp. He is not far away. He is often near you. When you sit, mother, in the twilight, he is with you on your lap, his head on your shoulder, his little mouth close to yours. When you sit in the evening, father, and, weary of reading the newspaper, lean back in your chair, the little one climbs on your lap, puts his arms around your neck, and whispers, though you hear him not, 'I love you, papa.' And bye and bye, when the time comes for you to go, little hands will fondly lead you to the new home in the spirit-land."

How we love life! How we love to see its manifestations! We have an especial liking for climbing plants, because they show such eager aspiration, such willful determination to reach toward some support, and, having reached it, to twine around it in the one way that marks the law of their being. The drought here was so excessive that my garden was backward, and it took the flowers a long time to bloom. Now the morning-glories are as beautiful as last year, and their glory is enhanced by the Cleveland ones sent me by Mrs. Clifford of "The Lyceum." These are wonderfully fine, the flowers large, blue with a white The story of Mr. Tremaine's vindication border, and deep pink in the centre. They

capabilities bring about as a natural sequence of advancement along these lines. We need that the spiritual conditions received a large amount of attention; but at that time, in the ages long ago, things, or happenings, pertaining particularly to the spiritual, were not understood as they now are, in the light of careful scientific investigation, and so were duly attributed to the supernatural, and as something altogether outside, man's jurisdiction, and beyond his capability of understanding.

We cannot now take time to review the development of the growth of knowledge of the spiritual in man's make-up; it is something which is recognized as a most important part of the world's system of organic life as being the centre, the very foundation of it in man, and in animal life, too, some assert, although that yet remains to be proven, and it is the recognition of this, that the great advance and rapid strides made in all lines of what is best, whether in art, science, religion or mechanics, are so largely due.

We are now beginning to understand even lines of influence, mind influence, or telepathy, which is but another phase or form of spiritfound the source of many things hitherto misunderstood and consequently misrepresented.

As a result of the education of the masses upon the higher planes of education in all taining to the spiritual, and the interest and a sincere interest in the results attained,

The interest in the development of the spiritual in and through mankind is becoming so widespread and general that the outlook for a very high order of the spiritually minded may safely be predicted in the future, and tuere will naturally follow an elimination of much that now predominates toward evil or misleading tendencies. Pessimists will most surely be compelled to change their mode of conversation and be converted to the truth, which will finally prevail, in the continued growth and advancement toward better living and thinking.

Passed to Spirit-Life.

From the home of his daughter, Mrs. Hattie P. Truda, Worcester, Mass., July 26, after many months of falling health, MR. SETH HALE, aged 84 years.

For over forty years he has been an ennest advocate of Spiritualism, upholding the belief whenever he went. He was a man of sterling character, respected by all who knew

From Kansas City, Mo., July 19, 1899, MRS. MARTHA W. HILLIKER, wife of ex-Mayer Hilliker, of that city.

HILLIKER, wife of ex.May.r Hiliker, of that city. She was one of the old pioneers of Kansas Cl.y, having com+ here in 1868, with Mr. James H. We.ch., her first hus-band, by whom she had one child, Emma. He passed away in 1870, possessed of considerable property. Her second marriage was to Mr. Frank Barnum, and jointly they kept the "Barnum Hotel," well-known to the traveling public during the seventies, but changed hands soon after Mr. Barnum's death. In 184 the decased was martied to R. W. Bliliker, then Mayor of old Kansas Clity, Kan., and now a prominent manufacturer on the Kansas side. She was born in New York, reared in Ohio, and had seen sixty.six years of earth-life. She leaves one child, Mr.s. Emma Scott, and a large circle of triends, who will miss her earthly presence. She had been known as a Spiritualist for more than forty y-ars, and was a liberal supporter of the societies and papers. The service#were spiritualist[s, and of the radical type according to if request.— no prayers or bymns, but procressive music. Remarks were made by Col. Van Horn, formerly editor of the Kansas City Journal, and Dr. Bowker. So closed the eartiby career of our be-laved sister, sustabled in her last moments by the Spiritual Philosophy, of which she had been a fearless advocate in active life.

AUGUST 19, 1899.

Written for the Banner of Light. WHAT THE BROOK SAID TO THE LITTLE GIRL,

BY BELLE BUSH.

I asked a little girl one day What the running waters say, As they wander on their way?

We were standing near a brook, In a green, sequestered nook, Where great willows waved and shook-

Seeming, in their solemn way, Half inclined to chide our stay, As if truants come to play.

But I loved the rambling brook, For it wore to me a look Of some ancient story-book.

Songs as wild as Runle rhyme-Gay in part, in part sublime-Seemed to mingle in its chime.

To the blossoms at my feet, In a language soft and sweet, It seemed something to repeat; \

And I longed to know the lay It was weaving night and day, Winding through the meadows-gay.

Long I watched it in its route Round the rough rocks, in and out, Wondering what it talked about.

But no answer came to me; Bird and brook and bending tree, Nature all seemed mocking me.

Then I asked the little girl What she heard the streamlet purl? What it said with dance and whirl?

And with merry laugh and shout, Putting graver thoughts to rout, She responded, " Let me out!"

"Let me out! Oh, let me out!" That is what it sings about, Round the rough rocks, in and out,

Silently I gazed at her, Nature's child-interpreter, Till amid the hum and stir

Of the water's noisy flow, I could bear, in echoes low, Her sweet answer come and go.

Years have vanished since that day, Stream and child have passed away; Yet when e'er I, chance to stray

By the margin of a brook, Or on lake or ocean look, I recall that quiet nook-

Hear again the childish shout, See the waters tossed about, Ever singing, " Let me out! "

" Let me out!" the echo rolls Up through flery thunder scrolls, Onward o'er the sea of souls.

Olt I hear it thrill the air, Rising like a holy prayer, Hymned by nature everywhere.

"Let us out!" the young birds sing, From their nests in early spring, "Strength we'll gather on the wing."

Waves in motion wake to song, Stagnant pools must fall ere long, Struggling sours grow brave and strong.

"Lit us out!" say buds and bees, Waving, flitting in the breeze,

Crystal Reading.

BY J. W. DENNIS.

The old "Fad" of "Orystal Reading" is coming into use again, and if people understand the secret of the matter, then none will be deceived by it. For instance, if I attempt to bring forth my clairvoyant sight, I put myself in a passive condition in which I can get sight into the spirit side of life. To do this I must put everything out of my mentality, so that there is nothing between my soul-sense and the spirit realm. When this condition is ob-tained, spirit visions are pictured upon my-soul-sense, and I can be properly called a clairvoyant medium. This very desirable condi-Voyant medium. This very desirable condi-tion can be obtained by gazing into a crystal, into a glass of pure water, into a common glass paper-weight, and sometimes into a mirror, or in fact gaze at anything that will "Concen-trate" the mind. "Harmony" and "Concen-tration" are two very desirable factors in ob-taining clairvoyant sight. A ten dent paper weight is just as good to gaze into as some fake's \$15,000 orvatal is, especially if said \$15. fake's \$15,000 orystal is, especially if said \$15,-000 crystal is worth about \$2, and no more.

Belvidere Seminary.

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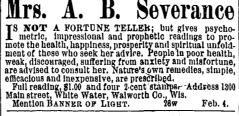
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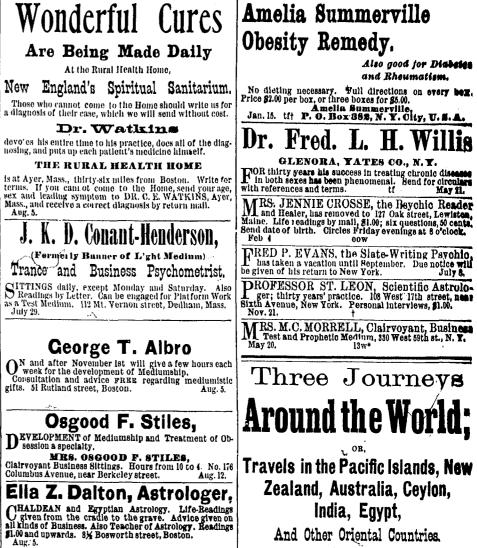
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BANNER OF LIGHT.

Banner of **B**ight. BOSTON, SATURDAY, AUGUST 19, 1899. Syiritualist Societies.

Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfally request our correspondents to gov-ern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same genanalysis then all to contoin to the same got an Boston and vicinity, as well as in cities and town in other States, can be found above. Societies marked with a * have the BANNER OF LIGHT on sale.

Local Briefs.

BOSTON.

Commercial Hall-Mrs. Nutter Conductor. Sunday services Aug. 13. Morning circle was well attended. Invocation, Mrs. Irwin. Those who assisted throughout the day: Mesdames Irwin, Grant, Weston, Smith, Wheeler, Millan, Messrs. Amerige, Dunbar. Krsinski, Turner, Tattle, Brooks Leaverett, Nelke, Hilling, Badger, Webster.

Sunlight Hall, 820 Washington street. Meeting in the evening, Mrs. Fox, Conductor, assisted by Mesdames Tracy, Smith, Messrs. Arnaud, Hillings, Jackson and others. Mary Lovering, pianist. Evening meetings only till middle September.

Odd Ladies Hall, 446 Tremont street, Spirit Odd Ladies Hall, 446 Tremont street, Spirit nal meetings Sunday, Aug. 13. Circle opened by Mr. Thompson. Afternoon meeting opened by Mr. Hall, evening by Mr. Haynes. Those taking part throughout the day were Messrs. Pye, Thompson, Hall, Hersy, Cohen, Clarke, Nelke, Haynes; Mesdames Dade, Alexander, Gutierrez, Carlton, and very interesting re-marks by a stranger.

Massachusetts.

The Arthur Hodges Spiritual Society, Lynn, hald regular services at 36 Market street, at 7:30 Enday evening. Appropriate music, Mrs. M. K. Hamill: Mrs. N. S. Noyes gave a sub-limpinrocation and one of the best lectures a Lynn audience has heard for a long time, on "The Power and Influence of Thought"; Mr. Fallingreen spoke, and Mrs. L. F. Holden made interesting remarks, the latter giving spirit messages.

Lowell.-Sunday we had a large audience to listen to the good words of our medium, Mrs. Jones. Next Sunday Mr. A. A. Seavern of North Scituate. JOHN BANKS. *

The interest in the Wigwam meetings at Onset this month has increased so much that the seating capacity of the Wigwam is insuffi cient to accommodate the people, and overflow meetings of from fifty to seventy five have been beld in the park in front of the Wigwam. At the annual election of officers, held Aug. 5, T. Wilder was elected Treasurer: Board of Di-rectors, W. H. Whitwell, E. A. Blackden, H. W. Howard, Mrs. Fannie Fisher, Mrs. Ross. C. D. Fuller, Sec'y.

Other States.

Mrs. M. A. Brackett reports that the summer meetings held in the circle room of Orient hall, Portland, Me., have been very successful, and the society anticipates taking the larger hall this fall.

Camp. Progress, Mowerland Park, Upper Swampscott.—Sunday, Aug. 13, Mr. and Mrs. Smith of Cliftondale were very good in brief remarks; Charles Abbott was closely listened to in both address and song; Mr. Estes of Lynn gave some good spirit messages; the quartet sang "When the Dear Ones Gather at Home"; Mr. Millicon gave an investion and orcellent

He said in part: "Life is a science, and all of the cosmic laws are universally operative, and may be demonstrated by man. There is no supreme hierarch in this universe, who has a supreme cluch here. Man is all a delty and can be, when he understands himself. The one who relegates to the sky all of the best elements that obtain in the universe, prostitutes himself, and lives in a state of impoverishment. The man who concedes to himself the powers,

privileges and prerogatives of God, becomes the embodied God. "If we consider the best thing of life given to spirit, the most rational religion is that of suicide, for man is justified in getting as quick.

ly as possible the best he can. "Intelligence is man's savior, and ignor-ance is his only devil, and the moment man

equips himself with the God qualifications he become supreme.

"There are no miracles, secrets or mysteries in nature, and it is too absurd to be ridioulous to ascribe powers to hypothetical beings in mythical realms. Man is all he can make him-self and life is all he can fill it with. There is no one watching over the destiny of man. Man makes his own heaven and his own hell.

according to the bent of his thoughts.

We know more to-day than Matthew, Mark, We know more to day than Matthew, Mark, Luke or John ever dreamed of being, and there is no reason why we should go back eighteen hundred years for religious data. The moni-tions of the moment are better than the tra-ditions of the past. We have no use for the past. The present contains enough to sustain the present. The future is the storehouse of our incorrect where we relevant things our ignorance, where we relegate the things which should obtain. When man gets through extolling the future and dedicating mythical duties, the present will contain all there is in life. Hoping will give place to having, and man will no longer be a mendicant, but a monarch. He will no longer be a vassal to tradi-tion, nor a pensioner upon hopes.

The church teaches that the sanity of God is established by the idiocy of man, but it is religious rot, for God is not a being in the sky, but the climaxical point of man's own intelligence. Man's weapon is his mind. He has no claws, fangs nor tusks, and with his mind man may fully defend himself against every objec-tionable trespass.

"The secoret of life is to use your own mind, to develop yourself and to quit paying the pope, the priest and the pastor for doing your thinking for you."

On Wednesday the Veteran Spiritualist Union held a midsummer meeting in the Temple. Mr. Albert P. Blinn, one of the Vice-Presidents, presided, opening with remarks: Singing, Mrs. Hattle C. Mason, who also spoke briefly; speaking by Mrs. Martha Beckwith briefly; speaking by Mrs. Martha beckwith Lewis. The afternoon exercises were as follows: Singing. Ladies' Schubert quartet; speaking, Mrs. J. S. Soper, Miss Lizzie Har-low, Mrs. Carrie E. S. Twing, Mrs. M. J. But-ler, A. P. Blinn, J. B. Hatoh, Sr., Capt E. W. Gould; Mrs. A. S. Waterhouse; singing, Mr. Harold Legia. Some fity dollars were raised Harold Lesiie. Some fifty dollars were raised for the benefit of the Home. The session was well attended and much interest manifested. Thursday A. M., Conference in the Temple; speaking by Dr. W. O. Perkins of Boston, and others. The afternoon session was opened with

singing by the Schubert quartet, "The Old Folks at Home," and "Annie Lauris." Not withstanding a hard rain had set in, the Tem ple was filled to hear the Rev. Frank E. Mason of Brooklyn, this being his last lecture in the course.

the divine privileges and prerogatives for himself, proving the universality of the divine laws, and their universal operation by man, by all mankind For any law that will operate for one man will operate for all. There are two ways of spelling throne-thrown and

Mr. Milliken gave an invocation and excellent remarks; H. H. Warner made a brief but able address on "Eternal Progression"; Mr. Gibbs of Boston rendered a fine vocal solo; Mrs. H. A. Baker of Danvers made a short address; Miss A manda Bailoy sang "Shadowland" with Mrs. Pet-tengill and Isaac Wellington of Malden, Mass, nembers and organs his ignorance has deprived him of. If God created man, he succeeded in Method for the material needs. At the camp, Acting President F. W. Smith, assisted by Mrs. Pet-tengill and Isaac Wellington of Malden, Mass, entertained the audience apparently to their entire satisfaction. Saturday A. M. was children's day. Mrs: Method for the material needs. At the camp, Acting President F. W. Smith, assisted by Mrs. Pet-tengill and Isaac Wellington of Malden, Mass, entertained the audience apparently to their entire satisfaction. Saturday A. M. was children's day. Mrs: making the greatest botch in the universe. "Discord, disease, poverty, pain and death are the phenomena of ignorance. These things will not exist when man realizes his perfect nature Man must be fundamentally perfect or he will forever remain imperfect, for no logic or law can predicate perfection from imperfection. Therefore, the secret of life is to eliminate from the mind those distorted and corrupt conceptions of man which crystalize into abnormal conditions upon the body. "The range of individualism is from the bar-"The range of individualism is from may in-barian to the Christ man, and each may incarnate any type of being he elects to be. concentration of the thought upon the higher, forces the body to conform to the renewed mentality. 'As a man thinketh, so is he' is the biblical confirmation of this assumption. "Nature is infinite, and the secret of harmony is to so combine her infinite conditions as to produce harmony or heaven. We may comnoxicus to taste and smell, or we may combine of life here. bine notes in music to produce discord, or con them to produce good results according to our intelligence. A right combination theory and thoughts constitute the science of being. "A right conception of man produces a harmonious body. An artist could never paint a picture of Jesus so long as he had Judas in his mind. Man can never reclaim himself from pain, poverty and disease, so long as he calls himself a 'worm of the dust. "The Christian pulpit defames man by prohibiting him to maintain the highest standard of man. Man must be placed upon a level with God. the supreme standard of being. "We are too critical of each other, and not sufficiently careful of our own lights and acts. For ten years I have been looking for a man | ruling power. who had intelligence enough to mind his own business, and when I find him I will point to him, and I will say: 'Behold the lamb of God, who taketh away the sins of the world.' Friday morning, address by Mrs. Lewis. In the afternoon, Mrs Carrie E. S. Twing was the speaker. She said in part: 'In essentials, unity. In non essentials, liberty. In all things, charity.' Mrs. Twing said that the above was one of the declaration of principles of the large organization of agriculturists known as the "Patrons of Husbandry," but she thought it would apply to Spiritualists and every other society whose aim was the betterment of human. ity. That the civilization of the present points to the absolute necessity of organized effort, and that as Spiritualism embraced all reforms, its believers should recognize these sights to unitedly be great factors in liberating the people, not only from unjust legislation, but from judicial killing our "treatment of criminals," and for a firm stand in regard to the enfran-chisement of woman. She affirmed that only the united effort of the liberal minded would bring about such results. She spoke of nonessentials as the things mostly talked of, and said that the time spent in trying to find out what name to bestow upon the power known as God rightly used, in some united effort for humanity, would prove the spirit of love and truth was within us, and although we might not call it God, the action would be labelled "In all things charity." She spoke at good. length upon the time spent in criticism of others, the mistakes made, as to moral standing, the propagating of that which had its birth in a vivid imagination, and the ruin and wreck all along the way, and begged that Spiritual-ists have a higher regard for their religion than to talk of the angels in one breath, and have the next breath used ruthlessly in tearing d) wn the reputation of a brother or sister. The Ladies Schubert Quartet was greeted with a full house, at its annual concert on Friday evening. The following was the program: Mattie A. Magoun, soprano; Jennie B. Wor-ster, alto; Winnie C. Butler, contralto; Anna L. Whitcombe, second contraito, assisted by Mrs. Elizabeth Johnson Hassell, reciper; Mr. Weston Ross, flute soloist; Mr. J. H. Simonds, mandolin soloist. "Heave Ho," Danleis, Schubert Quartet; reading, Mrs. Hassell; duet, "Moonlight on the Rhine," Misses Magoun and Butler; "Sunset," Van De Water, Schu-bert Quartet; piccalo solo, Mr. Ross: contralto solo, "Home Memories," Miss Whitcombe;

mandolin solo, Mr. Simonds; "Doan ye Ory my Honey," Schubert Quartet; reading, Mrs. Hassell; "Venetian Boat Song," Schubert Quartet.

NOTES.

The Scalpers exhumed their box of treasures at midnight on Monday. Flags were raised with a salute and other ceremonies. John William Fletcher of New York, once

prominent as a speaker here, is in camp for a brief stay. Recent arrivals among the mediums: Mrs. Carrie E. S. Twing, Mrs. May S. Pepper, Ira Moore Courliss, Mrs. May Eddy Huatoun. On Sunday evening a musicale was given by Prof. and Mrs. Severn of New York. The pro-

gram was very select. The attendance this year is of the old time

kind. There are more mediums than ever be ore. Lake Pleasant has taken a new lease of

life, and the interest is weekly increasing. The Business Men's Association to the num-ber of three hundred and fifty came on Thurs-J. M. Y. day. Aug. 13

Verona Park, Maine.

Interesting meetings have continued through the week. Monday with us is a day of rest from public work. Tuesday morning Mrs. Reynolds read an excellent poem entitled, "I Will Be Worthy of It," and based her remarks upon that thought. "The more we cultivate our natures the better influences we shall have. We believe in prayer when it comes from the inner depths of our finer nature. Spiritualists generally are prayerful people in the sense that nature prays to the Infinite. If we are true to ourselves we shall be worthy of all love and confidence.

The succeeding lecture was preceded by an "Uncle Nate's Funeral," in which it was said "He did his level best." If we all do our level best we shall have a heaven on earth. Our religion teaches us that as we sow we shall reap, and if we follow the instructions given by the angels, we shall be the happiest and most exalted people on earth. By our works alone can we be known. We are prone to go about with our eyes closed and our ears stopped. Many of the beauties of nature are unobserved; many of its harmonies unheard. We build as we live, daily sending up such material as we manu-facture to enter into the construction of our spirit home. How important that we furnish good and sound material, free from unsightly scars and blemishes, that must stand out in view of all beholders, causing us sad regrets.

Wednesday morning a social meeting was held. Mr. Snow of Malden, Mass., read a thoughtful paper on "Nature." The visible expression of the All Father. Nature comprises the universe. Darkness does not rule the light. We need trials to perfect us. Mind has three attributes-emotion, thought and will; all work together; they are distinct from one another, but cannot act separately. It is better to be joyful than to be sad. Joy hastens digestion and quickens circulation, and gives vigor. Hypnotism is a power exercised by a superior mind in or out of the body.

spirit, and were answered by Mrs. Reynold's spirit guides in such a manner as to clear up He said among other things: "The man of Galilee was the only man who ever vindicated spiritual truths of great significance to those man upon a spiritual basis. He claimed all of who were in need of more light. All were interested and greatly benefitted.

Friday, Aug. 11, a party of ten or twelve, among whom were Mrs. Reynolds, Dr. A. A. Kimball and wife, and some of the officials, drove out to a beautiful pond, where there is a fish hatchery and grand natural scenery. In throne-and man either sits in the throne of this universe or he is thrown. The God merely illustrates a state of mind capable of running itself. "God is no particular person, but the divine standard of man, of yourself. Man, as we see

> each and every child a character reading all in Ida P. A. Whitlock of Boston. Mrs. Whitlock rhyme, in which the disposition, leading traits of character, adaptability for business and susceptibility to spirit influence were ingeniously set forth and listened to with deep interest. In the afternoon Mrs. R. gave another address, In the evening the grounds were beautifully illuminated with Chinese lanterns, candles and fireworks, and the scene was charming. The hotel is well filled and its occupants are much pleased with its management. Sunday, the 13th, the address of Mrs. R. was message to a soul present in deep sorrow, and its pathos, tenderness and good advice touched every heart who had seen grief and tribulation. It is sad indeed when one is taken and one eft. yet often great benefit results, for the beckoning hand is extended, and the bereaved is comforted and led into a knowledge of the continued life and a demonstration of that undying love which causes us to forget sorrow and trials in a measure, and look up with a where they can truly feel that God is love. The knowledge makes us spiritual, and when our hearts are full of love there is no rcom for hatred. Love should be the creed of Spiritual-When our dear ones pass over the mystic ists. river they want rest from material things; hence we should not mourn and be unrecon-ciled. It is a libel upon the Infinite to say that he can join together in wedlock two souls who are unadapted to each other and cannot harmonize. It is not reasonable that a pure, angelic woman should be made to yield and obey the demands of a brutish man, and no such union should be chargeable to the over-At the close of this lecture many very correct and significant tests were given by the speaker. This was her final discourse for this season. She has won the respect and good wishes of all who have seen her smiling face or heard her refined voice and language. Sunday afternoon J. S. Scarlett gave his first discourse upon the grounds. Mr. Scarlett is earnest and energetic in his speaking, and brings out his ideas in a plain and emphatic manner. The people were much pleased with his practical address. He said the Church is growing scien-tific. The very moment a man begins to doubt he begins to grow. The fight to day is not with the church so much as with materialism. Some scientists declare that all is matter and force; but how can a beautiful song or the love of a dear mother be the product of matter and force? There must be something else behind these. When we read the grand old rocks away goes the old theory of creation. Come on, you material scientist, and revise one line of the grand old bible of Nature written by the hand of the Infinite Father. He never launched the thunderbolts of vengeance against his own children. Following this able lecture several tests were given by Mr. Scarlett. F. W. SMITH.



the latter part of his discourse he was en | try came en masse. Pittsburg and Cleveland by one of his guides known as the tranced German Doctor, who, though speaking with a

German accent, delivered a stirring and elo quent speech in response to the question, "Of What Utility is Spiritualism?" Mrs. Maggie Waite followed with one of the most thorough and convincing séances we have ever had upon these grounds. The audience was large and appreciative.

Our Conference meetings are largely attended and are of more than usual interest. The many excellent speakers among the mediums and visitors conspire to make these gatherings unusually entertaining. Mrs. Lepper, Mrs. Lowell, Dr. Davis, Dr. White, Dr. Andrews, and others too numerous to mention, take part

in edifying the people. Our splendid choir continues to delight our audiences and to add to its laurels with its fine SCRIBE. music.

Etna Camp-Meeting, 1899.

The Twenty-second Annual Session of the First Maine Spiritualists' State Camp Meeting Association will be held at the Camp Ground, Buswell's Grove, Etna, Maine, for ten days, beginning Friday, August 25, closing Sunday, Sept. 3, 1899. Location, transportation, etc.

The grounds are pleasantly situated between the County road and the Maine Central rail-road, not far from the Etna Station. They contain over one hundred well built cottages, a large auditorium, hall, stores, boarding house etc. Local trains stop at the grounds. Half rate tickets will be sold on the M. C. and B. & A. Railroads from Monday, Aug. 2, to Sept. 3, A. Rairoads from monoay, Aug. 2, to Sept. 3, inclusive, good to return Aug. 25 to Sept. 5. Sunday excursions from Bangor, Dover and Foxcroft. These trains stop at the grounds. The "paper train" from Boston also accom-modates those from the west desiring to be present Sundays. Sunday excursions from Greenville and way stations may be provided for later.

Admission, day tickets ten cents. Season tickets twenty five cents. Board and lodging on or near the grounds at reasonable rates. Stabling can be obtained near by. There is always plenty of room for tenters. Food, gro ceries, milk, vegetables and refreshments are sold on the grounds at moderate prices.

For program or further information address the Secretary, H B Emery, Glenburn, Maine, or if more convenient any of the following offi cers of the Association : President, A. F. Burn-

bam, Elsworth, Maine; Vice-President, A. F. Burnham, Elsworth, Maine; Vice-President, Fred Hall, Bangor, Maine; Treasurer, L. A. Packard, North Newburg.
Directors, J. M. Davis, New burg Village; H. H. Simpson, Etna; E. F. Clapham, West Sullivan; Mrs. Belle H. Smith, North Newburg; Mrs. L. M. McKenney, Levant; Mrs. Georgia Field, Dexter.

PROGRAM.

While the following program will be practi cally adhered to it is not a hard and fast schedule. Should occasion demand the order of exercise will be changed as may be deemed neces

Unalloted sessions are left to be filled by Maine speakers and mediums or as the management may determine.

Aug. 25.-10 A. M., opening remarks by the

each send good delegations. We have also been served by F. D. Dunakin, who expounds spiritual truth in quite a mas-terly manner. Chairman Stanford was called home on account of sickness in the family. We have with us a number of talented ladies, among whom are Mrs. Iona Baker and daughter Eva, who are fine musicians.

ter Eva, who are fine musicians. A summer school is now here, under the au-spices of Dr. D. M. King, professor of anthro-pology. Music, voice, oratory and physical oulture by Miss Edna Cole, Mrs. Iona Baker, Miss Eva Biker, Miss Victoria Moore and Mrs. Emma Abbott; German by the writer. / Next Sunday, Mr. Sprague and wife; good lecturers and mediums will be here. Profs. Allen Bidwell and W. J. Kerstetter gave us several very interesting lectures and

gave us several very interesting lectures and gave us several very interesting incomesting stereopticon views, and the campers enjoyed spiritual and intellectual treats without money, as no entrance fee was charged. M. F. E.

Ingersoll Memorial.

The camp at Lily Dale seems never to have entered and thus far enjoyed a more prosper-ous and promising season. Twenty years of well-directed effort have resulted in the ideal camp, with a platform so broad that all sys-tems and subjects that look to the growth and betterment of the world are freely and courte-ously elaborated by a congress of thinkers such as is seldom convened in our lame and limping civilization oivilization.

ovilization. Wednesday afternoon, Aug. 9, was set apart as a memorial to the great agnostic, Col. Rob-ert G. Ingersoll, a large and interested audi-ence being present. The exercises were pre-ceded by the orchestra in the "Miserari," from Il Trovitore- an apt selection, beautifully rendered.

Prof. Lookwood was announced, and spoke of Col. Ingercoll as a "oitizen, a soldier and a patriot." "He was born under harmonial cir-cumstances. He not only carried the banner of emancipation during the war, but a greater, grander banner for the mental emancipation of human-kind. The criminal never had a more able advocate. Humanity found in him one of its truest friends. H \ni performed his duty well, and always carried a heart open to reliably on the state of the duty well, and always carried a heart open to philanthropy, and no man ever made a greater effort for the uplifting of humanity. He drew the sword of reason in defense of the rights of the citizen as no other man ever did," and closed his splendid effort with the impressive words, "a great soldier and a magnificent citi-

Mr. Whedon spoke to the text of "Husband, Father and Brother." and said: "He was one

of the saviors of the race, and a nobleman. Dr. Ravlin of California, formerly a Baptist clergymen (but who eschews the prefix of Reverend), followed in an impassioned speech on the "Philanthropist and Friend," and said: His life belonged to the American people; he bravely met every enemy, and at last he sweetly met the enemy of death. Lincoln proclaimed liberty to four million people, and he to seventy million." Mrs. Cora L. V. Richmond gave a short talk,

in her usual quiet manner, on "Ingersoll, the Spirit," in which she said: "There are only two things that can die-the body and error.' J. Clegg Wright, in closing the interesting

Miss Amanda Bailey sang "Shadowland," with fine effect; Mis. L. A. Prentiss of Lynn gave a number of good messages; short addresses were given by Mrs. Edgecombe of Swampscott and W. A. Hale of Boston; Mrs. Merrill of Lynn, and Mr. Gibbs of Boston, Mrs. merini Eden Land" in a beautiful manuer; W. A. Hale sang finely, and the quartet sang "Something Sweet to Think of." Mediums and friends of Spiritualism are gladly welcomed to Camp Progress every Sunday. MRS. H. O. M.

Lake Pleasant.

The annual midsummer session of the National Spiritualist Association was held at the Temple on Mouday. Mr. Harrison D. Barrett, President of the Association, was present and occupied the chair. Mrs. A. S. Waterhouse, in behalf of the Camp-Meeting Association, extended a hearty welcome to the representatives and others present. Mr. Barrett then spoke somewhat at length, giving the aims and ob jects of the Association, and the great benefit arising therefrom. Capt. E. W. Gould read an article from manuscript, and there was further speaking by Mrs. N. H. Dowd, Mrs. H. C. Mason and Mrs. Mattie Beckwich Lewis. Mrs. Mason kindly assisted in the music.

At the afternoon session the attendance was large, and the meeting one of much interest. Rev. Frank E. Mason of Brooklyn spoke of the "Brotherhood of Man" as applicable to everyday life. As a practical illustration of the ben efits of organization, he said :

"Previous to the year 1889 I was a mechanic. I worked at the bench, but I began thinking and talking along these higher ethical lines, and it was not very long before I was asked down to our house this evening,' to give a talk. Finally I received a call to become pastor of a church in Brocklyn absolutely independent of all cults, of all religious sectarianism. I started out nominally as a Christian Scientist, but in about fifteen or eighteen months I was repudiated by the Christian Scientists; about twenty five members withdrew from the church and formed a new one. From that time up to within the last few months the new church was disorganized; that is to say, there, was no head to it. We came to the conclusion a few months ago that the church must be organized. We had been running along in this haphazard way, and things went at cross-points; we found ourselves in financial straits; so we set about to organize, and it took us a number of months to find a suitable heading that would be so universally broad that everybody could subscribe to it. F.nally we decided upon the following: 'It is our desire to unite with this church for the purpose of demon-strating the science of life and furthering the brotherhood of man.' Friends, when I left the church on the 23d day of July, we had money in the treasury for the first time in nine years! Some years we were \$400 in debt, and some body would have to wipe that debt off. Since the organization we are totally free from debt. Of course, we necessarily believe in organization. ... I should most certainly say that or-ganization is the supreme thing in life from the standpoint of the Creator or the standpoint of

Others who spoke were Mr. George T. La. mont of Leominster, Mrs. Loe F. Prior, Mrs. Clara F. Conant, J. B. Hatch, Sr., Miss Lizzie Harlow and Mr. Barrett. The session was considered an eminent success, the sum of one hundred dollars being contributed for the benefit of the Association.

Tuesday morning a conference was held at the Temple. Speaking, Mrs. Loe F. Prior, of Atlanta Ga., Mrs. M. Beckwith Lewis, Mrs. Carrie E. S. Twing, and Albert P. Blinn.

The afternoon service was opened by the Ladies' Schubert Quartet, singing, "I Stand in the Great Forever." The address was by Rev. Frank E. Mason, who spoke for an hour to a large audience. Subject, "The Science of Life"

Clinton, Ia.

The meetings at Mt. Pleasant Park continue to increase in interest and attendance. The hotel and cottages are full almost to overflowing; but few vacant tents remain, and still they come.

E. A. Tisdale closed a successful engagement on Friday, and left for Vicksburg, Mich. The blind orator made a deep impression upon our people, who testified in a practical way to that effect by voluntarily presenting him with a sub-

stantial sum of money which he feelingly ac knowledged in a few elequent words. Geo. P. Colby arrived on the grounds all the

way from the City of Mexico, and began his engagement with us on Sunday the 6th. The morning lecture was delivered by Pres-ident Peck upon "The Power of Thought," and was an up-to-date scientific exposition of the subject along practical lines. The lecture furnished'a subject for more discussion than we have yet had upon the grounds.

Mr. Colby spoke from subjects presented by the audience and handled them ably. During

President and others; 2 P.M., speaking by Mrs is also a medium, and will give messages and readings frequently. 7 p. M., social meeting. Aug. 26.-A. M., lecture, Harrison D. Barrett of Boston; 2 P. M., to be supplied; 7 P. M., social meeting. Home speakers and mediums are specially invited to take part in the morning and evening meetings. Sunday, Aug. 27. -9 A M., social meeting; 10 A.M., lecture, Mrs. Ida P. A Whitlock; messages; 2 P. M, discourse by H. D. Barrett; 7 P. M., social meeting; Aug. 28 -A. M., to be supplied; 2 P. M., Mrs. Ida P. A. Whitlock; 7 P.M., members of social societies are invited to tell what their organizations are doing. Aug. 29.-A M., memorial services, con-ducted by Harrison D. Barrett; 2 P.M., lecture, Mrs. Ida P. A. Whitlock; 7 P. M., social meeting. Aug. 30.-Another opportunity for mem bers of local societies to explain their work and achievements; 10 A. M. to be supplied; 2 P. M. speaking, Moses Hull of Buffalo, N. Y.; 7 P. M., social meeting; subject: 'The Magic Charm of Etna Camp ground '' Aug. 31.-9 A. M., social meeting; 10 A. M., discourse, Moses Hull; 2 P.M., lecture by Harrison D. Barrett; messages; 7 P M., annual concert.

Sept. 1.-8 A. M. annual meeting of the Association at Buswell's Hall, for election of officers and other business; 10 A. M. to be supplied; 2 P. M., lecture, Moses Hull; 7 P. M. Children's concert; committee, Lysander McLaughlin and Nell e Chase, both of Hermon Pond. Sept. 2.-10 A. M. to be supplied; 2 P. M. dis course, Moses Hull; 7 P. M., social meeting. The fraternal and social side of Spiritualism. Sunday, Sept. 3. - 9 A. M. social and fact meeting; 10 A. M., discourse, Harrison D. Barrett, followed by messages; 2 P. M., discourse, Moses Hull; 7 P. M., farewell meeting.

Maple Dell, Mantau Station, Ohio.

This Camp was opened for its twelfth session on the 30th of July. Hotel Minnetonka and Auditorium had been previously painted, and the place, with its many cosy cottages, looks better than ever before. So far, we have had beautiful weather, and everybody present

is healthy and harpy. Hon. O. I. Kellogg preached the opening ser-mons, with music by the Troy Cornet band. The people of Mantau and surrounding coun

Ingersoll, the Emancipator," and the fact that Mr. Wright enjoyed a close personal friendship with Col. Ingersoll added much to his impressive utterances. He began by say-ing: The history of civilization is the history of inspiration. Ingersoll's was a stalwart mind. He was scarcely paralleled by any thinker of the past. Greater minds we have had, but he was a poet, an orator, and his vibrations filled you, for he came to worship worth" and closed by uttering the great truth: "You cannot advance the human mind beyond the power of its intellectual digestion." Aug. 10.

ASHBEL G. SMITH.

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

Societies desiring the services of A. E. Tisdale for Back street, New London, Ct.

W. J. Colville left Freeville Monday morning, Aug. 14. He is now at Vicksburg, Mich., from which large and flourishing encampment he goes to Onset to fulfil a brief engagement there, beginning Wednesday, Aug. 23. Letters. etc., may be addressed care Dr. Geo. A. Fuller, Onset, Mass.

Ira Moore Courliss, test medium, is stopping at Hotel Lake Pleaant for the season, taking a com-plete rest, outside of a lew seances given at the Temple under the auspices of the Lake Pleasant Associa-tion. Mr. Courliss has signed with the Church of the Fraternity of Divine Communion of Brooklyn, N. Y., for another year, this being his third seasor.

Dr. Wm. A. Hale, lecturer, medium for descriptive messages and vocalist, would be pleased to corre-spond with societies desiring his services for the season of 1899-1900 for the few dates remaining un-Avenue, Boston, Mass.

Mrs. Mary C. Von Kanzler writes that she has closed a successful engagement with her home soci-ety at Hannibal, N. Y., for which she has officiated since the first of May, closing the last Sanday in June, and is now lecturing twice every Sunday, following the same with spirit messages, and a test of Spiritualists of Rochester, N. Y., which meets in Mozart Hall, on St. Paul street, just cff Main street, October and November she will speak and give messages for the First Society of Spiritualists in Wash-ington, D. C. She has a few open dates in 1899 and 1900, and would like to correspond with societies and camp associations for the coming seasons. Officiates at funerals when convenient and desired. Address Fulton, N Y.





AND PREMIUMS.-FAC FORY TO FAMILY Bend for a beautiful booklet free.eit tells how to obtain, free, the famous Larkin premiums worth \$10.00 each. The Larkin Soap Mfg. Ce., Larkin St., Buffale, N.Y.