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CHANGE.

BY MARY SHERWOOD DOW. Change is writ on every thing, Who shall dare to count it loss? The unripe fruit has wider gain Than the perfect, which is dross.

The perfect flower-bloom meets the change; When it dies, it lives again, Growing with a larger range, Near the haunts of busy men.

So the spiritual man From the earth-plane low and deep, Rises high to realms of joy, Leaves behind all those who weep

Breaks the bonds of shackles here, Rises, rises ever higher, Piercing doubt and gloom and fear, With a holy, pure desire.

For the best that he can find, Earth and heaven can both afford Some new joy unleft behind For the seeker; who has stored-

All the good that he may take From the fountain-head of light,-Blessing those who weep and wake, Groping blindly for a sight-

Of the God within themselves. They have suffered for the lack Of true knowledge of the hells Which could never turn them back.

To the idols of their greed, Pomp and power, and fortunes name, In the small and germ-like seed Grows the pure white living flame!

The dawn of sweet certainty near and more near, Still hovers around in the air. While we wait, and we watch and we ponder since In one hope for the best, with due care.

We are learning to trust both the small and the great In the vast growing-time of the soul, For changing completeness unceasingly wait, "While the years of eternity roll."

The glad song of victory bursts on our ear, The fruition long looked for has come. And the time of our waiting has leaped into gloom, And Heaven sings, our own Harvest "Home! Beloit, Wis.

sis. I do not mean that I accepted it. I confronted it. Previously to this date I had accepted the idea of unseen companionships and influences as naturally-perhaps with almost as little thought-as I had the companionships and influences of the friends in this life. The whole idea was to me as unquestioned as that of the reality of the atmosphere or of the universe. It was equally a part of my consciousness in an unanalyzed and unquestionable recognition. From my cradle up, the intimations of forces and influences in the unseen were as much in my daily experience as were such intimations in the world of the senses, and, indeed, the preponderance was on the side of those in the unseen-only that all this was so absolutely a part of the familiar and perpetual experience, that I had never thought of separating the one from the other. Both together

ing nearly three years ago with this hypothe-

made the wholeness of daily experience as day and night make the twenty-four hours. Suddenly the question of the reality of communication over this gulf of death confronted me, as sooner or later it confronts us all, and its truth or untruth, its reality or its unreality. became a most important question. Even then I felt so deeply the rich assurance of the Eternal Goodness of the living and glorious realities of the spiritual life, that I could not say that the possibility or impossibility of communication with a friend presented itself as the most important question, but as a most important one. For, while it was a question that seemed entirely to include all possibilities or personal happiness during the remainder of life here, yet we all in these hours of deepest experience realize that there are other interests than those of personal happiness-that we may, as Carlyle has said, "do without happiness and find blessedness." At all events, there is no person who may not find opportunities for usefulness, and he would be unworthy of the gift of life if he did not value these and pray to fulfill them to the utmost of his ability. Still, these very opportunities of being useful to others, of contributing to the progress

and essentially secondary to the supreme truth of our spiritual relation to the divine; for that is the larger question and includes the lesser one. I can live-you can live-all through this part of life without specific communication with even our nearest and dearest who are in the unseen, but you cannot live, nor can I, without the perpetual intercourse with the Divine Spirit, without his leading, his care, his love. The former is desirable, the latter is essential. Yet there are those of us who believe that the lesser is included in the greater; that the desirable is also inwoven with the essential, and that the Lord is equally the giver of both in his divine ordering. And this brings us back to the consideration of Mr. Dawbarn's conclusions. He says:

Almost everything claimed for the spirit of the dead can, apparently with just as much propriety, be claimed for spirits of the living mortal. One heats in the name of Spiritualism. Another healer who denies "spirit return" is quite as successful. The prophet and test-giver may be only a psychometrist, while clairvoyance and clairaudience are undoubtedly uncultivated faculties inhering in every mortal. And when at last we come to the fact that, after many years of most careful investigation, the Society for Psychical Research acknowledges that it has found traces of independent intelligence, through the mediumship of Mrs. Piper, that can only be explained by "spirit return," we are still left, face to face with the old mystery. In these acknowledged cases of spirit return we have the same old limitations and imperfections, till the weary skeptic exclaims: "At best there is but a grain of wheat to a bushel of e'naff.'

It is true that a large proportion of the experiences which come through communication from those who have passed through death can be duplicated by experiences of communica tion with those still in the physical body. But I think we can already safely affirm as a demonstrated truth, that these two forms of experience are not mutually exclusive, but mutually complementary--that the one is just as natural as the other. To day A in Boston has conscious telepathic communication with B in San Francisco; to-morrow B has passed out of his body of his day, are very largely increased by the in | and A has with him the same telepathic inter-

terpenetration of that world of finer force with course. Is not the one as natural as the other? Once given the truth that the spiritual man is

For myself, I stood face to face one June morn- | est interest and importance, it is yet always | unconsciousness, and she passed on to the | but Shakepeare, Newton, Plato, Washington other life within a few hours. This, then, was the situation. Now, in one sitting with Mrs. Piper it occurred to me that it would be an admirable proof of identity if Miss Field would tell me Mrs. Todd's name. So I questioned. Mrs. Piper was in deep trance, and her handevidently guided by Miss Field-was writing. I asked Miss Field to tell me the story of her passing out, immediately before and after. Mentioning her weariness and last work, she then wrote that there was a period of unconsciousness, and that when she awoke (in the new | cations of a very high intellectual order writlife) she was standing in the room where her body was laid, and that her mother was beside her; and she told me the words that her mother said, beginning: "Kate, my child, culture and scientific achievements of such have no fear; come with me."

Let me state here that it is only within the past three months that, in reading old letters of Mrs. Field's to her daughter, in my work of writing Miss Field's biography, I have discovered that Mrs. Field always addressed Kate as 'my child," rather than as "my daughter." by Miss Field of the room in which her body lay were afterward verified to me in letters from Mrs. McGrew, of Honolulu, to whose house Miss Field was tenderly carried from the

own mind. "Who was the lady with you, darling, on the

steamer in those last hours?" I asked.

"I do not know," was written. All urgency on my part was fruitless to get the name. Finally I said, "Why, Kate, it was Mrs. Todd, do you not remember?"

"I never heard the name in my life that I know of," she replied, the hand of the medium writing.

Then I said, "Mabel Loomis Todd, who assisted Col. Higginson in editing the poems of ciates in this world, curious lapses of memory, Emily Dickinson, and who afterward edited unaccountable moods, inconsistent mental at-

Lincoln, or Gladstone. Then, might it not be. if innane communications came labeled with a great name, that it was merely one of the foolish Jack Smiths" playing some trick? Such things occur in this life, why not just beyond? Spirituality is a condition, and one not miraculously achieved by the mere event of death. There are as many persons who die who have not yet made high attainment as there are those who live who have not attained unto high things. There have been communiten through the hand of Mrs. Sara A. Underwood and embodied in her book, "Automatic Writing," and it was natural that the scholarly persons as Mr. and Mrs. Underwood should attract a corresponding quality of companionship from the unseen.

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NO. 1

All in all, the more one studies the whole field of psychic law and intercourse between the seen and unseen worlds, does it not seem that the conditions are full of subtle and com-At the time of this communication-in the late | plex variations which cannot be sweepingly weeks of 1896-these letters had not come into relegated to the too arbitrary divisions of my possession, nor did they come until some genuineness or fraud, but which are simply a months later, and only since last October have | series a mental phenomena existing in both l opened and read any of them. But to return; the physical and the ethereal world? "Medi-I must say here that certain details described ums sometimes cheat," admitted Mrs. Browning. "So do people who are not mediums." The friend in the unseen often forgets certain things. So does the friend in the seen. Dowe not, then, find that all the variations of phesteamer, and where, two hours later, she died. nomena that perplex us in dealing with those Naturally, I thought she would give me the who have passed out of the physical world name of Mrs. Todd, which was strongly in my have their prototype in all our dealings with those in the physical world? For myself, at the present status of whatever study and research I have been enabled to make I find this true: I find that all intercourse, either by letter, telepathy, or viva voce, with all my friends or acquaintances or with strangers, on the present plane of life, presents a similar and a corresponding range of phenomena to that which I recognize in all forms of communication with those who are on the plane of life just beyond. I find in myself, and in my assotitudes, inexplicable attractions and repulsions-all the variation of phenomena, indeed, that I encounter in intercourse and association with my friends in the unseen world. What then? Does not one take heart to enter on renewed effort with this realizing sense of the continuity of life; that all advancement made to day is felt to-morrow; that all achieve ment made this year is so much gained for next year; and not only in this specific way, but also that every advance made uplifts one more and more into the region of intenser life, of nobler purposes, where progress proceeds in an accelerated ratio? On this upward way are encountered unseen companionships of the loftier order. The potent influence of the friends we paper (Kate Field's Washington) was relegated | do not see has been erroneously relegated to the mystical realm, rather than recognized as one of the most actual and practical factors in daily life. "Who knows the pathways?" says George Eliot. "We are all of us denying or fulfilling prayers; and men, in their careless deeds, walk amid invisible outstretched arms and pleadings made in vain." The best results of all true culture are in that they so refine and exalt the real nature of the individual that he becomes more susceptible and more sensitive to these unseen influences that are around him to lead him upward in spiritual life. "What would this life be," said Mrs. Browning, in one of those wouderful letters included in the two volumes edited by Mr. Kenyon and published by the MacMillans-"what would this life be if it had not eternal relations? Beautiful." To me these experiences prove in Nothing would be worth doing, certainly. But an absolutely unanswerable way, and beyond | I am what many people call a 'mystic,' and what I myself call a 'real st,' because I consider that every step of the foct or stroke of the Yet, believing this, it still seems to me that pen here has some real connection with and result in the hereafter. 'This life's a dreama fleeting show?' No, indeed. Everything is worth doing-everything good, of course-and everything that does good for a moment does good forever. I believe in a perpetual sequence according to God's will, and in what has been the memory, even while here in the body, is a called a 'correspondence' between the natuvariable thing. An eminent woman of letters | ral world and the spiritual.... What comes from God has life in it, and certainly from all the growth of living things spiritual growth cannot be excepted."

Psychical Research: Limitation in Spirit Return.

BY LILIAN WHITING.

cated conditions that invest the communica- and the teachings of Jesus-and one seems to tion between the seen and the unseen than the hear a voice that says, "Bo still, and know two arbitrary ones of genuineness and fraud. that I am God." In this supreme conscious That these two divisions exist is, of course, a | ness, the question of communication between matter of general acceptance. But of late the those in the seen and those in the unseen repossibility that we cannot relegate all the phe- veals itself as one detail only in the great nomona to one or the other of these divisions has haunted me, and on the principle of Dr. not coming from a friend might be a detail in Holmes that we talk in order to find out what a week's experience. If the letter comes one we think rather than to tell what we thin's, 1 is glad; if it does not come, why, one knows have wished that we might have a little speculative discussion on this matter to elicit something of that wisdom which is said to lie in the | if the letter does not come to-day it may come multitude of counsellors. It is but justice to to-morrow. Almost in this way did the ques-Mr. Charles Dawbarn, of the Pacific Coast, to | tion-which is, after all, the supreme question add that my nebulous thought on this matter of comfort and help, or of desolation and darkhas been focused and precipitated by a most ness while here-almost in this way does the interesting paper from him, in which he discusses with great clearness and sincerity the limitations that attend all phenomena, and mer," the expression of all these experiences suggests his own theory of these limitations.

In this article Mr. Dawbarn says:

The most experienced Spiritualist is often dismayed and disheartened at the limitations that haunt his phenomena. For instance, when Shakspeare is announced as his visitor he invariably discovers the wit and wisdom of the spirit will not overshadow the unlearned conversation of his neighbor, John Smith. This same sad fact applies to the return of any and every spirit, whatever his renown for special knowledge and talent in earth-life. The invisible scientist may apparently influence some uneducated medium to talk with a learned twang that is abnormal, but the science exhibited rarely reaches the text-book level, and never equals that of the learned specialist.

Now, here is a definite arraignment, and one which must be conceded as very largely true in the experience of every investigator. No one of us who is studying the new revelations hold the truths of religion as commonly repof psychic law is, I take it, a special pleader in any way. There can be but one common aim -that of discovering and accepting the truth, the modern world since the initial "rappings" that came to the Fox sisters over a half cen--if it were true that the event we call death so entirely changed the plane of consciousness this was impossible-then by all means let us be as those without hope. We know that, some pass on to another part; and, while we all feel the theater of the present to be infinitely enlarged, uplifted, and ennobled by the interpenestricted exclusively to the physical world-

Father and of Jesus the Son-the overwhelming reality and importance of the Christian There are probably more subtle and compli- life, the marvelous significance of the example wholeness of life, almost as a letter coming or that his friend lives and loves him-that his matter prefigure itself. In a little book entitled, "After Her Death, the Story of a Sumand the wonderful results in unquestioned replies which came to me from my beloved friend

in the unseen-in this little book all this poured itself out and I will not dwell upon it here, the allusion being only to indicate the vital nature that the problem has assumed to me Nor was it the less vital in that I still felt my absolute faith in Christ and in immortality untouched and unimpaired by either the reality or unreality of specific communication between the two worlds. "It is He who made us and not we ourselves; we are His people and the sheep of his pasture." The deepest experiences of life must always lift the soul to God with renewed consecration.

Is it not true that there could be no greater error-one might well say calamity-than to resented by the Christian Church, in all its various sects and denominations, as something on one side, and the possibility or certainty of whatever that truth may be. If it were true spirit intercommunications on the other side, over some fifteen months, I had communicathat the entire phenomena which have stirred as antigonistic rather than as mutually complementary truths? One has little patience with any formula that places the "Church tury ago had another explanation of the source versus Spiritu lism," or postulates as antagothan that which has come to be ascribed to it nistic "Christians and Spiritualists." If a "Spiritualist" is not a "Christian"-heaven help him! And if a Christian is not a Spirituthat no communication between that state and alist, then the only conclusion is, that if Spiritualism (to use a rather objectionable term to | mind, because things I had never known were | of Emerson at the funeral of Longfellow, when come to the clear perception and the entire ac- | carry the idea) is true, then the matter of the ceptation of this theory. Even then, as our Christian becoming also the Spiritualist, compresent state has definite limits, we need not | ing to include the truth of intercommunication with the other truths of the Christian time within a hundred years from our first en- | life, as taught by Christ and as taught by the tering on this part of life, we shall inevitably Church, is simply a question of time. For all to me through Mrs. Piper's hand was Kate greatly determine its power to register accurthat is true will some time be accepted by Field. The circumstances of her death are ately. every one. It is a matter of evolution. As Puillips Brooks said of the psalmist who wrote tration with the state just beyond; yet, even the line, "In thy light we shall see light," as, were it utterly devoid of this-were life re- Dr. Brooks said: "To him everything is com prehensible and capable of being understood still as spiritual beings now and here we would only as it exists within the great unfolding admit it to be even then full of the richest sig- presence of God." Now if the fact of internificance, of noble dignity, of infinite opportunity. So, could we for a moment inagine (I | have passed beyond death really exists, then confess it is difficult) an absolute barrier shut it is a truth-one truth among those essential down between the two states of life-an' in- and sacred relationships' that the soul of man | Miss Field's illness, and Mrs. Todd very kindly penetrable one which forbade to us any inti- bears to God, or that the spiritual man, tem mation of the friend who had passed out of his porarily clad in a physical body, bears to God physical body-even then life would have its and to Jesus the Christ. While the question Miss Field and Mrs. Todd had never met be-

this one in which the causes in the higher are felt as effects in the lower. And supremely the real man, and that whether in or out of the above all mortal reasoning or desire rises the body is a mere detail, and do we not have a supreme greatness and goodness of God the clear grasp of the conditions involved? And the onus of mystery is rather on the side of telepathy in the physical world, for there the flishes of spirit to spirit have greater barriers than when, on one side, these barriers are removed. For, we must remember that the physic d body is that which hides rather than reyeals us to each other. As the poet says:

> "We are spirits, clad in veils: Man by man was never seen: All our deep communion fails To remove the shadowy screen."

Now. Mr. Dawbarn came to the conclusion which he presents in these words:

The new personality thus destroys memory, but retains the effect of every mortal's thought-life. The acts are all that tell the tale on earth to-day. It is the thought-vibration that holds the register in the life of to morrow. This law necessarily applies to every mortal, and to every grade of thought that can produce a vibratory reaction on the soul of man, thus b coming a state of consciousness.

And then he says:

 (α_{i}) Death changes all vibrations to such an extent that the spirit organism becomes invisible to mortal eye.

(b.) Therefore, death also destroys all memories of earth-life.

Now, if the accumulation of evidence was exclusively that of the nature of the limita tions described by Mr. Dawbarn in the first paragraph that I quote from him-if there were, invariably, nothing in any communication outsite the actual or the possible knowledge of the sitter-then I should, for one, accept Mr. Dawbarn's theory which he states with scientific accuracy and wide comprehension. It does provide an explanation tenable for a large proportion of the phenomena. It does not in the least explain all, and a proportion of actual phenomena entirely negatives the theory of a loss of memory.

As Mr. Dawbarn alludes to communications made through Mrs. Piper, I may venture to state that, in a personal experience with a series of frequent sittings with her extending tions involving a clear and accurate memory of the life on earth, a memory that not unfrequently made statements of matters unknown to myself, but which 1 afterward verified and which proved an almost unbroken consciousness continuing from the life here to the life in the ethereal world. Much of this could not possibly be thought-transference from my own told, and things I did know were not told. As he said, "This gentleman was a sweet and an instance of the latter was this-and to make noble soul, but I cannot remember his name," my story clear I must simply say (what has already become semi-public) that the special friend from whom these communications came still fresh in the public mind. She had gone from Honolulu to the island of Hilo in pursuance of her work, and, seized with pneumonia. embarked on a local steamer to return to Honolulu. On this steamer there chanced to be (is

anything a chance?) Prof. and Mrs. Todd, who -on their way to go in a yacht to Japan, to observe a total eclipse-had stopped at Hawaii for a few days. Within a few hours the physician, Dr. Adriance, saw the fatal nature of went to her room and remained with her, offering every possible service and attention. Smith.

her letters-do n't you remember?"

"Oh, yes," she wrote, "I remember those books well; but I did not know that she was the lady with me."

This all seems to me very natural. In those last hours she was continually relapsing into unconsciousness, aroused only momentarily at intervals, and she probably did not in the least in those dying hours connect the identity of the lady with her with some books which I am quite sure she had not read, but only knew of. For, during the time that the poems and letters of Emily Dickinson were appearing, Miss Field was deeply absorbed in political interests in Washington, where she was editing her able review, and all the literary part of her to other hands. Politics and affairs absorbed her attention.

The fact that she did not write out the name of Mabol Loomis Todd, as I anticipated, tended to establish that the knowledge in my own mind was not the source out of which the communications came. Conversely, a great deal was written, taking the sittings in the aggregate, which I did not know, but which I afterward verified. Some of the most striking and convincing instances of this nature do not lend themselves readily to narration, they are too involved with a myriad of personal details; but one that was very relatable in its nature I have chronicled under the title, "The Date in the Ring," in the third series of some little books of mine under the general title of "The World possibilities of doubt, that memory survives the change called death.

there is important truth involved in Mr. Dawbarn's suggestion that this great event of the separation of the spiritual man from the phys ical body involves such signal changes of the rate of vibration as often, though I think not always greatly to affect the memory. Yet, again, now living says that her memory plays her such tricks that she is liable at any time to forget the most familiar things. A friend recently showed her some literary matter that included a stanza from "In Memoriam," and although poetry was her especial province, she inquired where that verse came from, and this regarding a stanza so peculiarly unlike any others in the English language as are those which compose this poem of Tennyson's. And the story is familiar to all. Nothing is more treacherous than memory, and "whether in or out of the body," as St. Paul says, does not perhaps very

Regarding the limited nature of the communications, which is so prevailing a feature, and which is the rule to which the higher and more remarkable communications are certainly the exception,-regarding this, shall we accept Mr. Dawbarn's theory that the cause is loss of memory?

Mrs. Browning, writing of this special thing, says:

We have to learn-we in the body-that death does not teach all things. Foolish Jack Smith who died on Monday, is on Tuesday still foolish Jack

Mr. Dawbarn would say in reply to this that duties, its dignities, even its hopes and beliefs. of this intercommunication is of the profound 1 fore, and Miss Field was already in periods of 1 he was not instancing "foolish Jack Smith," but not so much of others as of ourselves."

The unbroken community of life is the one supreme fact that makes for all achievement that is of value and for all progress and happiness; and how this truth is concentrated in the one line from Robert Browning:

No work begun shall ever pause for death.

-The Coming Age for August.

Be as you would have your child be, and your child will bless you and heaven will be within you!

It is not best to live too much for a cause. All time should be spent to perfect individualities. As parts of the whole are perfected, the harmonious whole is evolved. If every conscious entity were self supporting, self-regulating, self-controlling, the thousand and one bars to a higher being would be displaced and all the inclinations to crime and the irregularities of life would be outgrown by the continual and unobstructed action of the law within. The completed man and woman would shape every event of life by determining causes. Every Low outgrown by something Higher. The cause of every irregularity is inside of the individual. Perfect the individual! Begin with self |-Marion Enterprise.

"A certain amount of distrust is wholesome,

LIGHT. OF BANNER

Written for the Banner of Light. THE GLORIOUS SUN. Je BY CHABLOTTE A. E. OREENE.

Didst thon ever think as the days go by, Of the wondrous sun in the azure sky, Deem thou performing his round of estate, His arduous duties of circuit great?

That as he continues his daily round, He takes in wonders that are most profound. The whole vast expanse and the wide domain Are really all in his Kingly reign.

That in rising east or when setting west, He takes with him always his golden crest. His work continues through the day and night, Also reflecting a most brilliant light.

That this dense and spinning sphere Visits over three hundred times a year, That in sudden flight sinking in the west, He leaves peaceful night that we may rest.

'That rising early from behind the hill, He often finds we are slumbering still. See how grandly he rises in the east, As a mighty King over man and beast.

Regaled in a robe of most gorgeous hue, Encircled by the distant border blue, The sun does share to us all much alike, The heat, the cold, the shadow and the light.

His constant diligence we also share, He gives us all alike his common care, Can he not see with his most brilliant eye, The wee sparrow fall and poor mortal die?

Without the sun there would be nothing bright, And if no sun all would be dark as night. Terrestial bodies we could scarcely see, And every color would allke then be.

Without the sun we would not wish to live, Then why not to Old Sol some credit give? Is it wrong to speak of the garish sun, In so simple a way as I have done?

My logic so meagre, vain and ill planned, Should be governed by a much stronger hand. Go I backward to dark ages of old-To the red-skinned warrior so strong and bold.

I'll study astronomy, receive light, Shall I then be sure to get my mind right? I would like to study sun, moon and stars, All the planets with Jupiter and Mars.

Then let not our thoughts lie dormant and dead. Bring them to action, achieve, then be read. In closing, I trust, no wrong has been done, By thus speaking of the beautiful sun.

God is a spirit gentle, bright as gold; But how he came, has never yet been told. I pause as I think of the wondrous plan, The moving Universe, immortal Man. Concord Junction, Mass., 1899.



In a cool, sheltered nook of the deep woods, close to the edge of a stream, a fair white flower lifted its head on a tall, graceful stem of green, and smiled a glad greeting to the things of beauty about her. Above her spread the protecting brances of a great elm, clothed in their new spring tide beauty, and his great roots stretched their fingers far beneath the white blossom, into the black soil for support and nourishment. The water, which a little farther along danced and rippled on its sunny way over the pebbles, at this point seemed to rest a moment in the deep shade, and formed a quiet pool where little fishes loved to dart and play. A great fern, delicate but tall, swaying in the breeze, bent toward the white blossom and anon carressed her fair cheek. Dear little vio-lets, half hidden under their thick leaves, nestled close to the great elm, and felt secure from harm in the protection of their great friend. The birds sang cheerily from the branches, and all was love, joy and peace. The white blossom had never before seen the world upon which she had opened her eyes this bright spring morning, and as she saw the delicate beauty of her own fresh leaves, moist with dew, she sang in her heart, "How sweet, how beauteous it is to live." So the days went by; little changes came. Sometimes the wind was a little rough in his frolics; sometimes the rain, usually so warm and loving, would come in a great drenching downpour; the warm sun would be hidden by black clouds, and fierce arrows of flame would dart about, frightening them all a little; but soon the disturbance would pass, and all would be glad and bright once more. "Dear Fern," said the White Blossom one day, as he bent lovingly toward her, "I suppose we shall live on and on in this sweet spot. I heard the Tree sighing and speaking mournfully of winter and sorrow and death. I did not know what he meant, but I am sure they cannot come here, where we are all so happy." "Sweet Blossom," replied the Fern, "the Tree has lived many, many years and has seen much of the world. He says that sorrow and even death, or change, must come to all; that through these changes come growth and wisdom; that we should take whatever comes patiently and gladly, knowing it is for our advancement. I do not understand it all, dear Blossom, but I think our part now is to help brighten this spot of the woods and be glad in each other's love."

morning. In the swaying boughs of the old elm tree, gladly the birds sang their welcome to spring. There was a stirring of busy life all through the moist earth, for Mother Nature must get all her little ones well started on their journeys in the outer world. As the leaf and flower-buds opened and grew apace, old friends smiled and nodded to each other, and among them rose the stately White Blossom, fare as of yore, but with a patient sweetness in her face that had not been seen there beforea look born of sorrow endured and overcome Down among the new grasses at her root, where dewy leaves were springing, lay an old withered branch that had been hers in the summer that was gone; and from the little white, silky ball that had lain close to its un-derside all winter, there issued one day a little creature with snowy wings and a soft, downy body. The White Blossom watched it in wonder as it tried its wings, and fluttered about until at last, grown stronger, it poised itself lightly close by her, preparatory to taking its flight out into the world beyond. And as she watched it there in its airy beauty, a wave of love went out from her heart to the pretty creature which she had sustained and nurtured with her own life, though then she Reew not the service she was performing, and felt it a heavy cross to bear, "Ah!', she said, "I see it all now- the sor

row, the loss I thought so great, was really gain. Out of it has come joy and renewed life for myself and another, and thus in my humble way I have been of some use in the great world, and I am very glad." She lifted her sweet face with a brave smile, out of which her soul shone, and the Fern bent his head reverently toward her, but did not speak, for he felt the presence of something that was holy.

Philippine Question---The Other Side.

BY R. E. FICHTHORN.

Hoar, Gorman, Bryan, Atkinson and Croker; daily journals representing both of the political parties, besides "all of the leading journals and every man and woman of its representative writers and speakers (of Spiritualism), see that this struggle in the Philippines is wrong." So say we, but it is a condition, not a theory, for which the enemies of the administration have only been offering "damnable" epithets for those who are in authority but no honorable solution of the problem. Judging by what is said by the Philippine allies in this country, strangers to our form of Government are justified in believing that we have less liberty than a Spanish subject, and that our President as a colonial dictator would out-Weyler Weylerism.

There is no more reason for crying "imperi alism," and swinging this scarecrow in the face of our soldiers, than there was for our good Orthodox brethren to do the same with the "atheism" in the face of Spiritualists. cry of After all that has been said against our country, whether true or false, we are still of the opinion that it has the best form of Government of earthly realization to be found upon the planet; good enough and free enough for the Filipinos. Instead of "criminal aggres-sion," or through "conquest," it seems to us that the leading journals and speakers in Spiritualism would begin to perceive that these much-abused people were brought to the door of our free and best government by the very founders and liberators themselves, just as a parent would bring an incorrigible child to the gates of an industrial institution to be disciplined and in a way educated.

We do not argue that our form of govern ment, or its present chosen representative, is perfect, or the best we expect to be evolved, any more than we would call green fruit ripe. But green fruit is relatively perfect, and there is no sense in condemning it because it is unripe. All laws are only effects, and are no better than the people who make and administer them. Much as Spiritualists might want to change some of the existing legislation and make void non-essential laws, such a desired end, to remain permanent, can only be ob-tained by and through a change of the people. And the best way to change those who are in authority is not by condemning them, but by ourselves living the beautiful truths of Spiritualism. But, to return to our question. No fair-minded person would think of imputing to the administration thoughts of imperialism and aggression before and when it declared war and there are no facts to prove a change of mind since. It surprises us to have good and tried Brother Stebbins say that "The Cuban war was fairly declared," but against the Filipinos none at all was declared; we bought hem of Spain. War was declared against Spain, and not against Cuba. There was a Spanish army and navy in the Philippines, just the same as in Cuba, and our army and navy were ordered to those islands in the East for the same purpose that the army and navy were sent to Cuba-to conquer the Spanish on land and sea-and thus protect the Pacific coast. Dewey did his part, and the army was hammering away when Spain cried "Enough." The Spaniards were not "bought" with those twenty million dollars, nor was it paid for a "hornet's nest," but an honorable reimbursement to Spain for what she had expended upon permanent improvements in those islands. W. F. Peck must have forgotten the waves of war-passions that moved the people, and gave utterance to the cry, "Remember the Maine," o that it was the people and not the inexcusable blundering Administration who declared the war. How a moderately wise diplomacy could have settled the matter which was then of such great importance, peaceably, Mr. Peck does not tell us; neither does he tell us that McKinley did stem the unreasonable tide for which he was rewarded by the cry that Hanna and trusts were holding him back; and now the same people are sure some syndicate is keeping him in the Philippines. Simple honesty must admit that the people commanded the President to lay the axe to the root of the tree of Spanish colonial oppression. In obeying them the branch in the East fell with those in Cuba, and that is why the people and not the President are in the Philippines. Having cut down the tree of corruption, our duty to clear away the wreck is as in the East great as in the West. The defeat of the Span-iards in either island was the smallest portion of our obligations assumed toward these people, who in both islands need a savior to save them from themselves. What has been done for those we liberated in the West, disappointing as it must be to some of our countrymen because the Cubans have refrained from shooting down the soldiers of the liberator? Read what Leonard Wood and Wm. W. Howard have to say in the Century for August. Already a committee of representative Cubans have petitioned our Government not to be in any great hurry about withdrawing our guid-ance and protection. These are the words of Gen. Gomez: "All is going well. More could not have been done in so short a time. An impatient populace does not realize that it is not the work of a day to organize securely. The turbulence of high strung minds must have time to abate, in a people thirsting for liberty. The intervening Power will fulfil the obliga-tion it has incurred, and the Cuban people, heroic and sensible, will take the selection calmly, working and waiting for the independence which the future will surely bring. As to the suggestion that the intervening Power contemplates robbing Cubans of their own, I do not believe it. Such a rumor is a calumny against an honorable people." The honesty and confidence of Gen. Gomez should silence the enemies of our colonial policy. We direct special attention to what has been and is being done in Cuba as it answers the cry of "political spoils," and that "tyranny and oppression" will be the lot of the Filipinos. As these conditions are not found in Cuba, only a new species of insanity called "criminal aggression" could imagine the humane treatment accorded to the Cubans to be converted into tyranny and oppression in the Philippines Much fear and alarm among our friends on the other side is due to the falsification of facts by our "Free Press and Free Speech," which ank to sleep under a soft blanket of enow. We might more correctly call, as pertaining to And the days passed by. It was a glad spring the Philippine problem, "Free License propa-

gating a multitude of lies." We presume that pose our authority are also the real enemies of itual thought will elevate humanity above the Stebbins when he says "thousands of our sol-their own country. We never could believe conditions of lower life. To think spiritually diers have died in battle and by pestilence," that those Filipinos who really love liberty, is the mission of the true Spiritualist. To be the statement that our soldiers are shooting down women and children.

As regarding deaths and condition of Penn ylvania regiment we learn from the records War Department that the:

Total deaths in the Philippine army up to Aug. 1, including those who died of disease, 25, and not 5000, nor even thousands. The deaths in Cuba were 1240, on Cuban

transports, 267.

In our camps at home, on our own soil, the deaths were 4105. In the East only 380 from disease. Total death of the 270,000 enlisted, 603. Percentage in Philippine army less than

Total enlisted in the Pennsylvania regiment recently returned was 876; discharged, 116; killed and died of wounds, 15; of disease, 6; transferred, 16; mustered out, 733

One of the most reliable informants as to the conduct of our array and condition of affairs n the Philippines is Prof. Worcester, who has lived among the Filipinos for nearly five years. He tells us that he personally inspected the battle fields from Coloonca to Malolos, and found no woman or child among the slain and wounded. He did find insurgent soldiers whose wounds had been dressed by American surgeons. Others are brought to our hospitals, and when they are discharged, can hardly be driven away.

Who was to blame for the first shot fired against the Filipinos? Otis says his instruc-tions from the President were to avoid bloodshed by every honorable means. By reading Gen. Otis's report treating of the events which led up to the outbreak you are not surprised that it came, but that the indignity heaped upon their liberator by the liberated did not cause an earlier outbreak.

But who is responsible for the false hopes put into the heads of these comparably few ambitious Filipinos? Chas. II. Burritt of the First Wyoming says: "Every soldier in the Eighth Army Corps understands that the re sponsibility of the blood of our boys rests upon the heads of Hoar, Gorman & Co... I am grieved and disappointed beyond expression to read that they are still harping on imperialism, and attempt to prolong the war, which can have but one result, the defeat of Aguinaldo."

"From Dewey down, every officer deplored the encouragement received by the Filipinos from America," said John Barrett, recently returned from the East, in his speech before the Boston Chamber of Commerce. Mr. Lala, a native Filipino, but now a naturalized Amer-ican, says on this point: "They (the insur-gents) have nevertheless received much encouragement from the Americans themselves. They soon learned of the large anti-expansion element in the United States and of their strong sympathy. They were glorified even by their enemies, and the Filipino Junta fed them on the speeches of the Americans.'

Otis: "Only hope of insurgent leaders, is U.S.

We cannot be too explicit on this point, as facts prove that the soul of opposition to our peaceful authority in the East is of American creation and only externalized in the Philippines. No wonder these creators call their projected astral patriotism the "Washington of the Orient." But when these deluded fol-lowers of Aguinaldo will discover that, instead of a change of party soon taking place favorable to their cause as told by their leader, the change is really an increase of our army, they will begin to reckon with him and his American creators.

As for Gen. Otis and the "brave company of Manila correspondents" who raised such a storm against him by their complaints, we are asking why they did not send us the whole truth supposed to be suppressed by Otis at the same time they sent the round robin from Hong Kong. There is no censorship at Hong Kong, so they are at liberty to report the exact conditions on the islands. That Gen. Otis did not ship these paper warriors right after their round robin, speaks for itself that he has a sin-gle eye for doing the work for which he was sent and not for "sensations." But McKinley has his personal representa tive, Mr. Denby, and the Philippine Commis-sion to inform him. They would not keep him in ignorance of what Otis is accused of suppressing. The conservative Harper's Weekly has made a study of these accusations, and finds only one fault: the lack of troops to garrison the towns captured, for which not Otis but Congress is to blame. We now come to ask: What is the character of these Filipinos, the legal status of Aguin-aldo, and is he the choice of his people as their ruler? Is the power he now exercises derived by consent of those he governs? A correspondent of the New York Evening Post, who writes from personal observation, has this to say regarding their character: "All we know of the treachery and insincerity of the Spanish we must apply to the Filipinos, and add to it one hundred per cent. By instinct and trair-ing, he is untruthful, tricky and treacherous. The most active promoters of the insurrection are the Chinese Mestizos, who expect, in case of success, to become the ruling spirit, in a strictly military oligarchical government.... A man of influence, who asked for peace, was beheaded; a common one, who refuses to take up gun or bolo, has his throat cut." Regarding the fate of the peace commission. appointed by the Filipino Congress, the same writer informs us: "Two were beheaded, three joined Luna's forces, and two escaped to Ma-nila." Strange that they should have to run to the American butchers (?) to save their heads. Instead of calling our intervention "criminal aggression," should we leave these people to themselves, all the world would have reason to call us criminal cowards. Mr. Lala, the native Filipino, says: "Aguinado, Luna, and the other leaders, well know that they represent only a small portion of one of many tribes, and that even if successful, their rule would be utterly opposed by the best classes in the other islands. Knowing how the Tagalos are hated by the other tribes, how can they be sincere?" When peace-loving Americans discover the utter absence of harmony and confidence in each other among themselves, they will also see how utterly incapable they are of self-government. The same authority that bestowed the title "Washington of the Philippines" upon Aguinal-dohas this to say about his hero: "The Spanish Governor General ended the late rebellion in the Philippines in the usual way by offering the chief of the insurgents Aguinaldo a large sum of money, if he and his lieutenants would quit, fighting, and leave the islands with a promise never to return. They were, in fact taken over to Hong Kong last January, (1898) and there paid a liberal sum. "But rebels are even more treacherous than politicians in the matter of staying bought. To buy rebels is to invite more rebellion... Aguinaldo's luck aroused the envy of other adventurers, who were not long in starting a revolt for themselves in hopes of getting bribes of their own (they may again be fighting for the same kind of peace, or prices). Aguinaldo, with a perfidy that is flagrant, but not unnatural, is now on his way back to the islands, prepared to sell his life as dearly as before." So there is no longer any doubt about the object of his rebellion. He tells us himself that he still holds 7,000 Spanish prisoners, which Spain can have in exchange for \$1,000 a head. These prisoners are put to labor in digging trenches, while in chains. Such a practice has been outlawed and obsolete since the seven-teenth century. All such conduct is below the level of the belligerent-a robber for revenue Prof. Worcester, who speaks the Tagola lan-guage, says: "At least 80 per cent. (of the esti-mated 10,000 000 inhabitants) of the population A CURE FOR ASTINIA. in a few Tagola provinces in Luzon. Other provinces in the island are compelled to submit to the armed forces of the insurgents. The present rebels are hated on account of their robbing and oppression, and even the common people among the Tagolas want peace, while those in the other provinces are waiting for the coming of the Americans."

depends for his data upon statements like that peace and industry could have any objection to in the New York Herald which had the num-ber 5,000. The Free Press also says that the said against our government by their and our Pennsylvania regiment just returned is a commission work as we ablor war, made neces wreck, while from Milk street, Boston, comes sary under the present conditions as a means to an end, we would much more abhor the cowardly selfishness and perfidy of which we would be guilty, by leaving these 8,000,000 non-re-sistant Filipinos and the large number of American and European population in Manila to the tender mercies (?) of Aguinaldo who has re-turned to sell his life, not for their liberty, but for their money. The Filipinos are therefore not able to govern themselves, and as for hand-Ing these islands over to some other Power that is also out of the question. We are not proud that all of the leading Spir-

itualists are frightened by the bugbear of "ex-pansion." The same leaders are also saying much about the Brotherhood of Map. "Little America" cried against the expansion in Louisiana, in Texas, Wyoming, Alaska and Hawaii, while we are not any the less free because of the Greater America. It is not consistent for us to talk about the "Power of Thought," and then repeat all the slanders against our gov. religious believer or unbeliever, to tinker with ernment and soldiers.

With the increase of the army will come the end of bloodshedding, the need of which we all loathe, as we do the use of the surgeon's knife; but the work would be done quicker and more thoroughly if we will only cease our abusing the surgeon and encouraging the rebellion of the patient. Then another Leonard Wood, or as many as are needed, will be found. Shon we shall learn that these Filiphos are enjoy-ing—in the words of McKinley: "The largest liberty compatible with peace and order." Cuba is a demonstration of his sincerity. In-stead of calling such benevolent work a "blun-der," of which to be schemed. We won't have der" of which to be ashamed, we won't have to wait much longer before we will have a real we did not give to the American Lincoln of the Philippines and Cuba.

With Lala, we believe that "the Filipinos and all will most surely come to recognize and appreciate the unsullied manifold advantages made possible for them by American occupa-tion." History has no parallel of such henev. History has no parallel of such benevolent intervention. Our coming to the rescue of the oppressed is already the wonder of the world, and our conduct will yet command the admiration of mankind.

As to our fears of corruption, "responsibility is a powerful restraining influence." England is no more corrupt to day than it was in the time of Walpole. Lord Gray, in his reply to Mr. Morley, the Hoar of the British Parlia ment, had this to say: "I cannot believe that our civilization is so tender that virtue would be in danger of being deteriorated in our attempt to govern uncivilized races. The dan ger lies in our taking too narrow a view of our obligations, and in losing confidence in our own power to be just." If the individual is saved in truly saving others, same with a country.

We must judge the Father and Saviour of our Country by what they would do at this time, and not by what they did not do in their time while in the body. We cannot believe that their love for humanity at large is at all chilled by any such excuses as are put forth by the Spiritualists in the body. Their "expansion" comprehends the Brotherhood of Man. Their chief aim is the evolution of human freedom and that the United States should be chosen as the best medium through which to bring lib erty to the Filipinos should not be a surprise nor reason for a Spiritualist to be ashamed. That we love humanity more does not mean that we love our country less.

While liberty may be reaped upon earth, it is all of heavenly sowing. That not more is reaped must be attributed to the condition of the soil and not the sowing. Just as we Spirit-ualists fall far short of living and realizing our ideals of organization and government, so with the administration. Better not let go our highest ideals for both, long enough to lose confidence and begin to condemn. Here is McKinley's ideal and declaration of confidence worthy of a Lincoln: "Rebellion may delay. but it cannot defeat, the flag's blessed mission of liberty and humanity." Let no Spiritualist cause "delay" by any more condemnation of the means. New York.

SEPTEMBER 2, 1899.

is the mission of the true Spiritualist. To be an instrument for the manifestation of spirit phenomena may be incidentally attached to his temporary earthly career. Man will be uplifted and his environments bettered by the evolution of his spiritual self. Spiritualism will teach him the control of his own power, although from its first crude manifestations it has been misunderstood as teaching him to submit to the control of powers external to himself.

It is often said that the churches, in order to accomplish good among men, must first pay attention to their external conditions, to their food, housing and clothing. This is true for them because any spirituality they may have had in the past has been long since lost and forgotten, hidden under materialistic methods and ideas. Their perception of the fact that their work lies in the outer is a somewhat tardy recognition of their true position. But spiritual work is with the inner man, not with the conditions or environments of the outer except as these may be modified or altogether reffects. Its field is with cause. He who works in it will do his part in the upliftment of the race by uplifting himself, thus projecting from himself a silent, invisible, but mighty elevat. ing influence.

True Spiritualism does not begin and end in communion between spirits. This has its place and should be kept there. Its beginning and its end are one—the unfoldment of spirit-power within each for the good of all. All manifestations in the external are results of internal force. If this is rightly directed the effects are good and permanent. It will feed the hungry, give drink to the thirsty, clothing to the naked and health to the sick, yet cause and maintain no pauper class. It will elimicause for shame because of the encouragement nate vice, not by restraint or removing temptations, but by the substitution of nobler deals. It will cause the manifestation of good the good which lies within each awaiting the call. And it will culture true charity until that noble tree shall so occupy the soil of the that node tree shall so occupy the soil of the soul that the miserable weeds of boasting and vainglory will find no spot whereon to grow. The language of the spirit is, "Let good be done," not "Let the good I do be known." And the language of genuine Spiritualism must be the language of the spirit. *Providence, R. I.*

Why We Are Undersized.

BY ANNIE S. CLARK.

It is said to be a cause of failure in our trying to grow the wild-flowers in our gardens, that we neglect to give them the right conditions. We dig them out of their native soil, and expect them to grow for us in the soil which we give them, and under our conditions. Conse-quently they are much more likely to die than

to prosper. Let us look at many of them as they grow where nature has put them. We find in be-tween stones and rocks many of them flourish, and where to us seem very limited conditions. But these very limitations are just the very ones to bring success to the plants which grow thereby.

Nature makes no mistakes, and yet we are constantly finding fault with her, and asserting ourselves as knowing better than she and as being far wiser.

Certain natures must have certain experinces to draw out the results which mother Nature should develop in her children. She cannot spare them these experiences if she would develop them, and we look up into her loving face and wonder how she can be so cruel to us as to expect us to bear more than we can; and we wonder how she can love us and yet be so unkind. I know a little girl who is very fond of candy; and whenever she is in-dulged in eating it she grows so fretful and so

"Yes, love is beautiful," she whispered. "I hope sorrow may not come; I think I would not like it."

So spring days came and went, and the air grew hot and dry with the summer sun; yet it was very pleasant in the nook in the deep woods and the White Blossom was happy, for several little white buds had opened their fragrant petals close to her own.

One day in the late summer, along the black earth slowly trailing, came a creature that made its way straight to the spot where the White Blossom made her home, and began to orawl up the slender stem. It was only a dark, ugly little grub, but to the White Blossom it looked like a great monster. She shivered and tried to shake it off, but it only clung the closer. She cried aloud for help, but the Fern could only whisper words of encouragement, bending his longest, strongest leaf to touch her own.

So the creature clung and crawled. Day after day went by and no relief came. Her delicate leaves were trailed over with slime and great brown spots began to appear on them. Then nip, nip, went sharp teeth into their fragile texture and in her pain and sorrow she wept a great tear; and as it fell into the stream she saw her own reflection there, and knew she was no longer so young and fair as she had been. Then she thought of what the Fern had told her of sorrow and death, and her heart grew very heavy within her. And the days passed by.

One by one the violets had faded and fallen beneath their leaves; the little white buds that sprang up around her had bloomed and died: the fern began to show signs of age, and she sighed : "All has grown so drear and desolate where once all was so fair! Let me die, too, for I cannot bear the sadness and the change.

But the Tree whispered from the depths of his great heart, "Courage, courage, my child. Seeming loss is ofttimes gain, seeming defeat, victory. Each has a work to do in the onward march of progress. Bear with patience and all will be well.'

Her fair white petals had fallen, brown and tear-stained; the leaves and stems were seared and broken, but still the black creature who had sapped their life clung and thrived, and at length, as the autumn days grew shorter and chill winds blew, he spun a snug retreat for himself on the under side of her fallen stem, and at length, weary and lonely, she ank to sleep under a soft blanket of enow.

Spiritual Work.

BY E. J. BOWTELL.

That the value of any system of philosophy or religion, or of any theory that may be presented to the human mind can be estimated only from its practical results upon human conduct, will be universally conceded. That the tree may be known by its fruits is a plain and simple rule, the truth of which can never be questioned.

Nevertheless, we should bear in mind that each tree will produce its own fruit and no other, and each needs soil, culture and climatic conditions adapted to its own nature. Apples will not grow on orange trees, nor pears on grape vines. Everything has its own place in nature, and we judge of it by our knowledge of its products. This knowledge is always limited, and in consequence of its limitations we are at all times liable to err more or less in our

judgments. Some ask for the fruits of Spiritualism to be shown them. They would have its utility to humanity in the present life demonstrated. Many feel that we should endeavor to make its utility in reform and other external work very prominent to the public eye. They would have it placed on exhibition, where crowds might see and admire it. They desire that Spiritualists, as such, should take active part in visible labors for the amendment of existing ills, and the destruction of much that is wrong in social conditions. We must all admit that these are ends worthy of our utmost efforts to attain. More than that, all good movements have, directly or indirectly, their attainment as an object. If Spiritualism is to be maintained as a movement at all, it must take its part in labor for the benefit of the whole. The elevation of mankind and the improvement of human conditions are the ends of its existence.

Still it has its own methods of accomplishment. If it will justify its claim to the name it bears, these methods must be spiritual. In this they are distinguished from all methods in ordinary use which are strictly material, whether they have been classified as religious or secular.

The efforts to reform and elevate man and to improve the condition of society up to the present time have generally failed because they have followed the materialistic method of striving to reach the man through condi-tions external to himself. The spiritual meth-od is the reverse of this, and is the only one attended with enduring success. It consists in reforming the man's environments by reforming him. Never mind his actions or his words. Leave them to change with the change in his internal state, of the condition of which they will be the faithful interpreters if we do not interfere with their natural, honest expression. As his real self, the divine good within him, unfolds, by word and deed he will display the divine good, and will, slowly, per-haps, as it appears to us, but surely, improve his own environments. This will be the result of changed thought within himself. We cannot rightly change his thought for him by force of our own mentality. To do so would be to in-flict upon him a cruel wrong by depriving him of the means of his own development. It would be a bitter injury in the end, although it might wear the appearance of good in the beginning. We may aid him by placing better thoughts in his way, patiently waiting for him to accept them as he grows in ability to do so, and by recognizing (chiefly in the silence of our own interiors) the good within him in place of the evil we supposed to be there.

restless that she is a very unhappy little bit of humanity. Would it be wisdom to allow that child to eat all the candy she would? Would it be kindness to her? The stern "No," is the only thing which saves her from herself. So it is with us who are older children. Nature must say "No," to us, and it is always said in kindness.

Let us not misunderstand that constant watchfulness and tenderness, and, like the un-reasoning child, sit down and cry because we are denied this or that; on the contrary, let us try and exert ourselves to work out our own salvation with the assistance of Nature and her all-wise laws, instead of hindering her developing process by constant and continued fretting and haggling over what is not. It ought to be enough for us that it is right and wise. That the very best, through these ex-periences, will be worked out for us, should quiet us and strengthen us.

The inborn selfishness in every human heart cannot allow us to reach out beyond what we may see. Unless we cultivate the trust in a wisdom out reaching this littleness of ours, we may not rise into the development nature is so anxious to bring about. She wants to make us strong, healthy children, and our selfishness is ever thwarting her plans for us.

Let us trust her wisdom. Let us lose this self-confidence, and try to think and to feel that she knows what is best for us. Then if we act accordingly, we will find ourselves out-growing our clothes, and instead of being puny and warped, restless and discontented, we shall be spiritually in perfect health.

> GOD'S WISDOM Best that your eyes are now blinded, Best that the way is so dark, Best that the fetters so bind you. Best that the thorns are as sharp, Better the thorns and their sharpness, Better the fetters which bind, Better the darkness which hinders, This in God's wisdom is kind. Out of the darkness and doubting, Out of this tingling of pain, Will grow a most blessed assurance, And the sunshine will follow the rain.

The Gospel of Buddha---An Earnest Appeal.

To the broad-minded and progressive thinker of Boston and elsewhere this appeal is made in behalf of the Buddhist religion. Believing that the gospel of Buddha is adapted to the needs of our race and time, you are invited to assist in the formation and maintenance of a church in Boston for the propagation of this noble faith; this great religion which stands for all that is best and purest in man, which has been and is the hope and refuge of countless millions of the human race (many of them of the highest philosophical frame of mind) for twenty-five centuries. A faith which has never employed any weapons other than reason and compassion in its propaganda, and has developed a gigantic literature is worthy of a permanent hearing in this center of learning and philanthropy. To all who are interested in the teaching of

the purest morals, profound philosophy, scientific research, compassion and love for all forms of life, the advancement of truth and right living, with its attendant cleansing of the human heart, and to thousands of earnest seekers after absolute truth, who are dissatisfied with current theology and therefore can find no place in the church life of to-day, yet still believe in personal endeavor and associa-tion in the pursuit of righteousness—to all who are in sympathy with such a movement this appeal is sent forth asking for their sincere co-operation. C. H. CURRIER. Revere, Mass.

A CUBE FOR ASTRMA.

BANNER LIGHT. OF

"Psychism "....Dr. Gibier's Treatise.

The true physician is always a philosopher. He has the body and its accidents for his province, and everything accordingly that concerns man as man comes legitimately within his purview. As a student of nature he is also an investigator in the realm of causes. He is more than a scientist who subjects divisible things to analysis for arrangement and classification. He is a sage who contemplates entireties and their peculiarities. The opprobri-ous saying that, "of every three physicians two were atheists," has been too much of an unrefuted scandal, and we should welcome every earnest endeavor to remove it by elucidating problems of the soul.

With such sentiments I have welcomed the appearance of publications by intelligent medi-cal men of a philosophic character. Kerner, Van Helmont. Stahl, and others of their times, did vast service for thinkers, and it is good cause for rejoicing that later writers and men of our own time and country are entering into their labors, supplementing them, and expand ing the field of research and observation. The parables of the past are becoming the revelations of the present.

The little work before me, "Psychism," which its author defines as an "Analysis of Existing Things," belongs to the number. The author bravely attempts to exhibit the results which he has obtained from looking beyond the common knowing into the higher department of truth-from the microcosm into the macrocosm. Whether his "analysis" finds acceptance in orthodox professional circles, or is passed by in supercilious silence, it has received a gratifying welcome from readers who desire knowledge of the facts beneath the sur-face which are vital to us all. The interest which he has aroused is shown by the circumstance that only a few weeks, or perhaps months, have passed, since the copyright was issued at Washington, and the second edition is already in the market and meeting with a remunerative sale. The author has encountered a demand for such literature from the increasing number of those to whom his work is dedicated.

Dr. Gibier is a scientist rather than a meta physician, and he cannot justly be styled a visionary. He is far from magisterial in his assumptions, and the effort to demonstrate his positions is plain. He shows little disposition to take things for granted; he seeks to be sci-entific as well as accurate, and to weigh his conclusions with the fairness and deliberation

of a judicial mind. "There are four "Parts" to the work, which which are subdivided into twelve short chap ters. To each of these is prefixed an argument or syllabus to enable readers to obtain with greater ease a complete understanding of the whole subject.

'Things Existing," constitute the theme, but their relation to the onta, the things that really are, is always in mind. The author describes "itinerary as a starting from the atom, and his with gigantic strides scaling the immensity which leads to the Macrocosm; then returning to our own planetsphere, seeking the epitomé of the universe or microcosm, and in studying its anatomy and physiology, compare it with that of its model. He also proposes, while making this excursion, to "pause for a moment and seek the third principle, the true Being, which with Matter and Energy, constitutes the animated universe." He theu adds: "This principle in man, which is the proof of his independence and continuance outside of Matter, is the chief object of our work."

Some, perhaps, will think the author an Ixion extending his arms toward the Queen of heaven and only enfolding a cloud in his embrace. To the view of others he will appear to have grasped substance itself, and obtained the vision of Real Being." He looks farther than Matter, which he declares to be something which we can touch and see, but which is formed of parts that have materially no existence. This was the view of Boscovich, Far-aday, Ampére. Dugald Stewart, Victor Cousin and others, and was also taught by Hindoo sages. We welcome its affirmation anew.

his masters in this matter." If the manifestations of life and intelligence are really only the action of certain properties of organized matter, as a school of popular sci-ence insists, then at death overything passes back into nothingness. It is the eternal circle, the serpent with its tail in its mouth.

decessors, the ancient hierophants, who are

The first fact that impresses the thinking man is that something exists; this he calls matter. A next fact impresses itself on his attention, that this matter moves. Examination shows that this motion is a manifestation of energy. Yet his own personality is neither matter nor energy alone; the two are combined. This is a fact in every part of the universe.

But by that principle of his being does man cognize these coëxistents, matter and energy. either of them can comprehend the other If energy could be transformed into life and mental qualities it must have a like tendency to gravitate to its source at the consummation. onsciousness would then cease.

All this must be understood by means of a faculty that is neither matter nor energy, but which transcends them both. This is Mind, or Intelligence. It is, then, the third element of this universe.

We here meet the argument that if the organized matter of the brain becomes disorgan. ized, intelligence, the divine soul of man, is obliterated. Our author does not content himself with the apt reply that only the matter is destroyed that serves to manifest the intellectual functions, while for all that the soul may yet remain in its integrity. "We can have ma terial proofs of the existence of the soul."

He preceeds accordingly with evidence to show the possibility of ab-material after the com-material existence. He first refers to the ostracism which he received fifteen years ago for championing these views, and then to the dawning of truth which has since taken place. He predicts a result very similar to that of animal magnetism, which, having suffered odi-um and rejection by its name of Mesmerism, is coming into good repute under the misnomer of hypnotism. "The honors of this truth now dawning," he remarks, " will perhaps belong to those who, having first repulsed the truth, will finally give it a new Latin or Greek name when at last they shall have recognized it."

We are now at the parting of the way, and our author's arrow bears the label of Jerusa lem-not for destruction, however, but for The truth is this, he boldly declares: iving. 'Intelligence exists outside of matter-matter as modern science commonly conceives it; and while we once more assert that we are not a 'Modern Spiritualist,' without heeding the theory called by that name, we affirm that all psychic phenomena claimed by Spiritualism are true.

He accordingly employs them to sustain his position. I regret that it is necessary to omit so much, for to such readers as wish to know these profounder matters of our being the author's explanations are invaluable as aids to attain an intelligent understanding. They must go to his book; it suggests plausibly and

tells facts plainly. In the genesis of man there is the meeting and intimate union of two minute cells produced by two individuals in order to form a third. About this rudimentary third there accumulates matter and energy. How does intelligence, the anima mundi, add itself to the two? Maybe mind, detaching itself gradually from the impersonal source, becomes united to the brain-matter of this embryonic creature in a greater or less proportion, according to the value and capacity of the cerebral recipient. This would expose the whole matter to the conditions of chance, and is hardly acceptable to our understanding.

A second hypothesis is "the preexistence of the Emanated and Personified Intelligence which lives alternately in commaterial and abmaterial states." This would explain much of the unequal conditions that appear among us. But when does this "intellectual globule," with its potentialities, unite with the matterenergy? Does it occur all at once or progressively? Certainly the process of "spiritualiza-tion," however it is, must begin long before The spirit th

their animic force at a distance more or less re mote from their persons, and of making this force produce a variety of phenomena-physi-cal, animic and intellectual. This force, which has been denominated psychic, finds itself in a state termed abmaterial, as being apart from the matter which commonly condenses and stores it up.

Mediums, or intermediaries, as they should be termed, are the class by means of whom ob servations are made. They are not, however the only ones to develop and exteriorize this force. There are others who are far superior to them. These allow no foreign influence to direct their "astral" body; their own spirit rules. The medium, being essentially passive, is liable to be directed not only by foreign influences that may be good, bad or indifferent, but also to receive suggestions from wit nesses of his performance, and even to become enervated, and carried away by his own pas

It is not necessary, however, to follow this matter into details for a weekly journal. Many of the facts are cited, or others like them are in the possession of the readers. Nor am I quite to be nice some day. ready to concur in several of the positions as 1 live in the pretty spirit world with "Tela, invisible world without a diligent scrutiny. Much trial is required there to sweep away the refuges of lies.

These experiments, nevertheless, afford proof of the continuance of human consciousness in the period which comes after the last function -death. How long this consciousness lives on, and the conditions under which its life, its existence, will continue to manifest themselves, are questions yet to be solved. "This much is certain: the invisible world is but a reflection of the world that we fancy we know.'

philosophic and more correct: As the invisi- work is spoiled. ble world is the realm of reality, being eternity itself, this present world is but its projection, and like the pool of water serves to mirror that world that we do not see, but of which

denborg's Vision of the Last Judgment. Priests, ministers, and other spiritual advis-

Priests, ministers, and other spiritual advis-ers, men honest and of good intent, will break from the ranks of their profession, declaring that their principle and honesty forbade teach-ing that which they no longer believe. Others will beseech the Pontiff of Rome to "head a means of veform in which all the Chrise reaction of Stalle and it means a star. She made movement of reform, in which all the Christian sects would join to organize on earth the Kingdom of God. The Church, divided from the first, after having been powerless, notwith-standing the help of the secular arm to repress beautiful young lady on earth whom Stella the hundreds of heresies which have torn its bosom, would find its salvation in Science."

For, declares our author, science will prove, after all, that under various symbols, all esoterisms are alike, and that there is but one religion.

tial building gathered from ancient ruins. That race is not ready to disappear that would oblige ripened wisdom to walk in swaddling clothes, by imposing to day on revolted reason the teachings of centuries that have gone for ever.

A new religion will arise. Its adepts will be recognized in that they will pronounce "ana-thema" against no one, but will urge instead: Out of our church would still be salvation, could one get beyond its pale. Our church knows no portals, it is truly universal, and is called the World. It is the church of Pan, the church of the Great All!!!"

church of the Great All!!!" It will seek to convert no one, but in turn will convince all. It will not say to men, "Love ye one another," but instead: "Love yourself, but reason that you cannot love yourself pro-Btably unless you love others as well and bet-Btably unless you love others as well and bet-It will teach that society can have but a troubled and ephemeral life, unless it takes for a model of organization man's body, which itself is made after the image of the world. And thus will fratricidal wars between members of a nation be ended.

tion. But there exist individuals who either but could n't get a bite, while, much to their possess the faculty of exteriorising—extending Others came with rod and line, but they never could catch the fish from my whar! though they could in other places. They would coax me to catch my pets for them, but you may be sure I never did.

If any one else put a hand into the water, the fish would swim away as lively as could be. But, because I was kind to them, they came at my call, and knew whether it was I or some one else. White Flower, my little spirit friend, says she was with me at the time, but I did not know about her then. She has promised to send you a story sometime.

From Nannie.

I am Nannie, and my Lotela said I could come and get acquainted with the little people who read the paper that nice Mr. Barrett sends out. I like little folks, and big ones too, and I know ever so many who are real nice. and good. I know some people who don't

seem quite so good, but I guess they will be better bye-and-bye, 'cause everybody is going

sumed. But the much that is valuable is too and we have things there just as real as you do gers which threaten the Glyndons that incau-right out of the air. We don't have to have right out of the air. We don't have to have tiously pass the threshold are set forth faith- mud or clay to make an image, but we gather fully, and ought to be universally known. It something out or the air that looks like mist, is not safe to tamper with psychic forces unin-telligently, nor to accept revelations from the foam, and then we work it with our hands and it gets more pasty, and then we breathe on it some more, and we form it into the image we want it to be, and it gets hard, and it is all done.

Another way to get an image, or a statue, is to think just the kind and size you want, and keep thinking statue, just as it must be when it is formed, and, if we think long enough and hard enough, it will be made right out of the air. We learn both these ways of forming things in our schools, but we have to concen trate the mind on the work and not let any-I would propound the counter statement as thing take our attention away; if we do, the

I have made flowers by standing by a bed of flowers and pulling, or drawing the fine aura from them, and working it with the hands till I got a lily or a rose like the one on the stem; we are. ' The Fourth Part is devoted to the influence of "Future Science." We all have a good dream, and this is one in the category. It is a our thought and our aura into them every day got it just as good. The things we make will ittle more revolutionary than Emanuel Swe-lenborg's Vision of the Last Judgment. and make them fresh and new. We can do that with our dresses and have them fresh all the time, and we can change the color or pat-

name is Stella, and it means a star. She made a handsome shell, one time, right out of the air. It was all polished and shining, for she loves, and who can sometimes go to spirit-life when her body is asleep, and when she went one time Stella gave her the shell, and told her it would be her mirror, and every time she looked in it the relection of her face would be there to stay; and each time it would get But it is difficult to erect a fine and substan-ial building gathered from ancient ruins. strong and fast. It has all come true, and I have seen the shell, with the likeness of Miss Agnes on it, ever so many times. It is in the spirit-home, and our nice young lady has been

there in spirit and seen it many times. I guess it is true that if people think of any thing loug enough and hard enough they will get it; for I heard a doctor man say he knew of a lady who thought so long she would have a cancer that she got one; and that he knew another lady who had lost one lung with disease, and she thought so long that she would get well that she did. My lady mother says: "Nannie, that's Mental Science you mention."

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A CASE OF Partial Dematerialization Body of a Medium. INVESTIGATION AND DISCUSSION BY COUNT ALEXANDER AKSAKOF. Scientist, Philosopher, and Literateur, Ex Prime Minister of Russia. Translated from the French by TRACT GOULD, LL. B., Counsellor at Law. Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the palms-taking study he has given to the phenomena and phil-osophy of Spiritualism, warrant the statement that this, his latest work, will be an epoch-making book. He gives, in plain terms, the results of his personal investigations un-der the most absolute test conditions possible, proving con-clusively the verity of psychic manifestations. Count Ak-sakof never goes into print unless he has something to say. In the present instance he has found much of moment to say, he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

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Dr. Gibier does not exactly dispute the ex-istence of the atom, but remarks that the ele-ments of Matter seem to be one and similar for all bodies. This is the dogma of those who believe in transmutation, and was accepted by Humphrey Davy himself. The ulterior fact then, would be, that all metals, minerals and organic bodies are the same at the bottom, but differentiated in the processes of aggregation and organization. "It may be," Dr. Gibier however adds, "that at such a degree of minuteness matter loses, as it were, its material-ity and is merged into energy." Again he gives as a conclusion that matter may be nothing but one of the appearances of energy. Facts prove that the idea of the impenetra

bility of matter is absolutely false; also "the penetrability of bodies, also their 'demolecu larisation' and their possible reconstitution ad integrum under the influence of certain forces, which science will shortly make one of its principal objects of investigation."

Deceived as we are by general appearances, our author proposes as an axiom: "That the strongest illusion is that which we call reality. This is the word of a "learned Theban" indeed ; a veritable Pundit.

Going beyond Spinoza he asserts that one must learn to consider all things in their relations to space and time, with eternity and immensity. In applying this rule he declares that considering the independence of the absolute, nothing prevents us from presupposing the movements of the molecule, as we conceive it, as being identically similar to those of the stars and planets.

Creation is explained accordingly as energy. assuming the form of atoms in order to conare "cosmic matter" of this character, seek-ing a chaunel in some part of the infinite space to create a new solar system. As soon as one point materializes, the molecules fasten to it, and so Energy under its new form, that of Matter, passes from the potential or possible into the dynamic or forceful state. The rain of molecules will multiply, the points of materialized energy will precipitate themselves upon each other, and generate an intensity of heat so great that they will be volatilized. Thus the suns are formed, and from them annular masses escape and cool off in the space, becoming planets. On these suns and planets life exists always and at all points, adapting itself to all its surroundings."

Such is the genesis: The world, like every living thing, has passed through an embryonic state; it has had its infancy, its adolescence, and its maturity; the decrepitude of age is now at hand. These are conclusions of modern sci ence; Brahmans taught the same, and learned Greeks as well as apostles held to "an apoka-tastasis of the universe." (See Acts iii., 21.)

The author now passes to the psychic department. "The tendency of science," he remarks, meaning that science which is popular and orthodox, "the tendency of science to day is to consider life and intelligence as manifestations, or rather properties, of living organized matter; properties which are essentially transitory, just as is matter itself which secretes them." An appreciable change is now occurring. Intelligent men will not circumscribe their humanity to the limitations of a bestial hastening through a career from No-whence to Nowhither. They are looking eagerly toward what is genuinely real, what is really knowledge. "We do not hesitate saying," the author bravely declares, "that the spiritualistic movement is becoming more and more pronounced, especially among the enlightened classes of our young men."

The reader will do wisely to follow through the physiological demonstrations which are given. But I must pass them.

'The times are ripe," we are told propheti-cally, "when the psychologist, backed by a real store of positive knowledge, must make researches in a more hazardous direction. Leaving the field of life which is bounded by death, he must analyze this phenomenon-death-this ultimate function of the body, and study experimentally the properties of the vital ether of the nervous Akasas, as did his pre-

* In 1856, while connected with the State Department of Public Instruction at Albany, I prepared a paper for a Teachers' Association, setting forth this same theory. It was ignominiously rejected. But the world seems to have meved.

upon the face of the waters" three times three lunar cycles before appearing to the light of day, and afterward remain still asleep for about three years, at least during waking

hours. What is to be demonstrated is that the individualized intelligence, once formed, is in a certain measure independent of the nervous matter during life, and that it persists after the death or disappearance of the body. For many this demonstration is no longer necessary; they perceive and cognize, and the knowledge is part of their essence.

In the ordinary state the spirit, while it is intimately incorporated with matter, may be considered as deprived of the greater part of its superior faculties. In a way we are not wholly within ourselves. Our spirit has no more a conscious communication with the spiritual world, and frequently is but poorly served by its organs. This explains why somnambulistic subjects are far more "lucid." They are in an incipient abmaterial condition, a beginning of the disengagement of that bet-ter part of ourselves now termed "the unconscious, subconscious or subliminal."

This matter our author does not clearly explain, but he helps us out by the proposition that the mind act upon organized matter by means of animic (or psychic) energy.

He notes the fact which has been observed that a portion of the faculties sometimes produce excitation in different centres in the brain. They thus produce peculiar pathologic and psychic states, as though man was really a collection of individuals. This idea is not elaborated to any considerable extent, but 1 think it fairly set forth in the curious tale of Jekyll and Hyde, and also in the dream or vision of Myrtle Hazard, in O. W. Holmes's ro-

mance "The Guardian Angel." In dreams, the mind often perceives the existence of actions a great distance away—sometimes already accomplished, sometimes yet to take place. "Must we accept the opinion," the author asks, "according to which the mind partly rids itself of the body during sleep, and receives from afar impressions of things whose vibrations are carried along by the other?

Why not?

Laplace, who saw no need of the "hypothesis 'of a God, never disputed the idea of the presence of ineffable intelligence any more than of energy in the totality of things. He recognized that a vibration having been once produced, the causes not only existed in all time past, but the vibration itself was marked on the future, where Intelligence might fore-see it. To me this seems like recognizing God but refusing to own to the current designa-

tions. It is too fine-spun for my taste. Examples are given of hypnotised subjects reading from books, and the like, which could not be except the entity of the individual was

conscious aside from the bodily organs. But Dr. Gibier goes further and accepts phenomenal psychology" as the field of experimental science within which he will search for the principal basis of future science. He burns his ships behind him in right earnest. Man he describes as an intelligence, an emanation from the Mineral Intelligence, possessing a force borrowed from Energy, which is equally universal. This force, under this form, is of a higher quality, quite akin, in all probabilities, to the superior form of energy termed by ancient scientists Astral Light, Akasa by those of the East, of which modern science has a vague idea, and which it calls Ether. This subtile as well as powerful force penetrates the body of things existing. We have a store of it seated wherever the nervous current circu-lates,-in the blood, the cerebro spinal axis and in the great sympathetic plexuses. The solar plexus at the pit of the stomach appears to be urnished with it in large measure.

(Doubtless this is because the great solar ganglion from which this plexus or network of nerves derives its beginning is the germ from which in the embryonic period the whole body grows like a plant. In it, in a corporeal sense, we live and move and subsist. It is the first thing in us alive, the last to die.)

This animic, ethereal, astral force, under what are considered normal conditions, to be limited to the body and held in bondage bo its tissues-the state called commaterial. The Two sports came along one day and tried to majority of human beings are in this condi- fish in my little nook. They tried and tried,

It will prove that enjoyment cannot exist, and that civilization is yet half barbaric so long as the beggar infests our doors and nations require armed protection. Finally, summarising his various views, ob-

servations and conjectures, our author ex-plains his purpose. He finally endeavored to show that man is composed of an immediately transmutable principle (matter) which is not truly himself, and of a superior principle (intelligence) which is his real E_{40} and survives the matter to which he is temporarily united, and upon which he acts by means of a third principle (energy) which is no more his Ego than is matter. Hence, when death, which is the separation of these three fundamental principles, takes place, it is accomplished in two primary stages: First, the intellectual; second, the animic, to which might be added the ma terial, comprising the complete transformation of matter, if the latter and not, immediately after death, become so indifferent to the spirit.

'We cannot say whether the theories which we have advanced, and especially those not directly based upon experiment, will ever be verified. But this matters not, if they lead others to do better. He who seeks truth for its own sake and for the common weal, looks at things from on high."

So measuring the value of reason by the trace of good that it leaves behind, he consequently does not work for vain glory, but struggles for Humanity, and suffers, if need be, regardless of reward.

I have thus extensively gone through this interested and eager to put what will instruct and feed. It is full of rich matter, yet I close it at the end, I can hardly tell why, with a feeling of sadness. It seems to have an inspiration and probable crisis like "Robert Elsmere. There is more to be said, and I hope the gifted author will yet have opportunity and be able to say it.



The Pet Fishes.

BY NETTIE HOLT HARDING.

Dear Little Banner Children: The editor of Children's Spiritualism" has asked me to write you about the fishes that I used to have for pets. When I was a little girl, I was stopping one summer at Chesuncook Lake. It is a beautiful lake, eighteen miles long and three miles wide, in the northern part of Maine. To go there one must first cross Moosehead Lake, and then I took an ox team across the "carry" to the Penobscot river, which empties into Chesuncook Lake. At the "carry" an Indian guide took me down the river in a river boat over the swift rapids and around the falls.

While at the Lake, I sprained my ankle very badly, and could not run about to play; so my father built a little wharf or platform out in the water, and every day carried me out there, where I would sit and watch the fishes, and play with them, too. The perch, the chubbs and the shy little trout learned to know me. First I put bread crumbs in the water and always called "Fishy, Fishy" at the same time. Very soon they knew what that call meant, and before a week was over they would swarm about my hand, take hold of my fingers with their little mouths, and were like real pets to me.

I had a tub near by, and I would pick the fishes up carefully in my hand and put them in the tub till it was quite full; then I would let them go again. I aid this over and over again. Even the shy trout were among my pets. One, about nine inches long, much spotted, and

be good. I want forty-five thousand dollars, 'cause I can do lots and lots of good with it; and I guess if I want it long enough and strong enough I will sometime get it. I sometimes make verses, and sometimes I pick better ones out of the air. I make this ittle one for you avonued that read it for

little one for you, everybody that reads it-for it's my own. Then I'll pick you one from the air:

Sweet little flowers I bring you to-day, Daisles, and rosies, and buttercops gay, Each one is smiling in colors so bright erfumed and sweet for the BANNER OF LIGHT. Beautoul flowers from heaven above Telling that Nannie has brought you her love, Twining her garlands in gladness and joy, Nannie gives greeting to each girl and boy.

Now I will pick one out of the air for you, and then, good-bye:

Dear Children, over all the world, Who see each passing week THE BANNER's glorious folds unfurted, As from its folds you seek Rare genus of Love, and Truth, and Right, To you we gladly bring, From out the realms of heavenly light, Affection's offering.

It is a beam of matchless worth. That glows and gleams afar. A thing of highest, holiest birth, A Lever-fading Star; Oh, may it light you on your way,

- And keep your spirits bright. And speed you on from day to day
- Toward the land of light.
- The highest good that you can know Is working for your neighbor, The sweetest path your feet can go, Is trodden by such labor.
- The richest wealth your life can gain Is Truth that will prevail, O'er suffering and earthly pain, With Love that will not fail.

NANNIE, through her medium, MRS. MARY T. LONGLEY.

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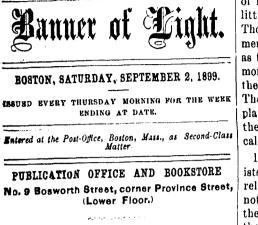
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the Advertisements to be renewed at continued rates must be left at our Office before 13 M. ou **Saturday**, a week in advance of the date whereon they are to appear.

In the height of the season, nearly or quite seven hundred meetings are held every Sunday evening in the name of Spiritualism. Probably four hundred of these are gatherings that center around the personality of some medlum, who hires a small hall, charges ten cents at the door, and entertains the people who patronize him with a short talk and a few messages or delineations. When the medium moves on to other fields, these meetings dissolve, and the people seek other gatherings of a similar nature, preferring entertainment to instruction and spiritual illumination.

The Local Societies.

It is possible that the remaining three hundred assemblies are regularly organized and duly incorporated societies, yet there is room for doubt concerning even a large majority of them in this respect. These local societies apneal to the public for support, and place upon their respective platforms such talent as will 'draw the largest crowds." As a rule, the roll of membership contains very few names, and little effort is made to increase the same. Those who control these societies prefer few members because they are easier to manage, or that abuse is not argument, and that it will be as they put it, "there is less danger of inharmony when the membership is limited than lieve that such men as Senator Hoar, Rev. there is where many are associated together." These few men bers and the society officers

plan to make the speakers and mediums pay their own salaries, through their ability to call out large audiences. It seems to be a mania with many Spiritual filed Americanism. The war against the Fili-

religion for them. They want something for crime; even our correspondent admits the nothing and are going to get it, if it is within | former premise, but asks for a solution of the the range of possibility. They feel grieved if problem outside of the ones suggested by his they are called upon to pay even the small sum friends. He has forgotten Gen. Shafter's huof ten cents at the door, and say openly that mane (?) remark that the Filipinos should be "members should be admitted free." Many civilized (?) even if one-half of them had to be Spiritualists decline to attend meetings at all, saying they get all the Spiritualism they want | ing from wounds and disease in those far off at the summer camps. Such ones augment the islands are constant protests against every atdifficulties of the societies by setting an exam- tempt to civilize or Christianize a people ple of shirking responsibilities that are right. | against their will on the part of the United fully theirs, thus burdening the few who stand | States. ready to work. Many Spiritualists spend hundreds of dollars upon questionable phenomena at the camps, yet have no money whatever for religious Spiritualism and honest phenomena at home. Cases are known to us where men and women have paid from one hundred to seven hundred dollars for "spirit-pictures," that had no other origin than that of mertals. who were willing to become parties to a fraud in order that they might dispose of their medi-

ocre productions at good prices. The purchasers of these pictures hug their delusions tenaciously until the next camp season opens, when they again open their purses freely to those whom they gladly permit to is driving his enemies into a corner through rob them. They give nothing whatever to the his clear-cut questions and determination to local societies, nor do they condescend (?) to find the truth. He has succeeded in proving attend one meeting, even, throughout the entire winter season. We are convinced that there should be a change of methods in the presentation of Spiritualism. Spiritualists should be urged to join their local societies and induced to take an active interest in the same. Each member should be asked to contribute so much per month or year for the support of the Cause. The door fees of ten or fifteen conts should be abolished, and pledges sufficient in number to meet all necessary ϵx_{γ} penses secured in advance from those inter-

ested. Then throw open the coors free to all, with such talent upon the platform as will in-

the protection of the United States Mag, with ultimate complete indi pendence fin view, the present war against the brown men of the east would never have occurred. It is not too late even now to rectify the mistake that our (lovtyranny only to be sold into slavery to a power equally as arbitrary. Our Government tried to purchase something Spain never possessed, and only succeeded in acquiring a most costly war.

"Restore the island to Spain?" Never! No opponent of Imperialism advocates it for a moment; he believes in raising those people to a higher level, hence urges American suzerainty over the Filipinos solely for the purpose of helping them to complete independence. To suppress arguments of this kind, press censorship, newspaper billingsgate, cruel invective and threats of arrest have all been invoked. very difficult to make intelligent people be-Charles G. Ames, Rev. E. A. Horton, Hon. Warren Winslow, Charles Francis Adams, Prof. Charles E. Norton, and scores of others equally able, are traitors to their country, simply because they believe in pure and unde-

ists to induce the outside world to pay for their | pinos is a colossal blunder, if not a national killed to do it! The loss of life and the suffer-

The Dreyfus Trial.

The eyes of the civilized world are turned upon Rennes, France, where the Drey fus courtmartial is now in session. The unfortunate prisoner shows the effects of the cruelties heaped upon him during his five years' imprisonment at Devil's Island, yet his indomitable will, sustained, as we feel, by the consciousness of his innocence, has enabled him to surmount every obstacle, endure every torture, and bear every taunt, in order that he may ultimately be freed from the terrible charges brought against him. His counsel, M. Labori, that the members of the court-martial are prejudiced against the prisoner, and that the friends of the army officers involved are determined to make Dreyfus suffer for their sins, even if perjury, intrigue and murder are resorted to in order to accomplish it. The trial is not an impartial one, and the prisoner can expect little at the hands of his prejudiced judges. His innocence is believed in by probably nine-tenths of the people outside of France, and by a very large majority even of the citizens of that country.

A Peculiar Political Platform.

Exposing Wrong.

Zion's Herald, the newspaper organ of New England Methodism, has exposed at considerable longth and with great particularity of deerument has made. By reasserting the old time tail an unpleasant scandal in the Epworth American principles, the Filipinos can 'be led | League. The story is too long for us to repeat to see that the people of this country are their in full, but briefly stated it is that the national friends, not their enemies endeavoring to again secretary, if that is his title, used his official enslave them. They now have every reason to | influence to secure for a certain firm of pubbelieve that they have escaped from Spanish lishers the right to publish a hymn book for the use of the league, with the understanding that he should receive a commission on the value of all the books that were sold. He was already paid a salary of \$4500 a year for his services to the league, and before he was found but he had received about \$2000 from the pub lishers on account of the book. It appears also that certain high officials of the church, when the matter came to their knowledge, were dis posed to cover it up, under the impression that the cause of religion would suffer if an exposure were made.

It we understand the matter correctly, the editor of Zion's Herald was induced to give the s'ory to the Church by his feeling that the offending Secretary was being treated too ten-derly, and that he would practically escape Our imperialistic brethren should remember | punishment for his offending. That he is criticised for his plain spokenness in this matter we have no doubt. There will be a great many faithful members of the Methodist Church who will deplore the disgrace they think he has brought upon the denomination by the rehear sal of this wrong. They will say that for the honor of the Church and the cause of Christian religion he should have been silent, and not have suffered a sc thing world to know of the shame. This is a view which is taken by many good people, and some who are not so good, concerning many unpleasant things. Essen tially it is the same as that which is advanced ten or a dozen times a week in the editorial rooms of every newspaper office by men who want their names kept out of the police court record on account of the disgrace which will fall upon their families.

In a somewhat extended experience with this class of suppliants we have rarely found one who could be made to see that the disgrace was in the clime itself. Similar to this idea is that which seeks the suppression of news concerning misdoing in office because of the disgrace that will attend the city which is saddled with a corrupt office-holder. And of the same pattern is the disposition that would smother all knowledge of wrong doing in the church because it is fancied that the church will be harmed. In all these cases the chief difficulty is that the smothering is an encouragement to the continuance of an evil course. Men who are doing wrong often dread pub licity more than they regret the wrong, and if they can be assured of bilence on the part of their associates and the newspapers, they have no very great abhorrence of their sin, so that its repetition at the first opportunity is easy. In this case of the Secretary of the Epworth League, the publication by Zion's Herald is a notice to him and to all others in places of trust in the Methodist church, that their sin will not only find them out, but that it is likely to be found out by the world. And while to the man who loves his church, as the editor of Zion's Herald presumably does love his, the auty of teaching such a lesson must be a hard one, it is none the less a service which is well worth the doing. Piety is not increased by that weakness which shrinks from decisive speaking in the presence of wrong.-New Bedford Standard.

[Nor is the beauty of Spiritualism enhanced by spreading the mantle-not of charity, but of still greater deception-over those who practice the worst possible kind of fraud.-ED.]

Tit for Tat.

It takes the professed secular press to teach the professed religious press the way to be religious. At one of the meetings of the American Association for the Advancement of Sciin his address that "it is safe enough for an Major Samuel Jones of Toledo, Ohio, is a | intelligent man, no matter what he knows of candidate for the office of Governor of Ohio science, to accept as true what science puts as an independent, upon a platform containing forth and to set down as false whatever the platform is a novelty in politics, and many Boston Journal jumped from its perch in the organ loft and made the holy observation that "it is to be hoped that Prof. Morse was either misrepresented or that he was speaking in a would be unworthy the serious mood of an defend religion against the assaults of science, so noted for its early and continued piety. For est your readers: that we do not now particularly care. Still, when it is considered how ready the professional scientists as a body are to heap all the ridicule at their command on Spiritualism, we feel quite inclined, humanly speaking, to let the Journal indulge itself in its perfectly just strictures. "It is true," remarks the Journal, in reflective humor, "that science has made of recent vears rapid advance, and some of its discoveries have been so brilliant that they might be more to him than twelve legions of unknown well turn the heads of investigators; but any one who is familiar with the history of science ought to be a little modest about asking men to accept the mere ipse dixit of students of science as conclusive. If any one were to try to tury only, he would have in his head as curious a conglomerate of contradictions as if he were to undertake to believe, at one moment, all the various church creeds. True, and well said. And he who could do either-believe all the assertions and negations of science or swallow all the church creeds-is the man of all men to deny every established fact of Spiritualism, not because it is not a fact at all, but because of his remarkable capacity for accepting or rejecting at will. The Journal reminds scientists that they have had their mediavalism as well as religion. It tells them candidly that "the church of the dark ages no more represents the spirit of the church of to day than the astrologers represent the modern' men of science.'

SEPTEMBER 2, 1899.

An Honor to Spiritualism.

Thomas Haiding writes from Sturgis, Mich. ; 'I have received THE BANNERS you sent me for distribution. I am scattering them directly and through the malls where I hope they will do the most good..... I must tell you that THE BANNER at the present time is decidedly the handsomest and best denominational paper I have ever seen; its matter is scholarly; its mechanical execution excellent; its black ink and clean type a perfect God-send to elderly people and weak eyes, and its paper unusually fine. I do hope it will be liberally sustained, for it is most creditable to your denominationan honor to Spiritualism.

The Gospel of Spirit Return Society will resume its Sunday evening meetings Sept. 3, in Assembly Hall, 200 Huntington Avenue. Mrs. Minnie M. Soule is the efficient pastor, who supplements practical and timely discourses with evidences of spirit presence. She is ably assisted by the Chairman, Mr. Irving F. Symonds.

1997 What have you done for Spiritualism during the past season? Have you fed one hungry soul with spiritual food? Have you given a dollar to aid the Cause through your local State and National Association? If not. why not?

177 Remember the great National Convention at 77-Thirty-first street, Chicago, Ill., Oct. 17, 18, 19, 20, and plan to attend the same. All Spiritualists should be there.

15 Is life worth living? If so, prove it by being good citizens, and by doing good to all who need your aid. Living for others is the true spiritual life.

BF As we greet our readers this week, Spiritualist State Conventions are in session in California and Minnesota. May much good to the Cause be the result of both meetings. We regret that the notices of these important gatherings reached us too late for our last issue.

10 What is the matter with New Hampshire? Are there any Spiritualists in that State? If so, why don't they organize a State Association ?

I'm Going---Are You?

To the Second Annual Convention of the State Spiritual Association of Minnapolis, Minn., in the Unitarian Church, corner of 8th St. South and Mary Place, Sept. 5, 6, 7, 1899. A fine musical and highly entertaining program will be rendered each afternoon and evening. Brother G. W. Kates and Mrs. Zaida Brown. Kates of Rochester, N. Y., well known speakers and test mediums, will also take part. Meals will be served in the basement of the church. Come one! Come all, and enjoy spirituality with spiritual people. C. M. E. RIDGE, Sec.

Postponement of the Second Annual **Convention of the National Young People's Spiritualist Union.**

Owing to conditions and circumstances which have been unavoidable it has been rendered necessary to postpone, for the time being, the second annual convention of the N.Y. P.S.U. Arrangements are being considered for holding this convention at a period in the near future, and if such facilities are afforded, proper announcement will be made in the spiritualistic press.

Considerable enthusiasm has been shown in ence, Prof. E. S. Morse was reported as saying the proposed convention by parties in various greatly regrets having been compelled to take the step announced; but this little(?) disappointment will simply act as an incentive for greater energy. The movement has already church offers in opposition." Whereupon the gained such an impetus and foothold future progress is unquestionable. Though it is driz-zling to day the storm is but local, and behind the clouds is the sun still shining. I. C. I. EVANS. President N. Y. P. S. U. Washington, D, C., Aug. 18, 1899.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which ap pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

Golden Words.

One of the worst enemies of Spiritualism is the dishonest practitioner, the fake medium, or the people who cover him up through any personal favor, or, as they mistakenly think, for the honor of the Cause, and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coincd from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of the money. When a person will do that I do not believe there is anything on the face of the wide earth too mean for him to do .-Minot J. Savage.

Labor Day.

Our patrons will kindly bear in mind that Monday, Sept. 4, is a legal holiday, and this office and B ok Store will be closed.

Baron Carl Du Prel.

In the passing on of this eminent Doctor of Philosophy Spiritualism has sustained a great loss. He became well known by his earlier works, which were of a speculative character, especially noted because of an attempt to discover the real significance of the doctrine of evolution from a standpoint peculiarly his own. Qualified by a philosophical and scientific training rarely attained, any conclusion arrived at by him at once became of value.

C. C. Massey, who translated "Die Philosophie der Mystik," says: "Du Prel is the first. I believe, who has shown by systematic analysis and comparisons that somnambulism and cognate states are not essentially abnormal or morbid, but are in truth a more exaltation of ordinary sleep, and that the faculties evinced in those states are incipiently manifested also in dreams, and are even indicated, though still more indefinitely, in waking life."

In this work, "The Philosophy of Mysticism," du Prel seeks to solve the problem "whether our ego is wholly embraced in selfconsciousness;" and showing very logically that it is not, he proceeds to establish the existence of that which lives after death. The book is a very fascinating one, and possesses a peculiar interest to our readers at just this time, as in the second volume it deals very fully with the subject of "Memory."

Du Prel is often quoted by students of hypnotism. In fact, his transition will be mourned by students of all progressive thought.

Our Message Department.

Mrs. Theodore Brown writes: "I was so disappointed to find the Message Department suspended that I could have shed tears, if it would have done any good. Please restore it, for, as far as I can learn, it is the voice of the people." Do all of our readers agree with our good friend, Mrs. Brown? Let us know your wishes in the matter.

struct and enthuse the people.

Spiritual, scientific, philosophic and religious lectures, couched in good English, dressed in fair rhetoric, and logically-worded sentences, should be given from the platform. Phenomena should have special attention given them at special services. A lecture Sunday morning and evening, with no phenomena, should be offset by a meeting for phenomena only on Sunday afternoon, and another on some week evening. The phenomena are necessary adjuncts to spiritualistic work and should not be discarded. But great pains should be taken to determine the absolute genuineness of all phenomena given to the public, and none that are questionable or even half genuine allowed to appear. When this arrangement is fully understood by the people, the lovers of phenomena only can surply their tastes without any trouble, while those who desire instruction in the science, philosophy and religion of Spiritualism can find their requirements at the lectures, without being obliged to have phenomena thrust upon them. But the main question is this-will Spiritualists pay for their religion through a proper support? If they will, the future of the Cause will be a series of triumphs, and a glorious victory in the end. If they refuse, the present chaos will be contin-

ued, and Spiritualism will be held in disrespect by thousands who would otherwise be its ardent supporters. Spiritualists, prove your respect for Spiritualism by joining your local societies and rendering them your loyal support!

The Other Side.

Under the above caption, on our second page, a valued correspondent writes at length with regard to the Philippine question. In substance he asks. "What, have the opponents of the present policy to offer as a substitute therefor? If they have a better plan, why don't they tell us what it is?" He forgets, perhaps, that the opponents of Imperialism have unitedly pleaded for the adoption) of the principles underlying our own Declarations of Independence with regard to the Philippines. Had this been done, the Filipinos would have been assured that they would be assisted to complete independence by our Government through a protectorate, such as powerful nations have occasionally established over peoples not strong enough to stand alone.

Admiral Dewey destroyed the Spanish fleet at Manila and found the Filipinos worthy of being considered allies of the American forces until after the power of Spain was broken. The Filipinos felt that they had earned their independence as much as the Cubans had done, hence asked the privilege of minding their own business in governmental affairs, under the same conditions as were offered the Cubans. This did not suit the grasping politicians and would-be statesmen at Washington, hence they boldly declared the Declaration of Independence an antiquated document and a bare faced lie. They urged that the idea of "Governments deriving their just powers through the consent of the governed" was a ridiculous farce, and proceeded to advocate forcible annexation of the islands, regardless of the wishes of their inhabitants. This position they called pure patriotism, while those who stood by the principles of the Declaration of July 4, 1776, were declared traitors and abettors of treason.

Had the Administration frankly told the envoys of the Filipinos that they should be permitted to form their own government under alize this fact. Oh. Spiritualists?

only one plank-the "Golden Rule." Such a condemn it as utterly out of place in "practical" politics. The Golden Rule is advocated as a good moral precept by church-members, yet they consider it singularly inappropriate jocular vein; for such a remark as this (here in every day life. They profess one thing and hold up both hands and roll up both eyes) practice another. If all Christians in Ohio really believe in Golden Rule principles they | eminent man of science." And it went on to would all vote for Mr. Jones. We venture to say that his support will come from those outside of the churches who would really like to see the Golden Rule in operation among men. Mr. Jones is an honest, upright, public spirited man, a true friend to humanity, and a doer of the word as well as a sayer thereof.

That Slate-Writing Test.

A private letter from Mr. Wm. E. Robinson informs us that he is willing to comply with the terms named by Mr. Evans, the well-known psychographer, in a recent issue of the BAN-NER OF LIGHT. As Mr. Evans is now in California, Mr. Robinson suggests that fifty or one hundred dollars forfeit money be placed in the hands of a mutual friend, pending the preparation and signature of the articles of agreement. Mr. Robinson has cancelled a European engagement in order to make the test in question. Mr. Evans will undoubtedly respond promptly, and meet Mr. Robinson at an early date.

Maine Spiritualists.

The Spiritualists of Maine will hold their third Annual State Convention in Waterville. Saturday and Sunday, Sept. 30, Oct. 1. Reduced rates will be secured on all railroads, hence every Spiritualist in the State can afford to attend the meeting. As soon as the routine business has been transacted, the meeting will be addressed by well-known speakers and mediums. A good time is in store for all who attend the convention.

The Arena.

This deservedly popular magazine has again changed hands, and will be removed to New York City by its new proprietor, Joln Emery McLean, former editor of Mind. It will be devoted to the welfare of humanity along social and ethical lines, and will continue to deal with all of the advanced issues of the day. Its former standard of excellence will be maintained, and new features of interest added as the progress of mankind may warrant. We wish the Arena a full measure of success in its new field, and trust that its power for good may constantly increase.

27 The Christian Scientists are again in trouble, this time in Needham, Mass., where a boy ten years of age passed away under the treatment of one of their number. The undertaker refused to accept the certificate of death from the Scientist, and demanded one from a regular physician, who finally gave it, adding the words, "without medical treatment." The case is to be investigated, and interesting developments may be looked for.

Spiritualism came to the world to help men to live nobler and truer lives. Do you re-

The Friends of Human Progress

Will hold their Forty-Fifth Annual Meeting, at 2 and 3. Mrs. H. L. P. Russegue, of Hartford, Ct., will be one of the speakers on that occasion. Special round trip rates on the Erie public.

B On our sixth page will be found a tribute paid to the memory of Dr. R. B. Westbrook, of Philadelphia, an able lawyer, author of several valuable works, and at all times a deep thinker. That he thought to some purpose is evidenced by his evolution from a Presbyterian and Methodist clergyman to an earnest Spiritualist. He can now pursue his investigations untrammelled by the flesh. May a knowledge of the truth he craved be given unto him.

10 On Thursday of the past week we were favored with a call from Mr. John Emery Mo-Lean and his gifted wife. Mr. MoLean is well known to our readers as editor of that progressive magazine, Mind. He is also about to assume the editorship of The Arena.

Prayers to the Angels.

Beneath a notice of a sermon cut from The Congregationalist of Boston, Thursday, Aug. which was naturally to be expected of a paper 17, 1899, was the following, which might inter-

S. H. NELKE.

Prayers to the saints are no longer confined to the Roman Catholic Church. We know of three men who pray habitually to Henry Drummond. Dr. Joseph Parker recently said in the City Temple that he prayed to his departed wife every day. "I never come to this place," And she does come." He added, speaking of one whose wife had recently died: "I encouraged my friend to pray to his wife, and to pray fo God to ask her to come to his help. She will angels.

The Friends of Human Progress

Will hold their Forty-fourth Annual Meeting at Forest Temple, North Collins, N. Y., Sept. accept as true everything which has been put 1, 2 and 3, 1899. All are invited to attend. forth by science, say within a quarter of a cen. | Mrs. Helen L. P. Russegue, of Hartford, Ct., will deliver the principal addresses. She is one of the best lecturers on the spiritual rostrum. Good music will be a feature. Meetings will be held Friday, Sept. 1, at 11 A.M. and 2 P.M.; Saturday, Sept. 2, at 10 A.M. and 2 P.M.; Sun-day, Sept. 3, at 10 A.M. and 2 P.M. Cheap Excursion Rates. — Tickets will be sold

by the Erie Railroad at all stations on the B. & S. W. division between Hamburg and Jamestown and on the Western division between Dunkirk and Salamanca inclusive. Round trip, one and one-third the single fare. Excursion rate from Buffalo, \$1.25. Hotel rates, \$1 per day. Single meals, 25 cents.

FRANK WALKER, Pres't. Hamburg, N. Y. MRS. EMMA TRAIN. Sec'y, No. Collins, N.Y.

She Sets an Excellent Example.

To the Editor of the Banner of Light:

I am glad to be able this morning to send you fourteen more trial subscribers to THE BAN-NER. It is very gratifying to me to be able to do what I have done in this way to help the Forest Temple, North Collins, N. Y., Sept. 1, good work along, and then it gives me an evidence as to the correctness of my psychometric impressions. Had it not been for the psychometric view that came to me of what I could do, I should not have felt I could attempt to railroad. This venerable society should be get this last fourteen subscriptions. This given a generous support by the interested makes fifty in all that I have sent you, and I think it is pretty good for a little conservative city of only about four thousand inhabitants. I hope many others will take up this work for trial subscribers, and be able to do as well.

I remain most truly your co-worker, MRS. A. B. SEVERANCE.

Whitewater, Wis., Aug. 17, 1899.

Kind Words from Maine.

To the Editor of the Banner of Light:

It is with pleasure I forward another list of subscribers for the dear old BANNER. Long may it wave. It gladdens the hearts of many, and is always a very welcome visitor when it comes on its weekly mission. Many, so many, deeply regret that the Message Department has been discontinued, and trust ere long it will be resumed. it has cheered many a sad heart bowed down with grief at the passing out

of some loved one. Respectfully, MRS. GEORGIANA STAPLES DAVIS. Augusta, Me., August 17th, 1899.

SEPTEMBER 2, 1899.

BANNER OF LIGHT.

Onset.

Sunday, Aug. 20.-For the first time this season the Sunday morning concert and meeting vate the moral senses. Do those things make was held in the Auditorium, and many hundreds took the opportunity to enjoy the open air concert by the Middleboro Band. During the concert the steamer from New Bedford arrived, bringing about one thousand people. most of whom attended the meeting to listen to the lecture given by Mr. F. A. Wiggin. Dr. Fuller called the meeting to order and presented Mr. Maxham, who rendered one of his touching songs. Mr. Wiggin followed with one of Whittier's poems, and after another selection by Mr. Maxham, Mr. Wiggin took for his subject: "The Importance of Little Things," and gave one of the finest ad dresses given here during this season. I will not attempt to give your readers the lecture in full, only brief notes of the same. Among other things the speaker said: "I am afraid that my theme this morning will fail to touch my listeners. Many desire to hear of the greater things of life. It was a Christian's method of old to employ a miracle to satisfy the people's curiosity. Spiritualists are doing the same thing to day by giving the most startling same thing to day by giving the most startling phenomena to the people. It is a fact that a great many in this world are ignoring the most important things in life. This is due, perhaps, to the fact that every man wants to outshine every other man." Speaking of the Indian, he said he could put his ear to the ground and detect a sound where all would seem silence itself to you. Why? Because the Indian has been obliged to be the protection of his family, so he has been on the

protection of his family, so he has been on the alert, and he has become very keen. A cer-tain sound will tell him more than it will tell you. A footstep would tell him a long story. It is because he has given attention to the small things of life. In our lives there is something that we have failed to recognize-the fidelity of man is in perfect godboodness. We are not here to produce sadness in life, and bye andbye the angel of good will wipe away all tears. In the heart of man should be written the love letter of life. When love writes its letter there is no power that can eliminate it. That love is the power of good. It is my belief that every man and woman is somewhat of a medium. It is one of the greatest hindrances to Spiritualism, that all wish to become great mediums at once. It is the small things that are overlooked. Why is it that you are always trying to borrow light? Why is it that mediums are not satisfied unless they are trying to be controlled by the greatest. Remember, you can do a lot of good by doing just the little things.

In the afternoon one of the largest audiences was in attendance to listen to the address to be given by Harrison D. Barrett. Mr. Barrett opened the meeting by reading one of J. G. Clark's poems, and proceeded to deliver a his-torical address such as can only be given by an able speaker, as he is. A verbatim report only of such an address would do justice to the speaker, consequently we will not attempt to give any portion of it. The audience was, with the exception of the one that listened to Mrs. Lease, the largest of the season. At the close of the address Mr. Barrett held an informal reception on the platform. Every one was anxious to shake the hand of a man who had given such a lecture. The Band gave a con-cert at the close of the service. Monday, August 21, in the afternoon of the

day, a Conference was held that was very interesting. Mr. Glass of Unset opened the meeting by telling of some of his experiences, after which Dr. George Dutton spoke upon the sub-ject of "Reincarnation." Mr. Hammond of Worcester talked upon the same theme, which called forth further remarks from Dr. Dutton. Mr. Sherman of Providence, R. I, made some very pointed remarks. Mr. Maxham sang sev-eral selections during the session.

erai selections during the session. August 22, the meeting was opened with sing-ing by Mr. Maxham. Mr. H. D. Barrett read a poem, "The Coming of Liberty." by J. A. Edgerton. He followed with a discourse upon the question, "What Good Is Your Spiritual-ism, and What Does It Stand For." In the course of the address he said: "I wish we Spir-itualists had more revence for our religion.

devoted to spiritual teachings, the Ocoident is devoted to mechanical arts, and, while we re-joice in all the advantages of physical triumpha, we have no proof that these things eleus wiser and happier, and do they promote the apiritual (levation of the people? If not, then they are not civil/zation and are only means toward civilization. The Orients have a religion, a phenomena, a soler ce and an art which is far in advance of the Occident to-day, and this is the real civilization which improves morally, spiritually and physically, The Orient has always asserted that the interior is of far more value than the exterior, but we care more for the exterior. Spiritualism includes all the truths of all the cults and isms of the age. I hope the time will come when the Orient, with its knowledge of spirit-ual truth, the Occident, with its devotion to material things, will join hands together and bring forth a glorious religion. The great event of the twentleth century will be the demonstration of a universal religion." Mr. Wiggin closed the session with ballot tests.

Saturday, 26.-The meeting opened with singing and the reading of some thoughts by Mr. F. A. Wiggin, after which he took for his sub-ject, "Death." Mr. Wiggin supplemented his lecture with a remarkable scance. Mr. Maxham closed with singing.

A Musical was held at the coltage of Mr. S. Butterfield on Saturday evening, and was en-joyed by all present. The party broke up at midnight.

Mrs. Carrie L. Hatch and sons, Mr. and Mrs. Chas. Crawford were the guests of Mr. Geo. Hosmer on Friday evening, and during the evening a musical entertainment was enjoyed. About three thousand people were on the grounds Sunday, Aug. 27-a large crowd for

the closing Sunday. Get next week's BANNER for the report of Mrs. Soule's lecture.

Do n't forget to write for terms to Chicago. Sunday evening Mr. Wiggin held a large seance in the Temple. Натси. Weather fine.

Notes from Lily Dale.

This is the last week of the camp season of 1899 at Lily Dale. It has been an exceptional success. The attendance has been the fullest in the history of the camp, and an unusually pleasant condition of things prevails. The higher aspects and aims of Spiritualism lead in all departments. Phenomena are abundant, and appreciated for their eternal value in the "Building of God," the "Temple not made with hands," and fakism is at a discount. Thought Exchange meetings are well attend.

ed and lively. Chairman Brooks is a general favorite with all classes; he makes all feel at home, and manufactures cheer out of the shad-ows and silence. Prof. Lookwood's lectures made a profound impression upon thinkers, and man approximation of the shadand were popular. He vigorously defends science from the standpoint of a physicist, and in-ductive methods, and hits hard against reincarnation and all attempts to subjugate reason to speculation. J. Clegg Wright follows in close touch with him, but deals more in the supersensuous, and deductions from assumed data, or from data derived from super-mundane sources. But he insists on all theories con forming to demonstrable facts and scientific consistency. J. C. F. Grumbine made his first appearance before a Cassadaga audience, and captured the people with his strong psychic presence and high metaphysical reasoning, He assumes the spiritual is first and last and all the time the supreme umpire of destiny, and matter a temporary creation or expression of its properties. That we have a conscious,

eternality, an ego without beginning or end. His Sunday lecture, Aug. 6, was a masterly effort, and enthusiastically encored. Anna L. R. Gillespie made many new friends and in-spired many old ones. This, too, was her first appearance before a Cassadaga audience, and her efforts were well received and gave a wide and general satisfaction. C. Fannie Allyn, Thomas Grimshaw and some others of note made flying visits to this camp, and Bro. Grimst evening of Eng h Sniritualism and was highly appreciated. Dr. Ravlin from the Pacific coast came on an excursion ticket. via Chautauqua, and is so charmed with Cassadaga that he does not want to go back, and offers his ticket to Chicago for \$5. He gave an interesting lecture Sunday P. M., which was encored with vigor. Col. R. P. Van Horn of Kansas City spent a week here, and his large, genial nature shed sunshine over a broad area. A. B. Richmond will appear Tuesday and Sun lay, and has the closing day, with the fam-ous Dr. Austin for his platform companion. This week is full of promise, having for plat-form attractions Hon. A. B. Richmond, Rev. Morgan Wood of Toront, Canada, and Rev. Dr. Austin, whose manly and able defense before his church censors is well and widely known. It has been the dryest season in the history of the camp, but this morning a refreshing shower has washed the air and laid the dust.

THE GREATEST HEALER "Where is He? BY THE LATE JOSEPH R. JACKSON.

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KINGS AND PRINCES RECEIVE HIM.

LEARNED SOCIETIES ACKNOWLEDGE HIS WON-DERFUL SUCCESS AND PHILANTHROPIC LABORS.

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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 Christian Philosophy.

Dr. Peebles' active participation in the work of this firm enriches its counsels and practice with an experience of half a century in the successful treatment of chronic diseases, and brings to bear vpon its important work one of the richest personalities now living. Cases of peculiar nature, in which none of the ordinary methods of relief are efficient, are placed under Dr. Peebles' special investigation. Hence it is that Drs. Peebles & Burroughs are able to cure and do cure so many cases which other physicians have abandoned as utterly hopeless.



sex and one leading symptom, in own handwriting, and receive a correct i sychic diagnosis, stating your true physical condition. And,

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the past week, and has also given many private | Evidences of Increasing Liberality. sittings. Never since this society was incorporated have we had as good an array of talent as through the session just closed, and the com-mittee should be and has been highly commended for the judgment shown in securing such able speakers. It is the hope of the writer, as well as others, to not only have as good me-diums as we have had this year, but for the year 1900 to have mediums with some different phases. Although the twenty second meeting has been a successful one, we see no reason why the season of 1900 should not be the meet ing par excellence of them all. W. H. WILKINS, Sec'y.

Lake Brady, 0.

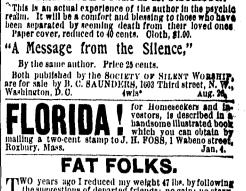
George C. Day, clairvoyant and test medium, George C. Day, clairvoyant and test $m \in dium$, gave his second lecture here Aug. 17. His sub-ject was, "The Changes of Life; or, the Growth of Modern Civilization in the Last Quarter of a Century." Mr. Day is a strong Quarter of a Century." Mr. Day is a strong speaker and handled his subject well. He spoke of the various ways in which science has advanced the growth of the civil zed world in the last twenty five years, also pointing out the advancement of the entire animal kingdom. He pointed out the advancement of the human race beyond the dogmas and beliefs of Sneaking of the resurrection, he "Think of our bodies, mark ye, they may said: lay in the grave for thousands of years, sud-denly rising up at the sound of the trumpet and getting in line to march up to that bright, eternal happiness, where there is singing con stantly-oh, how monotonous it would become! - and where the streets are paved with gold! Vanderbilt or (fould would er joy it, wouldn't they? On the other hand, think of the shrieks and groans of the dying damned! Think of it, mothers; think of your children becoming fuel for hell! I ask you, mothers, could you be happy in heaven, knowing that your child, the child you nursed and petted and loved, was in the eternal fires, crying for but one drop of water to cool its burning tongue? Methinks we hear that mother cry ing out in anguish, 'Spare, oh, spare my child!' Man's true Savior is science and knowledge. Could the science of life have made a more wonderful discovery than the fact that there is no devil or eternal hell to torment us but that Heaven is a state or condition, and within? we can all reach that state by striving to attain pure thoughts; and, above all things, 'Judge not, that ye be not judged!'" The test medium for the afternoon was C. H. Figuers, of Cleveland. This was his last appearance at Lake Brady for this season. He gave a great many messages, all of which were fully recognized. A little babe between four and five months old passed away on Wednesday morning of this week. It was the child of Mr. and Mrs. W. K Sheckler, of Alliance. Brain fever was the cause of its death. Chesterfield's Minstrels entertained a large sudience here Friday evening. The latest songs were sung with a fervor that coon' made the rafters ring. Two especially good features were the singing and dancing of the little Hazelet sisters and the cake walk by Karl Homan and his little partner, Eva Miller. The Ravenna Horticultural Society held its annual meeting here on Friday afternoon. The society passed a vote that it would begin sending flowers to the Flower Mission of Cleve-MABEL MCCASLIN. land next spring.

To the Editor of the Banner of Light: Of the seventeen names that these will make that I have sent you, Spiritualists are in the The book was named by one of J. J. Morse's minority. To me it shows two things, viz.: lack of enthusiasm on the part of Spiritualists to spread the "glad tidings" they are in possession of, to the broken hearted children of earth, it being all sufficient that they know it. The other, the growing liberality of people, perchance born of their earnest longing for some proof that "If a man die, he shall live again." I consider THE BANNER a rare guest, bringing sweet solace into homes where the raven of sorrow has cast its dark shadow. It whispers "Peace, be still," pouring oil upon the traubled waters of life. "Long may it the troubled waters of life. Long may it

Heuvelton, N. Y., Aug. 19, 1899.

Voterans' Day at Lake Pleasant.

Wednesday, Aug. 9, was the day set apart by Lake Pleasant Camp Association for the benefit of the Veteran Spiritualists' Union. There was roodly audience, and on the platform



Or, the Vision of Joseph."

TWO years ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gala; uo starv-ing-nothing to soll. Inclose stamp for paticulars. MBES. B. L. MOLESWORTH, Aug. 19. 4w 116 Clymer St., Brooklyn, N. Y.

Spiritual Readings.

SPIRITUAL READINGS: Magnetic Treatments, for Jadles only. Room 10, 8% Bosworth street. Sittings daily. Hours, from 10 A.M. to 4 P. M. July 29.

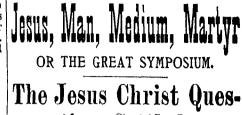
 MRN. B. A. PALMER

 MRN. B. A. PALMER

 HAS returned from Europe, after a much needed rest, and will be ready to receive her friends as usual for stirings and treatments after this date at her rooms, 21 Yar, mouth street, Boston.

 1w
 Sept. 2.

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Hindoo Superstitions. Child-Marriage in Iudia.

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Jesus and Contemporary Jews.

itualists had more reverence for our religion. This is too often laughed at. We must learn to reverence truth, and everything pertaining to truth. We will then grow into the bigher thought and be prepared to meet the issues of the day." Mr. F. A. Wiggin followed with a very satisfactory test seauce. Mr. Maxham closed with appropriate singing.

Wednesday, August 23, the meeting opened with singing, after which Mr. Colville gave an inspirational poem. He then took his subjects from the audience: "Development of Me-diumship," "The Atonement," "Character and Reputation," "Life's Philosophy." He closed his meeting with a poem, subjects given by the audience.

Thursday, Aug. 24-The meeting opened with singing by Mr. Maxham, after which Mrs. Carrie F. Loring read a poem, and then fol-lowed with an address on "How to Promote the Best II terests of Spiritualists." She said in part: "You have listened to some of the most elequent speeches upon the platform, and have doubtless been carried to a high spiritual altitude; but, have you ever considered the best way to advarce our religion? We have many kinds of Spiritualism, but I believe we shculd have only one, which would be for the uplifting of humanity. In the first place, I believe in cultivating that which is within. It is just as essential to cultivate our characters as it is to cultivate the flowers of the field. We must learn to cultivate the physical as well as the spiritual. We should be so developed that we can live our Spiritualism seven days in the week. We must learn to understand the potent influences that surround us, and to know how much we influence each other. Let us encourage the young people in every depart. ment of life, and open the home circle so that they may know of the truths of Spiritualism, and furnish them with the best conditions which will unfold their spiritual nature." Mrs. Loring followed her lecture with readings, which were very satisfactory, and Mr. Max-

ham closed the meeting with song. Friday, Aug. 25 — Mr. J. W. C.(lville was the speaker, and, after singing by Mr. Maxham, and a poem by Mr. Colville, he, by special re-quest, took for his subject "What the Orient Owes to the Occident, and What the Occident Owes to the Orient." Mr. Colville said: "We know many will say it is speculative philosophy. We will divide this into three phases—Spiritualistic, Materialistic, and Agnostic. The Agnostic is non committal, and has no finality. You are on the fence. Now, while it may be very wise to cross a bridge while you are on a journey, it would be very foolish to stay upon the bridge indefinitely. Now there may be any amount of truth in the world, but if you are indifferent to it, it will not do you any good or enlighten you in any We owe to the Orient all the literature way. devoted to the sacred teachings of the time. The heart is the emotional side of a person; the brain the intellectual side. Now, true religion belongs to the heart, physical science to the brain, but the religious physical science belongs both to the heart and brain, and is, therefore, the ideal religion, because it is equalized. We are all aware it is important we should have both hands, both feet, both eyes and both ears to be in the best condition, and produce the best results; therefore it is better to combine religion and physical science to produce the best religion. The Orient is

LYMAN C. HOWE. August 27.

Liberty Park Camp.

The fourth Sunday services at the new camp at Liberty Park, Setauket, L. I., attracted the largest attendance thus far. Although no special effort has been made to advertise the new camp, yet its opening has been in many respects very auspicious. The people of Setauket receive the new movement in their midst with open arms, and probably two hundred of the villagers attended last Sunday's meeting. This is more than double the attendance of any previous Sunday. The services were conduct. ed by the founder and President, Dr. Henry Von Gomez. He introduced as the first speak-er, Mr. Lafumee of Brooklyn, one of the oldest Spiritualists in the great city, whose Spiritualism dates back sixty years, several years before the Hydesville demonstration. He gave a very the Hydesvine demonstration. He have a very interesting review of his experiences. Mrs. Von Gomez than sang "The Holy City," in a very artistic manner. Mr. Henry C. Dorn of Newark, N. J., offered an impressive address upon "The True Mission of Spiritualism." He was followed by Miss Anna J. Chapin, the well known blind medium of Brooklyn, who in a four well shoese word demonstrated the high few well chosen words demonstrated the high quality of her inspiration. Mr. I. R. Sanford of Brooklyn, gave some experiences with spirit manifestations. Congregational singing was interspersed between the addresses. Several people were present from various cities. The

interest is constantly growing. There will be at least two more meetings in September, and it is heped many more visitors will come from the surrounding States. II. C. DORN.

Blodgett's Landing, N. H.

The Twenty-Second Annual Camp-Meeting closed Aug. 27. The attendance, although not up to the two previous Sundays, was good for the last day. We have been favored with good weather every Sunday since the meetings commenced.

Dr. Peebles has been the speaker during the week, delivering both addresses the last day. All of his lectures have given the best of satisfaction. His forenoon lecture was the second on his travels, and his c'osing lecture on the Travels of Spirits.' Mrs. Cunningham has been the medium for

Southern California Harmonial Camp-Meeting of Spiritualists.

At Sycamore Grove, Los Angeles City, Cal., during the month of September, 1899, commencing Sunday, Sept. 3, (under the patronage of the Harmonial Spiritualists Association of Los Angeles, adjourning all its services and closing Harmonial Hall during camp-meeting) Sycamore Grove has been leased at a large expense for the Camp. It is situated about two and one half miles northeast of the Plaza, on the line of the Pasadena Electric Street Railroad, and within the limits of Los Angeles ity. It is a model grove for a camp, furnished with a commodious pavilion, a large building to be used for hotel purposes, pagodas, arbors, plenty of good water, water-fountains, electric lights, telephone, etc., etc. It contains over twenty acres of land, large Sycamore trees, very shady, with paths and lanes, and fenced about, plenty of room for tents and temporary booths, sanitary conditions good.

Season tickets \$1.50; weekly tickets 50 cents; single admission 10 cents. Will our patrons please show their appreciation of our efforts y buying and disposing of season and weekly by obving and disposing of each meeting time? tickets, from now on to camp meeting time? This will lessen the work of the collector and will be much appreciated. Tents set up and ready for occupancy 10x12. \$2.00 per week. per month (including two cots). Board \$4.00 per week, hot meals 25 cents, single cots per night 25 cents. A twenty four page 5x7 illustrated pamphlet is in preparation. A limited number of advertisements will be taken at reasonable rates, if received by Aug. 12; 5,000 cop-ies will be distributed.

There will be services daily at 10 A. M., and at 2 and 8 P. M., except Saturday evening. Mu-sical every Friday evening. Camp dance Mon-day and Wednesday evenings. For an account of the talent engaged and expected see pro-gram. Address all communications to the Sec-retary. J. D. GRIFFITH. retary. 1014 South Broadway.

A. P. Blinn, First Vice President of the V. S. U., who presided. The speakers were Mrs. Beckwith Lewis, Mrs. Hattie C. Mason, Sec-ond Vice President, Miss Lizzie Harlow, Mrs. Carrie E. S. Twing, Mrs. Maggie Butler, James B. Hatch, Sr., Mrs. Barnes and Mr. Fletcher, Mrs. Waterhouse and Mrs. Lincoln. The Clerk presented the object of the occasion, and the Schubert Quartet very kindly added the gift of song for the entertainment of those present was somewhat disappointed at the result of the collection, but before I left the Camp was made happy by adding to the figures to make them \$71.70. Dr. (4, C, B, Ewell had promised a benefit séance some two years age, and he kindly took the opportunity to make good his promise, resulting in S4 70, which helped to swell the figures before stated. Mrs. Snyder of Philadelphia will send a life membership of \$25.00 on her return home. Mrs. Wheeler of Orange will furnish complete one room at the Home-bedclothes, furniture and everything needed. Mrs. J. A. Chapman of Norwich will furnish bedclothes, towels, e.c., for another room. Mrs. Frank Fisher of Deerfield, Me., will make single puffs. Taken all together the friends have done well, and I feel that my trip to Lake Pleasant has brought good results to the most worthy cause. MRS. J. S. SOPER, Clerk.

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To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal To countries outside of the Union the Union. price will be \$300 per year, or \$1.50 for six months. 60W

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



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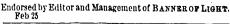
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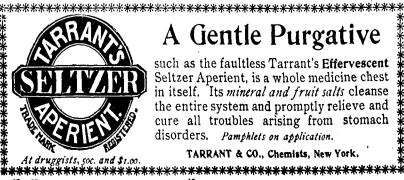
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of both pieces by Mr. Byder. Being stray sheets from SPIRITUAL SONGS, a collec-tion now being compiled for the use of Spiritual Meetings and the Home Circle. These Songs speak well for what is to follow. The music is picasing, with good melody, and 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 fine conception of the needs of societies, for the words 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

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MAY 17

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realms of activity. The question is, is it uninfinite parentage. Such things cannot be it is quite as unjust to inflict injustice on one set of people as upon another. Some people reasonable?

Farewell to thee, thou nobly brave! We sorrow not-we know the grave Holds not such souls. Just and true in earth-career, Ascend thou to that higher sphere Where love controls

FAREWELL TO INGERSOLL.

BÝ F. L. K.

6

Farewell! Thy form to us so dear Now basks in light so pure, so clear It mirrors facts. Thou surely hast full measure given Of service to the good man's Heaven-

Thy gospel-acts.

Fare thee well! but not forever: We shall meet beyond the river Of charity and truth. Thy genius purged the dross from gold, Saving from superstitions old Made place for love and truth.

-----GREETING TO INGERSOLL.

BY F. L. K.

Welcome to thy spirit-home, Thou friend of man, in vales of tears. Thy duty's done 'neath Heaven's blue dome. Rich thy love-Ripe thy years.

Enter to well-won rewards. With hand in hand and heart to heart, Accept thou our most fond regards. Enter thy home Ne'er to depart.

A Letter from Abby A. Judson.

NUMBER EIGHTY-FIVE.

To the Editor of the Bauner of Light:

No word in the English language has been more misapplied than the word "Love." In fact, as the meaning attached to the word "God" depends on the mentality and the nature of him who uses it, so does the application of this word vary with the individual.

The dictionary makes it synonymous with affection, kindness, devotion, delight. This is as it should be. Did all love in this way, love would be regarded as honorable, and not as a temporary madness. It seems to us that true love is of two distinct kinds. One is the kind referred to by John, in the expression "God is love." This love belongs to the mutual relation between the infinite parent soul and all its finite offspring. It exists in all its fulness in the infinite source. Latent in some of these derived souls, it is yet destined to increase as their conception of God enlarges; and, as the object of this adoration is infinite, this increase in love on the part of the offspring will continue forevermore.

Old theologians thought that God's love to his creatures was of two kinds-the love of complacency and the love of compassion. We cannot make this distinction in an infinite being. It partakes of the narrowness of a finite | into the world, sensualized, it may be, before came, and to whom the causes of undevelopment are an open book, all must be regarded with complacency; while their dependent, limited condition must perforce make each and all the objects of divine compassion.

"We are but children; the things that we do Are but sports of a child to the infinite view

That sees all our weakness, and pities it, too."

On the illimitable ocean of infinite love, every little human boat may sail unshadowed those who do not yet realize it are beset by unrest, whether they perceive it or not. for one another we do indeed find a wondrous variety. But all its forms fall into one or the other of two great classes: the love of friendship, which may be felt to every member of sufferers, and the ill-mated pair drift apart the human race, and conjugal love, which is after entering the spirit-world. bestowed on but one at a time. The latter kind may be fickle, and be given successively to many different objects; but at any given moment of time it is bestowed on one alone. is one simple rule. Everybody can be truly, Both of these varieties of love should be alike in one thing. To be truly worthy of the name of love both are unselfish, and are exerted to | happy." advance the well being of their object.

proved to the finite mind. They are intuitions into the heart of things that must come behave very well in certain places which they to those who are "at one with the Infinite." Father and mother making the being of God, | though it may be a graves offense to disturb a

tinction in sex that provails in present human existence, it looks as if the one dual soul had carry forward the former than the latter. separated in the earthly expression. For that tality and lust which blacken man's social dictate thought. state would be unknown.

abandonment to the sexual passion that does offertory which can be detected only by supernot exist in untutored tribes. It is not found | physical perception.

even among the animals, except a pampered few who live in unnatural association with many "spiritual" meetings is due to the lack human beings, and partake by the law of of that spirituality which is something far no-"suggestion" in the unholy feelings of those bler than mere tacit willingness to accept who rule them. To use any organ of the body whatever may come in the easiest possible merely for pleasure, and not with a view to the manner to the receivers. Among regular fre end for which it was created, is to prostitute quenters of gatherings of any description there that organ. He who eats for pleasure alone, are as a rule but very few who are filled with instead of eating to nourish the body-living hostile thoughts or are in any way desirous of to eat instead of eating to live-prostitutes the detrimentally affecting the meetings they atdigestive organs, and becomes an epicure or a tend; but while no positive injury is inflicted glutton. In like manner, those who use other | on any cause by those negatively good people, organs merely for pleasure, and not with the positive goodness is essential to success, and object of producing offspring, prostitute those such is a good definition of real spirituality. organs and become sensualists. They who Not soft, easy going, goody-goodiness or tame seek to avert the consequences of their shame | apathy, but live force, vim, energy of thought ful self-indulgence by destroying the life germs | must constitute spirituality, if by spirit we during any period whatever, become murder- mean the breath of life, as the word properly

ers as well. A man who marries a woman whom he finds attractive, not with a view to raising a family stand the influence of a palpable but unseen of children, who will constitute one of the atmosphere, and it is what visitors feel even main pleasures of their home and become later | more than what they hear or see in any place the bulwark of the State, but solely with a which either attaches them to the centre view to indulge his passions, is as truly a pros. whence the amiable force proceeds, or else titute as the unfortunate victims to whom alienates them from a spot whence emanates a society gives the name. He regards this wo- | disturbing and unfriendly psychic exhalation. man with a bias that is two-thirds passion and one third pride; and then, if questioned by his despised. For all spiritual work soul-music is male friends, he dares to say he "loves" her. more important than any amount of operatic This is not love. This is unadulterated lust. legalized by Government and consecrated(?) by priestly sanction. True conjugal love, like true human love, "seeketh not her own."

The worst result of thus abasing the true end of marriage is its effect on the children who are brought into life unintentionally by occasions when mental contributions cannot be some accidental oversight. Coming unloved freely offered. Were people at large to lay sunature. To the infinite soul, from whom all birth, they are indeed the worst of the many soon find that they had set in successful evil results, for this one bears with terrific motion such spiritual machinery as must ere force on the future of the race. They do as long bring into expression all desirable out- tensely is expression given to remonstrance their parents did, and the next generation quadruples the woe.

> To marry here below one's bona fide soulmate is so rare an occurrence that it partakes of the ideal. Some of us prefer to live for the ideal alone. Others form the ties that propin- special varieties of birds emerge from the eggs quity and attraction help to bind. Some of of certain species. these, though not really soul-mated, continue

by fear. Those who realize this are truly blest: a mutual friendship in the life that is to come,

elect to honor, and very badly elsewhere, and from which the eternal universe is ever gener- spiritual meeting or a religious service, than knowledge and control of these elements every ated, it follows that finite souls have the father to interfere with the progress of a laughable day of his existence. Why should there be and mother element in them. From the dis- entertainment, it can only be so because it re- any limit to his possibilities and power if he quires more delicate conditions to successfully Though there can be steps taken of a legal reason we see these human individuals seeking character to enforce outward decorum, the ple which governs all things. Surely nature a conjugal mate. They but seldom meet their | deeper question of psychic or mental influence own. If they could be content to wait for | must be left entirely to the good feeling of peotheir own, even for ages in spirit life, the bru- ple themselves, as no external legislation can Persons who have no intelligent sympathy

Man has the augel in him. But he developed | with any event of proceeding, should let it from the animal plane of existence, and so the alone and go somewhere where they can lend purely animal longings for sense-gratification a helpful influence. The success of spiritual tuous? I think not; man knows all his power that dominated early mankind still hold as | meetings often depends very largely upon the complete a sway in many, as if their ancestors | thoughts of the people in attendance, and all | himself equal with God, because He is a Being, had but recently evolved from the brute. In | who are desirous of lending aid to the support | without beginning and without end; and as fact, we find among men belonging to what are of any spiritual work should be prepared to all else is a creation, that which is made, there called the civilized nations, a perpetual self- make a definite psychical contribution to that necessarily must be a CREATOR.

> One of the chief causes for low vitality in signifies.

> There are few people who can totally with-Though agreeable, accessories are not to be performance, and the thoughts of the people contribute far more to deep and abiding success than do mural decorations or hothouse flowers.

Pecuniary means are not always instantly forthcoming on a large scale, but there are no preme stress on psychic agencies, they would ward correspondencies. Place the value of thought before your children in the first place, then good actions and loving words will follow in conduct as naturally and inevitably as typical flowers proceed from parent seeds or

Am I a Creator?

their calling. The body is simply a combination of chemical elements gathered from Nature, and in other departments of life man is gaining makes himself worthy of it by living a life of honesty, truthfulness and integrity-in other words, live in harmony with the divine princiwill yield up her inmost secrets to such a man, and if he has a strong desire to return again to

this earth after once leaving it, will not God give him the privilege and knowledge of how to embody himself in flesh and blood-in fact, control the forces of nature? Is this thought irreverent and presump-

must come from God, and he can never make

The Nobility of Woman. BY EVERETT W. TAYLOR.

Oh, Woman! Noble Woman! Oppressed Woman! The builder of our race! Why hast thou been kept in ignorance and superstition, producing criminals, idiots and insane children, instead of noble men and women, who in turn should reproduce themselves, instead of such degenerates as are, alas! too common?

Is not one chief reason because of the old prejudices and customs of ancient generations handed down to the latter days, denying to woman the opportunity of self-development and education, and condemning her to be a satellite and slave of man, be he never so unworthy or debased? In the language of ancient so-called "Holy Writ," "Thy desire shall be to thine husband, and he shall rule over thee.' This has, in large measure at least, brought about the sad results of ignorance and folly in not using the common sense with which Nature has been supposed to endow all her creatures, teaching them how to use the "temple of the soul," not abuse it, and to insure the proper and rational fulfillment of its most peculiar and wonderful mission.

How many fathers and mothers sorrow over the results of their own insane abuse of nature's laws, as exemplified in the character and conduct of their own offspring, when no one should be blamed but themselves; for did not these children come forth from the world of mystery, not of their own choice, nor yet as the choice of their parents, but as the result of their selfish lust and the gratification of the animality of their natures, regardless of times or conditions and circumstances necessary to the production of sound and healthy bodies and minds, and pure strong souls, worthy of an immortal destiny? How often and how inagainst the unsought and unwelcome condition of maternity, and the attempt at "the murder of the innocents," made in vain, produces the direst results, the life or health of the unwilling mother being imperilled or lost, or as an alternative result, there comes into the world an unwelcome or unloved child, cursed before birth and ever afterwards by conditions fadeth not away. and feelings so impressed upon it as to render its whole future, and perhaps that of still other generations after it, one to be deplored and dreaded of all men, as the child begins to develop traits of character differing so sadly from any in either line of its ancestry. It may Saturday, Aug. 19th, at six in the evening. He be found dishonest, untruthful, cruel or generally vicious, or otherwise depraved, and , at Westbrook had been in failing health for sevan early age prompted to acts of cruelty towards the lower orders of creation, or in its later life the field. He was a brave man with his conto the commission of some dastardly and cruel crime against humanity, such as we so often find committed by those who are the product of such an inheritance as we have suggested, and yet may not have thought of such an act or intended it until the brief moment before its commission. The inherited tendency and taint was ever present in them, needing only the favoring or provoking and immediate circumstance to produce its result. "As the twig is bent, so the tree is inclined," so watching closely the acts, and studying to us both, we never exchanged a word or knew understand the motives prompting them, in of each other's tastes and enquiries. the mind of the child; teaching it that all things tending in such directions and producing such consequences are wrong and must be shunned by them-when such teaching is prompted by, and given in love and earnestness it will tend to change the nature of the child and lead it to overcome even such inherited tendencies and conditions as have been indicated, if so unfortunate as to have been cursed with them. By strengthening the will to avoid such evils, and instructing the conscience and intelligence of the child against them, making known the ways of true life and blessedness, they may be to some extent at least, saved from the consequences of such ignorance, and depravity as would otherwise be entailed upon them, because of the neglect of parental duty and instruction, and thus prevent "the sins of the fathers from being visited upon the children, unto the third and fourth generation of them that hate Wisdom," and cause mercy to be shown unto thousands of them that love Wisdom and keep her commandments.

purpose and determined endeavor to magnify

Thus shall success in its highest sense become the possession of the race at large. By following out natural tendencies along the lines as indicated by natural selection and adaptation, instead of a false and misleading ambition, so often leading and pushing a son along to the study of law or medicine or theology; or a daughter to music or painting, when there is no natural ability in such directions; then wondering why they fail to succeed in life; if they had been encouraged by intelligent foresight and instruction to follow their natural inclinations along mechanical, mercantile or other more natural lines, the results might have been far more satisfactory to themselves and others.

The young girl as she grows into womanhood should be taught the ways of life, and instructed in school as to the limitations and necessities of her physical system; and her mother alone should be the first to enlighten and instruct her in the most important and delicate subjects, so that she may thoroughly understand herself, and will be forewarned and forearmed against all such dissipations. and courses of conduct as will draw upon and vitiate her vitality and strength. When thoroughly understood, there are many who would gladly listen to words of wisdom, spoken in love and good-will by the mother's warning voice-instead of being ignorantly deceived and misled by the designing and unprincipled or depraved of either sex, to her own physical, mental and spiritual ruin and shame.

Why not wake up to the importance of such truths, and seek to enlighten future generations by learning from science and nature the true secrets of natural reproduction? Why not learn by observation from the successful stockraisers and horse-breeders, and strive to improve humanity by proper breeding, instead of by accident or impulse?

Let motherhood become a sacred calling, and the conditions surrounding it made as perfect as possible. How often if not almost universally we find the contrary is the case. Her powers are heavily overtaxed by the supposed or actual needs of the family, or others associated with her. Food is carelessly or ignorantly provided which is deficient in nutritive and assimilative quality, and the nourishment of mother and child is insufficient in quantity and ill chosen in quality; abundant rest and happy recreation are denied her, and consequently her child is born to an inheritance of weakness, sickness and suffering, or at the least of nervousness and fretfulness from which it must suffer, and from which it may gladly seek or find release in early death. following a cheerless life-all because of the mother's ignorance and neglect, combined with the thoughtless and criminal brutality of the father, who, having married the wife according to the "Mosaic Dispensation of Divine Law," and the more or less foolish customs and laws of modern society, thinks it enough for her that she should honor and obey him in all things, sacrificing body and soul on the altar of his jealousy and lust, to which she must bow down; instead of being his companion and equal in the wonderful manifestation of omnipotence and the divine creation of a new race who shall be after them, the heirs of a blessed immortality and an inheritance that

Pittsfield, Mass.

Let us first consider the love that is for many, leaving that which is limited to two individuals to the latter part of this article.

Much that is called love has in it the element of narrowness. We love the members of our family because they are our own. Conscious as we are of their good qualities, we should not see them so plainly if they illustrated the family of our neighbor. We love in this way the people of our own State and of our own nation. In the latter case we call it patriotism. But the larger the nature of the individual the more expansive does this feeling become, until it is limited to no family and to no present? nation.

No one can accuse the author of "Common Sense" of a want of patriotism, and yet no words of Thomas Paine are more frequently quoted than his simple and sublime statement, "The world is my country." To the expanded view of this great man there is no Jew nor Greek, no German nor Frenchman, no European nor Asiatic; there is only a man. Were as keep off the grass, don't pluck the flowers, and the world in line with this great truth, that others of similar import in public parks and the question of being a Jew or a Gentile other recreation grounds, appears in its most should be wholly subordinated to the purely offensive form in gatherings of people where jected to both mental and physical torture during five terrible years.

This general love, which is really synonomous with friendship, forms the bone and sinew of society. With it, the social state is a lovely garden; without it, a dreary waste.

Though many centuries have passed since it was penned, there is no better description of telligent appreciation of anything spiritual, rehuman love, the love of our kind (not the con- | ligious, intellectual or artistic will invade a jugal) than that given by Paul to the Corinthi- hall, paying nothing for admission, and conans, and called by an error of the translators, | tributing nothing to the support of the build-"Charity." According to this, human love "suffers long, and is kind, does not envy, does | people's premises to which they are admitted not boast, seeks not her own, is not easily provoked, thinks no evil, bears all things, believes all things, hopes all things, endures all things."

Ah! evil maligners and persecutors of Dreyfus, you have to grow much before you can appreciate and practice those sublime teachings. One might illustrate continually from insolence is to assist them to become increasthe experiences of daily life, but when human friendship is extended to all, and is practiced in accordance with Paul's ideal, the world will be angelic, and will have become in deed and in truth the wished for heaven. And this world will develop into heaven by and by. It is not meetings, if they have not learned reasonable arrangement of known facts; nothing more necessary to get out of the fleshly body in order behavior previously. There is always injusto be an angel.

conjugal, it must be realized sooner or later in sation is overheard it is often entirely innothe consciousness of every finite soul, from the | cent, it is not fair or honest to intrude private fact that it inheres in our infinite source. buzzing upon a public assembly gathered for Those who think of God as their All-Father | some serious purpose. are logically forced to admit the All-Mother as

If children blest their earth union, they will continue to love them and aid them if they go When we think of the love of finite beings | first to spirit-land. If passion alone drew them together, and living together as man and wife did not result in friendship, the home becomes hateful; the children if such there be are the

Only those can be truly happy here who make duty first and pleasure second. And to be really happy, whether here or there, there exquisitely happy by following this delightful, this fruitful rule. It is: "Make other persons

Yours for humanity and for spirituality, ABBY A. JUDSON. Arlington, N. J., Aug. 17, 1899.

Answers to Questions GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES,-[By Thos. Hepworth, Needham, Mass.] If the most perfect results are to be obtained at any spiritual scance, or meeting, is it not very important for each person present to do his part to make it so, rendering ald by being in passive mind, not whispering, moving about, throwing out unkindly or un-friendly thoughts; nor doing what may disturb in any manner? May not counter actions rightly be con-sidered as unjust to mortals, as well as spirits then

Ans.-There is everything to endorse, but comparatively little to answer in the above question. However as the subject has been so well opened by a correspondent, we will give our views very plainly on the highly important topic of just regard for the common welfare. The very spirit not yet vanquished in the masses which makes it necessary for such signs human tie, Dreyfus would not have been sub. the misconduct of a few militates against the it unquestionably is in many cases), it does not peace and comfort of many. It is nothing less than positively dishonest to disturb exercises because of this fact. A person who has gone, which other people have a right to enjoy, and and is desirous of expressing himself to those

whenever any disposition is shown to encroach here, should, if he possesses the knowledge he on the rights of others, those in charge of the meeting should enforce order strictly. A great many giddy people who have no ining they desecrate, and then while on other only by the kind hospitality of the owners, will make themselves offensive to all the intelligent members of the audience. Such ill-bred emptyheaded titterers may have no malice in them, but their anti-social proclivities must be rebuked, as to encourage them in their vulgar

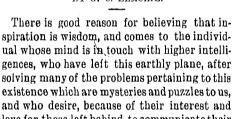
ingly a source of annoyance to any community in which they may reside. Ignorance and shallowness will probably

cover the cause of such misconduct, but people should be educated by the officers in charge of tice where there is indifference to the welfare

Passing now to the other form of love, the of those around us, and though when conver-

We do not demand that people should bewell, the existence of the infinite universe be- | have any better in one place than in another. ing the unending genesis necessitated by this | or in one kind of meeting than in another, as | who had previously left the earth for other | forms of service by the power of an honest

BY G. C. ELMSLIE.



existence which are mysteries and puzzles to us, and who desire, because of their interest and love for those left behind, to communicate their knowledge to those who are worthy of it. As it is a well known law that like seeks like, it follows as a logical consequence that the pure and noble in heart and mind will be in touch with pure souls who are living on a higher plane, so it also follows that the individual who is evil-minded will naturally draw to himself evil-minded beings living on a lower plane. 'As a man thinketh so is he."

Because a communication comes from a realm apart from this world on which we are living. and we cannot explain it by any known law, it does not follow that it must come from a higher or superior plane, that it must be from an exalted being, in fact the very opposite may be the case, and it certainly looks that way when we consider the fact that many people have come to grief by accepting and following advice given them under such so called mysterious circumstances.

Many people accept and follow without question the advice given them through mediums simply because such advice claims to come from some one who has left this sphere of life, and is supposed to be on a higher plane and in possession of superior wisdom than any one here.

Assuming for the sake of argument that this communication does actually come from a disembodied spirit (and is not simply a psychological phenomena produced by those present, as necessarily follow that it is of any more value is credited with, be able to embody himself, and not be obliged to use a medium who, in most cases, is a person of extremely delicate and nervous organism, one who is easily influenced and controlled by a strong mentality. If it is necessary for him to use another bod-

ily intelligence other than himself, it shows a lack of knowledge; therefore before accepting the advice given by such a person it should be proved that while on this earth he demonstrated his profound knowledge by "his works"; then his advice is worthy of consideration, and if it can stand the analysis of reason it would probably be to the individual interest to follow it. We can not "know all things." No matter how deep we penetrate and investigate, there is always something beyond. Many persons who claim to be wise (in their own conceit) say they do not believe in anything they cannot prove by science; they seem to forget that science is simply an orderly than a collection of discoveries in that unknown country "from whose bourne no traveler returns," according to Shakspeare; there is some testimony in these latter days, however, which disputes this statement of one of the greatest minds this world has ever been blessed with. There are people who claim to have

How many parents allow their children to learn by experience, or from strangers and learn by experience, or from strangers and Philadelphia, but perfectly free from the big-those ill prepared to teach them in love, that otry which seems to be the insep arable characwhich they themselves should be first to teach, so that they might avoid many ills in life, which they must suffer by reason of such neglect on the part of those Nature has provided for such purpose.

Oh that parents would think more and try to understand themselves and their duty to the children Nature has placed in their keeping that they may in turn learn to know themselves!

Give woman a chance that she may walk hand in hand with man, his equal, although in noble and holy aspirations she is usually far his superior. Above all things let her learn about herself and her duty as the mother of the future so that, knowing and obeying as the highest and most sacred of all laws, those which relate to the reproduction of the race, she may be able to produce men and women, and in the highest and noblest sense, giving us naturally and inevitably, good and wise statesmen, inspired and inspiring teachers, musicians, authors and artists, consecrated and able physicians and lawyers, who shall devote their lives to the good of humanity, rather than to the selfish and narrow protection of themselves at the expense of humanity, and been visited and had personal and tangible honest, faithful mechanics and artesans who contact with parents, relatives and friends shall dignify and ennoble even the humblest

Gone Up Higher.

Our friend, Dr. Robert Brodhead Westbrook passed from life among us at Pascoag, R. I., on was, I think, a little less than eighty. Dr. eral years, but soldier-like fought hard to hold victions, never hesitating to change them as more light came to him. In this way he became a Methodist and then a Presbyterian clergyman, and afterward the receiver of a broader doctrine of life.

For years while he was engaged in the practice of law, he had an office in Newark, at the corner of Nassau and Liberty streets. I was at the time one of the staff of The Evening Post in the same building. Despite the explorations in the world of thought that interested

When I first visited him at his home, No 1707 Oxford street, Philadelphia, he recognized and remembered me at once. It was in 1885, and since that time our association and correspondence have been most intimate and cordial. I think that the preaching habitude never left him; he often hired halls and gave discourses on spiritual and other subjects. He wrote several little treatises, models of concise diction and forceful utterance. I have envied his faculty of saying much in small compass of words. The artifice by which the provision of Stephen

Gerard's will was evaded by Episcopalians in Philadelphia he regarded as a palpable fraud, and denounced it as such. His little works, 'Man, Whence and Whither?" and "The Bible, Whence and Whither?" were gems of close reasoning, and rich instruction. In "The Eliminator " he spoke his full conception of religion. If his strength had lasted he would doubtless have written more.

His wife was a most devoted woman and assiduous in her care and attention. She is a graduate of the Woman's Medical College of teristic of medicine in that city. ALEX. WILDER.

Passed to Spirit-Life.

From his earth-home in Fairhaven, Mass., Aug. 19, WILL.

From his earth-home in Fairhaven, Mass., Aug. 19, WILL, IAM BUTMAN, aged 55 years. Mr. Butman was a faithful soldier in defence of the Union for more than four years, having enlisted at the first call for men, and serving until the close of the Civil War. He bore well his part in the great struggle, and did his duty as he saw it. For many years he was a irm Spiritualist, being an excellent clairvoyant and trance medium. The cause of bis transition was consumption, from which dread disease he had long been a sufferer. He is survived by his devoted wife and one son, both of whom have the consola-tions of Spiritualism to comfort them in their sorrow. Funeral services were held at his late residence on Mon-day, Aug. 21, conducted by Mr. H. D. Barrett.

From the home of her son, in Denver, Col., Aug. 15, MRS. CLARA LOWELL, of Waltham, Mass., aged about 68 years. Mrs. Lowell was a native of Carmel, Me., but has for some years resided at Waltham. Spiritualism came to her many years ago as a blessed knowledge of the here-after, in the light of which she faithfully lived. Hers was a life of devotion to the welfare of others, and she found her greatest comfortin adding to the enjoyment of others. She had only words of kindness for all with whom she as-soclated, and ill-will was as foreign to her nature as dark-ness is to daylight. Four sons, a daughter and sister re-main to mourn her absence in the physical, but they all have the light of Spiritualism to guide and comfort them in their sorrow. Mrs. Lowell will be greatly missed at Berkeley Hall, and at Etna Camp-meeting, where she was welk-known to many visitors. She has lived a truly noble life, and has earned her rest in the spirit-world. She has left a priceless heritage to all who knew her in her noble example and her devotion to truth. Services were held at the residence of her son, John S. Lowell in Waltham, on Wednesday, Aug. 23, Harrison D. Barrett officiating. CLARA LOWELL, of Waltham, Mass., aged about 69 years. Wednesday, Aug. 23, Harrison D. Barrett officiating.

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

LIGHT. BANNER OF

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National Spiritualists' Association

CONSUMPTION 9

Vicksburg, Mich., Camp.

Our meeting here, which opened so auspi clously on Aug. 5, has continued to fulfill the promise of that day. From Aug. 8 until Aug. 13 we had with us D. P. Dewey of Grand Blanc, Mich. He did a most excellent work; every one of his lectures were highly appreciated by leaving the grounds, by request of his audience, large audiences. From Aug. 10 to Aug. 15 Mrs. the Executive Committee made a contract Marion Carpenter and husband of Detroit. with him for the first four days of our 1900 Mich., lectured and gave messages, which Mion. loctified and gave messages, which proved of a satisfactory nature. From Aug. 16 to Aug. 20 inclusive, Mr. W. J. Colville was our principle speaker. I cannot very well ex-press the high appreciation in which his work is held by our people. He gave us a veritable feast of good things. He concluded his course of lectures on Sunday afternoon. In the even ing the guides of Oscar A. Edgerly held forth, evidently to the full satisfaction of the large audience present.

Incidentally to our regular meetings we have had a number of very satisfactory conference had a number of very satisfactory conference meetings. At one of these I was pleased to hear A. E. Tisdale, the blind orator, give a well-deserved eulogy to Theodore Mayer of Washington, D. C. Mr. Tisdale expressed his gratitude for kindness he had received at the hands of Mr. Mayer, and pronounced him a grandly practical Spiritualist. We are having by for the largest meeting ever convende here by far the largest meeting ever convened here. | highest and best aspect." The following me-

Miss Jeannette Frazer continues to be the earthly angel of inspiration to the camp, pro-viding for the comfort and well being of all. Mrs. Oscar A. Edgerly has also been very active throughout the sessions, aiding the management to add to the pleasure of the campers. She managed a very successful entertainment for the benefit of the camp on Saturday night. OSCAR A. EDGERLY.

Good Tidings from Michigan.

The Sixteenth Annual Camp-Meeting of Vicksburg, Mich., which opened Aug. 5 and closed Aug. 27, has passed into history as one address the meetings. Prof. Lockwood, physi-cist, chemist and lecturer, opens his five-weeks' engagement on Oct. 29. He claims he can demof the most successful held in that district or elsewhere. The best of good feeling prevailed from first to last.

Miss Jeannette Frazer, the active, kindly manager, did her utmost to make the season an enjoyable one for the numerous campers and multitudinous visitors who passed the gates into Fraser's Grove, which is a charming fragment of an old oak forest.

Oscar A. Edgerly, a well known lecturer and medium, officiated as chairman at a great many of the public meetings; he performed the du-ties of the situation in a manner reflecting great credit upon his kindliness of spirit and geniality of address. He also gave several fine lectures during the season, and exercised his mediumship to good advantage. Mrs. Edgerly ably coöperated with her husband, and as postmistress on the grounds won the gratitude of

A. E. Tisdale, the blind speaker, gave several forcible lectures and furnished very acceptable music at a large percentage of the meetings; his songs are usually very well selected, and so rendered as to evoke the sympathies and touch the hearts of the varied audiences.

Drs. M. E. and Rosa Conger, the well-known publishers of Chicago, did much good service in the camp, both by giving highly instructive Journal. ence, and disposing of a large amount of valuable literature. Drs. Conger are very practical hygienists, and help many sufferers in a simple, natural way to overcome many ail-ments arising from thoughtless indiscretions

During W. J. Colville's visit, which occupied only five days, Aug. 16, 17, 18, 19 and 20, he gave ten public lectures, held two special recep-tions, when personal poems were given to a number of the campers, and also participated in the musical and literary entertainment given on Saturday evening, Aug. 19, which was in many respects a rich musical treat. Michigan seems rich in musical talent if one

ness for next camp. Harmony prevails, and the prospects for the future of Freeville Camp were never better. J. C. F. Grumbino of Syraouse, N. Y., deliv-

Chandle Hart to Berling and the

ered two lectures, A. M. and P. M., Sunday, Aug. 20, to a large audience considering the terrible heat of the day. We can truthfully say that no speaker ever employed by this As-sociation gave better satisfaction; and before heaving the ground the second the second

with him for the first four days of our 1900 camp, commencing July 28 Sunday, Aug. 27, Mrs. S. A. Armstrong of Buffalo, N Y., assisted by Mrs. Chase, medium, occupied our platform. Mrs. Armstrong has acted as Chairman of our meetings since the birth of the camp; the friends she has made are almost without number. A. C. S., Sec'y.

Spiritual Science.

New Society Formed for Its Study in In-

dianapolis.

diums and lecturers have been engaged for this

city: Mrs. Loe F. Prior, Hartford, Conn.; Mary

Ellen Lease, Wichita, Kan.; Prof. W. M. Lock-

wood, Chicago: Oscar A. Edgerly, Lynn, Mass.; Mrs. Maggie Waite and Mrs. Marion Carpen-ter, Detroit, Mich., and Mrs. Amauda Coffman, Grand Rapids, Mich. Mrs. Prior represents the National Association, and will be in Indi-anapolis during September and October. Her

psychic powers are said to be of a high order. Mrs. Lease, known as the "Kansas cyclone or

ator," will lecture morning and evening on Sunday, Oct. 15. On Sunday, Oct. 22, it is ex-

pected that Mrs. Mary T. Longley, Secretary of the National Spiritualists' Association, will

onstrate the molecular or Spiritualist hypothe

National Optimizations Acouciation TNOORPORATED 1893. Hoadquarters 600 Pennsylvanis Avenue, South-Exat, Washington, D. O. All Spiritualists visiting Washington cordially invited to call. Contributing membership (\$1.00 a year) can be produced individually by sending fee to the Secretary at the above address, and re-ceiving a handsome certificate of the same, with one copy each of N. S. A. Reports for '97 and '98. A few copies of the Reports of Conventions of '93, '94, '95, '98 and '97, still on hand. Copies up to '97 25 cents each. '97 and '98 may be procured, the two for 35 cents; singly, 25 cents.

Nov 19

cents. MRS. MARY T. LONGLEY, Sec'y, l'ennsylva nia Avenue, S. E., Washington, D. C. tf Feb. 20.

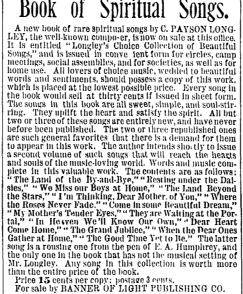
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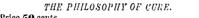
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O^N and after November ist will give a few hours each week for the development of Mediumship. Consultation and advice FREE regarding mediumistic gifts. 51 Rutland street, Boston. Sept. 2.

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RED P. EVANS, the Slate-Writing Psychic, has taken a vacation until September. Due notice will be given of his return to New York. July 8. PROFESSOR ST. LEON, Scientific Astroio-ger; thirty years' practice. 108 West 17th street, new Sixth Avenue, New York. Personal interviews, \$1.00. Nov. 21.

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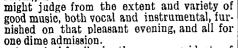
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These lectures, it is said, will be on a high in-tellectual plane, and metaphysics and dogmas will be ignored. Mrs. Waite has been engaged for the entire month of December. This will be her first public appearance in Indianapolis. Mrs. Carpenter has been engaged for the month of February, 1900. G. A. R. Hall, on East Market street, has been engaged for the lectures, and the opening meeting will be held on Sunday evening, Sept. 3. The society expects to build a temple and library, probably during the fall of 1900. Members say it is the intention to make the new temple the headquarters for the Indiana Asso-ciation of Spiritualists to be organized by the National Association. It is also proposed to publish a monthly paper in Indianapolis, which will be the official organ of the State Associa-tion. Mrs. Lease's evening lecture, on Oct 15, will be on "The Economic Mission of Spiritualism." A large party of Indianapolis Spiritualists will attend the National Convention in Chi-cago, Oct. 17 to 20, inclusive.—Indianapolis MY DEVELOPMENT AS A MEDIUM With those who Desire to Sit for Medial Development. BY A. CAMPBELL, SPIRIT ARTIST.



A musical family in the camp, residents of Union City, gave many very attractive services; all the members are musicians. and each performer is a true artist in his special line. The father of the troupe, Mr. W. L. Raymond, is a very fine violinist; his eldest son, Geo. Raymond, is equally at home with double bass; Luny, another boy, is a fine harp-ist, and Pearl, the youngest son, is a splendid performer on the guitar, while the youngest grandson, Claire, a singularly bright boy of fourteen, is an accomplished planist. Accompanying the family on its travels is a fascinating performing dog, a handsome pug, who rides the bioycle. So interesting a family is rarely met; and, though she does not appear so con-spicuously in public, every one appreciates the many kind and useful services of Mrs. George Raymond, who is the mother of the troupe. At the concert of Saturday, Aug. 19, every number was good, and all the participants re-ceived hearty and well merited applause.

Sunday, Aug. 20, was the day of the largest attendance of the season. Visitors came in crowds from Grand Rapids, Kalamazoo and other comparatively distant points, as well as from all the immediately surrounding country. The morning exercises in the outdoor Audito-rium opened at 10 o'clock. W. J. Colville was the appointed speaker, and he faced one of the largest audiences ever assembled at Vicksburg. Mr. Edgerly opened the services with a few appropriate remarks, and introduced some members of the Raymond Orchestra, who, with Mr. Tiddale, furnished the music of the morning. W. J. Colville's lecture on "The Problem of Life" was most cordially received. The speaker dealt with the present attitude of physical scientists and religionists of various schools toward Spiritualism, and predicted that very early in the new century there would be an outpouring of the spirit far transcending that of 1848, which was but a premonitory sig nal. Present unrest and dissatisfaction with existing social and industrial conditions should be hailed with delight as precursors of the new dawn. The impromptu poem after the lecture, on "The Kingdom of Heaven," elicited rounds of applause. At 2 P.M. there was another immense audience. Excellent music by Mr. Tisdale and members of the Raymond family, together with a very forcible lecture by W. J. Colville on "Mysteries of the King-dom of Heaven," and a poem on "The New Palestine," constituted a very attractive order of exercises. Mr. McKinley, a medium wellknown in the State of Michigan, gave several convincing exhibitions of clairvoyance.

A third large audience assembled at 8 P. M., when Mr. Edgerly conducted a very interest ing meeting, which included lecture, music and evidences.

During the last week of the camp Mrs. Car-rie E. S. Twing, President of New York State Spiritualists' Association, was a leading attraction. Interesting conferences, séances and private sittings, besides many cottage entertainments and a number of social dances. have kept campers busy and visitors perpetually entertained. Financial success has been very encouraging, and prospects for next season are bright.

Mr. Arnold, special representative of BAN-NER OF LIGHT, has proved himself an active and efficient agent.

Freeville, N. Y.

The Fourth Annual Camp of the Central New York Camp Association, which opened Sunday, Aug. 13, was in every way a success. We have had delightful weather from beginning to close. Attendance larger than any previous year, the gate receipts paying expenses and leaving a small balance in the treasury. Our speakers each and all gave universal satisfaction.

A good friend (who already has done much for us) has given his promise to cancel the claim against our grounds in the near future. Nearly enough was given and subscribed to build a permanent auditorium, 50x90 feet. Many are preparing to build cottages and have in readi-



This book contains practical hints to be observed by those sitting for the development of mediumship, in all its phases. It is nicely bound and illustrated with haif-tones, and printed on fine enameled paper. Price 25 cents

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No. I Bettern strett: BOSTON, MASS., Nov. 12, 1887. DEAR SIR-Permit me to add my testimony to the great medical value of Dr, Mack's Benzoin Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value in allaying the irritating cough of puemonla, and in a case of consumption it relieved the cough after all of my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and threafore can speak authoritatively. Very truly, WILLIAM A. HALE, M. D. BOSTON, MASS., Nov. 12, 1887.

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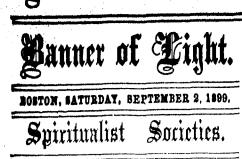
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Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully 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 gen-eral rule. The addresses of all local societies In 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. Commercial Hall-Mrs. Nutter Conductor. Sunday, Aug. 27, morning circle was very in-teresting and well attended. Remarks and messages given through the day: Mesdames Nutter, Westen. Ratzell, Millan, Ott, Hill, Smith, Annie Ratzell Fox, Wheeler, Irwin. Poem, Mrs. Taylor. Messrs. Graham, Dunbar, Krsinski, Turner, Tuttle, Nelke, Sawin, Hill-ing, Cordingley, DeBos. Poem by Mr. Webster.

Odd Ladies' Hall, 446 Tremont street.—Sun-day, Aug. 27, circle opened by Mr. Haynes. afternoon by Mr. Demby; evening, Mr. Haynes. afternoon by Mr. Demby; evening, Mr. Haynes. Those taking part through the day were Mr. and Mrs. Pye, Mr. and Mrs. Hall, Messrs. Hill, Classon, Dearborn, LaRay, Wood, Thompson, Dr. Westly; Mesdames D.ide, Smith, Merri-field, Ackerman, Robertson, Lewis, Davis, Guiterrez, Miss Boalt, Dr Nelke and wife. Sunday will be a benefit for Mr. Tuttle. Come and help a good cause. Ten cents admission for all. No collection.

Massachusetts.

The Malden Progressive Spiritualist Society had a very good meeting at their Hall, 76 Pleas ant street, Sunday evening, Aug. 27. The services consisted of songs by the congregation, Mrs. L. W. Neary acting as pianist, (in the ab-sence of Mrs. Barber who is still very ill) scrip-ture reading and address by President Barber, address and messages by H. H. Warner. The attendance was very good.

The Worcester Association of Spiritualists will resume meetings in Grand Army Hall, 35 Pearl street, Sunday, Sept. 3, at 2 and 7 P.M., with Miss Blanche Brainerd, of Lowell, as speaker for the first two Sundays of the month, followed by Mrs. A. J. Pettingill, of Malden, the last two. Mrs. D. M. Lowe, Cor. Sec'y.

Mrs. M. A. Brackett writes from Portland, Me.: The regular fall meetings will be opened next sunday. in Orient Hall, with Dr. C. W. Hidden of Newburyport for speaker.

At the last summer meeting held in Lowell Annie L. Jones spoke on "Every-Day Spirit ualism," and pleased an attentive audience.

The Arthur Hodges Spiritual Society of Lynn held services at 36 Market street, Sunday evening. Appropriate music, led by Mrs. M. K. Hamill. Mrs. N. S Noyes gave an invoca-tion, and an able lecture, under control, on "Spiritual Growth and Power," which re-ceived well-merired applause at the close. Mrs. L'zzie D. Butler made well chosen re-marks and gave many spirit communications. marks and gave many spirit communications, also readings blindfolded. Mrs. L. F. Holden gave many spirit messages, all said to be cor-Next Sunday, music by Mrs. J. B. Hayes and others. All mediums are invited to come and take part.

very interesting service at this grove. Mr. Smith of Cliftondale made interesting remarks Smith of Clittondalemade interesting remarks and Mrs. Smith gave good spirit messages. Messrs. Furbush and Pierce o' Lynn also spoke briefly and well. In the afternoon, after a soug by the quartet, "Morning Land," Mr. L. D. Millikin gave a fine invocation and some interesting remarks. Song, "Softly O'er the Living Waters," by quartet. Mrs. N. J. Willis gave a short but eloquent address on "Whither pro We D. Diffing?" Mrs. Robertson of Boston are We Drifting?" Mrs. Robertson of Boston read an original poem, "My Angel Mother." Dr. Huot of Boston was good in remarks and messages. C. H. LeGrand sang "The Stran-ger's Story" finely. Mrs. Burnham gave a short address, which was most interesting. Mrs. B. H. Merrill rendered "The Sound of the Signal Bels." Mr. Chase of Salem spoke very interestingly, as did Mrs. Baker of Dan-vers. The service closed by all singing "Amer-ica." A shade of sadness was caused by the news that Miss Amanda Balley, who has sung on our platform for a long time, lies critically ill in Salem Hospital of a general breaking up of the system. It seems only a question of days or a week or two when her spirit must leave this tenement for a higher life. She will be greatly missed at our meetings in the luture. H. O. M.

Lake Pleasant.

Sunday, Aug. 27, was indeed big Sunday in amp-largest attendance for many years. Rooms at a premlum, and like the times of fifteen years ago people walked the street; all night, unable to find a place whereon to lay their heads. The extra trains and the trolley cars brought hundreds more, making several thousands, and the largest camp-meeting in the world.

The Temple was full long before the hour for commencing, with many standin , outside. The service op-ned with the reading of the Lord's Prayer by the audience. The Ladie's Schubert Quartet sang "The Mystic Way," "Calvary," and "Under the Willow"; Mr. J Clegg Wright was then introduced, and spoke eloquently, was then introduced, and spoke eloquency, logically and profoundly upon the subject "Ev-olution." Among a long list of golden senten ces were these: "Faith is a goodly anchor when knowledge cannot be had: but knowl-edge is all powerful." "Civilization is the de-velopment of the individual." "The science of freedom is the science of adjustment." "We are rejoined to believe that the time is "We are rejoiced to believe that the time is

coming when war shall be unknown, when there shall be no North, no South, but a uni-versal whole, with enough for all."

'The trouble with the world to day is, there is too much selfishness; but the star of hope is rising."

In the afternoon every seat was taken, and hundreds were unable to obtain admission. The attraction was Mrs. Mary E. Lease, of Kansas, the eloquent lady orator of the West. A fter singing by the Ladies' Schubert Quar-tet, Mrs. Lease was introduced. In opening, she paid a glowing tribute to the late Col. Robert G. Ingersoll. "In an age of bigotry, an age when ecclesiasticism prevalled and the power of the church dominated, he stood alone. On the high waves of human progress he met the bald and brazen wrong. To-attack it meant the sacrifice of political ambition, the ostracism of society, the pro-scription of the church. Hesitating not, he struck the wrong full in the mailed and helmeted front and the armor of superstition was shattered. The shackles of ignorance were broken, the fetters of superstition fell from the human mind, the spectres of civil fear fled from the brain and heart of man. If it be true, as the great historian, Buckle, declares, that the individual is an instrument in the hands of ompipotent purpose, for the consummation of omnipotent plan, then let us reverently believe that Robert G. Iugersoll was a potent

factor in the scheme of omnipotent purpose for the mental liberation of the race." The subject of Mrs. Lease's lecture was "Spiritualism, Old and New." with which she held the large audience for an hour. She said in part: This is an ago in which people seek for the truth. Ecclesiastical rubbish is ban ished to the world's garrets. New ideas are taking control of the human mind. Yesterday men dreamed; to day they are thinking, to morrow they will act. There is a marked fall-ing off in church attendance. Ministers are compelled to resort to cake walks and similar institutions to get a hearing. The people are suffering from ecclesiastical indigestion. The religious unrest of the hour is filled with hope for the future. There has come a fuller con-ception of what man is to be. Death is seen as a link in the continual chain of endless life. God lives in the world, moves and sustains it, and is constantly repeating the wonderful proand is constantly repeating the wonderful pro-cess of creation. All deductions of modern scientific research lead to a recognition of ether or spiritual energy. We are on the thres-hold of great spiritual investigation and mani-festation. The soul is destined to become a conscious force in the activity of the world. A healing circle was held at 4 o'clock by J. B. <u>Hainen</u> of Boston. In the evening a test scance was given by Mrs. May S. Pepper. Con cents were given throughout the day by the

certs were given throughout the day by the Stratton Operatic Co.

On Monday morning the annual meeting of the New England Spiritualists' Camp Meeting for the choice of officers was held at the Tem-Camp Progress, Mowerland Park, Upper Swampscott.-Sunday, Aug. 37. Again an audi-ence of over 2000 people assembled to hear the vear from Sept. 1:

Lizzie Harlow, J. Willie Fletcher, Mrs. Lease, who feelingly expressed her sense of gratitude for the more than cordial good will which had been extended to her at this camp, the mem-ory of which would always remain with her as an inspiration; from Mrs. Clara Field Conant, who thanked the many friends for their attendance, and spoke at length in the highest spirit of hospitality, of the object and purpose of her husband and horself in erecting this optrage iome. Further remarks were made by J. Clegg Wright, Mrs. Demorest of Pennsylvania, and Prof. W. M. Lookwood. The famous Schubert Quartet rendered several of their choice mu-sical selections, and the meeting at a late hour closed with very general expressions of great satisfaction from the hundreds who were pres-ent, at the unusual good character of the ex-erclass and the quality of the speeches of the

participants. Mrs. M. J. Wright of New Haven, Conn., is

A very pleasing episode at the Fair of the Ladies' improvement Society was the drawing of one of the prizes, an elegant New Home sewing machine, drawn by Mrs. Jacob Nichols of Lowell. Some forty dollars was realized upon the sale of tickets, and ten dollars as a present from Mrs. Nichols, making fifty in all. This machine was donated by Mrs. John W. Wheeler of Orange, being the fourth which Mrs. Wheeler has contributed during the past few years. Mrs. Wheeler is one of the most popular women at Lake Pleasant, always gen-erous and kind to the poor, and has been a regular subscriber to THE BANNER for many

There is quite a delegation here from New Hampshire and Eastern Massachusetts. New-buryport is well represented, also Salem and Marblehead.

At the adjourned meeting of the lot owners, at the Temple, on Saturday morning, some \$400 was raised for the Association, making \$900 thus far.

The attendance at the Children's Progressive Lyceum is on the increase. Cake and ice cream were served at the session on Saturday. Sev-eral recitations were given. Saturday evening occurred the grand illu-mination, and Lake Pleasant was aglow with hundreds of lantern3. It was a gala occasion. The Ladies' Improvement Society hald its

The Ladies' Improvement Society held its annual meeting on Wednesday, with the choice of the following officers: President, Mrs. A. E. Barnes, of Boston; Vic) President, Mrs. A. E., Barnes, of Boston; Vic) Presidents, Mrs. Dr. Thrall, Mrs. Hattle C. Mason, Mrs. J. C. Chap-man; Secretary, Miss M. A. Wescott; Treas-urer, Mrs. A. S. Waterhouse; Directors, Mrs. Hatch, Mrs. Childs, Mrs. Coant, Mrs. Albee, Mrs. Loomis, Mrs. Dailey, Mrs. Fales. Sundor, Aug. 27. This was the classed day

Sunday, Aug. 27 - This was the closing day of the great camp meeting. The day was fair and perfect, and a much larger attendance than usual at the close of this camp. The Stratton Operatic orchestra gave three fine concerts, and the Ladies' Schubert Quartet sang in their very best voice. The morning service at the Temple opened

with singing by the quartet, "Angel Trio" and "Beautiful Angels." Mrs. Tillie U. Reyald beautiful Angels. hits time of hey nolds then gave an invocation, followed by an address upon the subject, "Have Spiritualists a Hell, if so, Where is it?" This was followed with tests. In the afternoon every seat was with tests. In the atternoon every seat was taken, and many stood outside. The quartet sang "Legends" and "Still with Thee." The speaker was Mrs. Mary E. Lease of Kansas, her subject being "Christ or Caesar," and it is safe to say that she captivated her audience as no one else has done this season. Mrs. Lease has certainly created an excellent impression of Laba Placeant t Lake Pleasant.

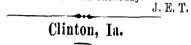
We give a few sentences of her lecture: "This Westward journey is the history of the world—the history of the struggles, the progress and triumphs of civilization. But in one day the journey is ended. The chain of humanity encircles the globe. We meet on the Decide court the decouder the deleter Pacific coast the descendants of those from whom our ancestors parted six thousand years ago on the plains of Asia, and we are compelled to realize that we cannot escape the solution of present problems by a Westward flight. There are no more worlds to discover, no more lands to explore. We must meet and settle here in America all the vexed questions, all

subject, "The Psychology of Life and Death." Her lectures seem to increase in force and power, each one apparently better than the last; Mrs. Harding followed with delineations, which were well received by the audience. The evoning was again devoted to psychome-try. The interest these meetings have created In this vicinity is remarkable; visitors from Burlington are so charmed with the fine ef-forts of Mrs. Russegue that they have sent in a request that she be asked to remain longer at the Park, so that others who have not as yet heard her may have an opportunity of doing so. Aug. 23 the S cockholders of Queen City Park held their annual meeting, and the old board of officient was reflected board of offisers was recleated for another year.

Mrs. Abbie Crossett, one of the Vermont State speakers, lectured on Wednesday. Sie is one of the oldest workers in the Cause in this State, and, with Mrs. Sarah A. Wiley, has helped to keep up the interest in Spiritualism for some years past among our people. We greatly fear our dear sister Wiley is drawing near to the ce lestial city, and that we shall not hear her sweet voice again on our platform; but we know she will be with us in spirit, whether she is here or on the other side, though we still hop 3 she may be spared to us a little longer. Mrs. Nettie Holt Harding left us this morn-ing. During her stay she made many friends and we next with hor with more the size to

and we part with her with regret, hoping to

meet with her again. The address on Thursday was by Mrs. Russe-gue, and was one of her best. The subject was "The Use and Abuse and the Source of Medi-umship." She also gave pay chometric readings in the evaning to a growded house. She is to in the evening to a crowded house. She is to remain with us until Monday morning. As Mrs. Emma Paul, who was to lecture Friday afternoon was not present, our good sister took her place and gave a beautiful description, in her address, of the angel world, the mission and occupation of angels and their work for mortals and immortals. The singing was very sweet and appropriate. The Ladies' Aid Society will hold the annual Fair Saturday.

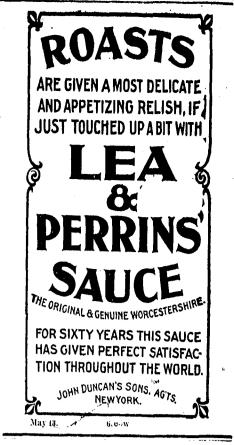


The past week has been the banner week of Maple Dell, Mantua Station, Ohio. this banner season. The attendance has completely taxed the accommodations for entered for the next season. The program for the week has been equal to the attendance in satisfaction.

Geo. P. Colby closed his engagement with a most interesting talk from the Indian philoso pher, Seneca. Mr. Colby is so pleased with the of her audiences to the end, speaking on Sunday afternoon to the largest gathering of the season. It is well nigh certain that we shall have her for a still longer period next season. On Sunday morning C. Fannie Allyn delivered her opening lecture to a large audience, assembled in spite of the threatening weather. Mrs. Allyn also is new to our camp, but she captured her audience at once with her bright the deep undercurrent of love for humanity that pervaded her discourse. Mrs. Allyn will be with us to the close of the season and will deliver the alexies love for humanity deliver the closing lecture.

One of the interesting events of the past week was the business meeting of the Camp-Meeting Association and the election of offi-cers. W. F. Peck was reëlected president on the first ballot by an almost unanimous vote, the first ballot by an almost unanimous vote, as was Secretary E. L. Kilby and Treasurer Millisack. Mrs. F.sk, vice-president, declined a reflection, and Judge Dunn was chosen to fill her place. Dr. Adams, W. P. Thompson and Mrs, Foster were chosen upon the board of trustees.

The energy and faithfulness of the officers of the past season have been above criticism, and the successful meeting now drawing to a close



SEPTEMBER 2, 1899.

A Correction.

The article stating that Mr. F. A. Wiggin would open the meeting in Berkeley Hall Nov. 1, in the last issue of THE BANNER, was a mis-take, It should have read that the meetings would be opened the first Sun lay in October. Mr. Wiggin will a so be with the society in November as well. J. B. HATCH, JR., Sec'y Boston Spiritual Temple.

The 3d of September will witness the last religious service held in the fine Auditorium tainment, and admonishes the management that a great increase of facilities will be need. at Maple Dell Camp-Meeting of 1899. There were as speakers here, first, O. I. Kallog; sec-ond, F. D. Dunikin; third and fourth, Mr. and Mrs. Sprague; fifth and sixth, Mr. and Mrs. Geo. W. Kates; seventh, eighth and ninth, Mrs. Mary Wilson, Mrs. Jennie Jackson and Mrs. Mary Wilson, Mrs. Jennie Jackson and puer, seneca. Mr. Colby is so pleased with the beauties and enjoyments of our Camp that he will remain with us until the close. Mrs. Car-rie E. S. Twipg began her work with us on Thursday. This was her first appearance on our platform, but she walked right into the our platform, but she walked right into the affections of her hearers at once. She gave a course of four lectures, increasing the interest present, among them Mis. Kuight and Mr. E. Menough of Cleveland.

Besides the moral and spiritual teaching we had many entertainments of artistic an l sci-entific nature. Pro's. Alten Bid well of Cleve-land, and W. J. Kerstetter of Berea, Ohio, exhibited marvelous powers in nature with the aid of fine microscopic views. Several scien-tific lectures by this gentleman were listened to with great pleasure. Dr. D. M. King kept up his psychic lectures during camp session, and he always had quite an audience, although on week days there never was a large crowd of strangers present.

This camp ground is now in better condition than ever before. Auditorium will hold fifteen hundred persons -if need be two thousand-and the acoustic properties are fine even a whisper up in the rostrum can be heard in the furthest part of the building. Hotel Minnetonka, a three story structure, was run and Maple Deli Park is a success. M. F. EVERBECK.

Ashley, Ohio.

The attendance at Wooley Park Sunday was

New York.

The Woman's Progressive Union holds meetings every Sunday alternoon and evening at 3 and 8 o'clock. Social meetings every Thursday evening at 8, at their hall, 423 Classon avenue, between Lexington avenue and Quincy street. MRS, ELIZABETH F. KURTH, Pres.

Brooklyn -The Advance Conference held its usual Saturday meeting on the 26th ult .- Mediums' Night. Mr. LaFumee opened the meet-ing with a report of the upings at Like Pieasant Camp this summer, which was followed by an artistic piano solo by Miss Sperling. Mr. Morey read a beautiful poem. Then followed readings, and communications from spirit friends present. The following mediums took part: Messrs Morey, Thomas, Clark and Rob-inson. THE BANNER OF LIGHT was, as usual, looked for as the medium of light for spiritual work in camps and elsewhere. GEO. A. DELE-REE.

Other States.

The School of Psychic Philosophy will hold meetings at Richmond Park, Staten Island, New York City, on Sunday and Monday, Sept. 3 and 4, and a series of meetings daily from Sept. 10 to 24 inclusive. R. F. WOODWARD, Vice Pres.

The Harmonial Society of Sturgis, Mich., (incorporated) will hold i's annual meeting for election of omcess on And Free church of Sturgis, 2 P. M. Thos. HARDING election of officers on Monday, Sept. 4, at the

G. F. Lewis writes from Corry, Penn.: Mrs. Cora L. V. Richmond delivered one of the best lectures ever heard in this city at the Opera House Sunday, Aug. 27, on "Immortality." Many church people say her prayer was the best they ever heard. Some seemed surprised to find so much of the spirit of love and aspiration for goodness. The audience was larger than all the churches ever had at any of their union meetings. It was composed of the best people in the city. There is quite an awaken-ing in regard to Spiritualism.

Michigan State Spiritual Association.

The Sixth Annual Convention of the Michigan State Spiritual Association convened in Lansing, Aug. 15 at Spiritual Temple. The attendance was somewhat small, but much interest manifested Officers elected for the ensuing year: President, D wid P. Dewey, Grand suing year: President, Divid P. Dewey, Grand Blanc; Vice President, John Hutchison, Jack-son; Secretary, May F. Ayres, Lansing; Treas-urer, Charles A. Clement, Lansing. Trustees, 1 Dr. Barney O'Dell, Paw Paw; 2, C. D. Phipps, Fenton; 3, Mrs. Lucy J. Williams, Schoolcraft. Delegates to the National Spiritualists Asso-ciation, 1, John Hutchison, Jackson; 2, Dr. A. B. Spinney, Reed City. MAY F. AYRES, Scc'y. Lansing, Mich. Aug. 19. Lansing, Mich , Aug. 19.

year from Sept. 1: President, Hon. A. H. Dai ey, B ooklyn; vice. presidents, H. A. Budington, Springfield, Mr, A. S. Waterhouse, Boston, Frank B. Woodbury. Boston; clerk A. P. Blinn, Boston; treasurer, Fred Haslam, Brooklyn; directors, Hon. A. H-Dailey, Brooklyn, A. P. Barber, Nashua, N. H., Mrs. A E Barner, Boston, K. D. Childs, Marl-bo o, Miss M. A. Wescott, Marlboro, Mrs. J. A. Chapman, Norwich, Conn., Byron Loomis, Haydenville, L. F. Crafts, Whateley.

In the afternoon, service at the Temple. Singing by the quartet, "The Legendee," "Your Darling is not Sleeping." Address by Prof. W. M. Lockwood; subject, "The Evolution of Marriage."

In the evening a theatrical entertainment was given by Mrs. Woodroofe and others. Tuesday afternoon the service was held in

the Temple, with another large attendance. The Schubert Quartet sang, "Evening Bells," "Sometime We will Understand" and 'Sweet and Low." Mr. J. Clegg Wright spoke with his usual earnestness upon "Nature and Phe-nomena." Mrs. May S. Pepper gave several platform descriptions.

Wednesday morning. Conference, with speak-ing by local t slent. Afternoon at the Temple opened with singing by the Ladies' Schubert Quartet of "He Who is Upright." Mrs. Mary E. Lease was then introduced, giving as her subject, "The New Woman." She said in part

"The real story of the world is not written in events, but in ideas; not in the biography of the few and mighty, but in the faith and feeling of the many; not in the intrigues of power, but in the ideals of the people. The historic unfoldment of civilization has kept pace with the physical emancipation, the mental growth and the spiritual progress of woman. To day, as never before, the hands on the dialplate of time mark the hour for a new dispen sation. The Samson of soul rower is shaking the pillars of material authority. The people are coming under the spell of mighty ideas, and whoever becomes the instrument of the organic utterance of a people's thought is truly great. An era of evolution is upon us-evolution which is not necessarily or primarily a changing of forms, but an unfoldment of forces.

" New occasions teach new duties, ______Time makes ancient good uncouth. We must upward still and onward, Who would keep abreast of truth.

To day as never before new occasions and new conditions confront us-conditions so absolutely new that all the intelligence, the wisdom and integrity of the hour are demanded to meet the requirements which they impose.

The evolution of the centuries has devel oped not only new problems and new condi-tions, but a new woman as well. Not new as regards change of form or function, but new in the sense of the discovery of hitherto un suspected powers and the development of hitherto unrestricted vital forces. The new woman is here, not as the result of a more advanced civilization, but a more advanced, a trush and higher cfvilization is dawning because the new woman is here. She is at once a result and a

cause. Thursday, debate at the Temple; subject "Formative Principle of Nature," Prof. W. M. Lockwood and J. Clegg Wright. Afternoon ad-dress by J. Clegg Wright; singing by quartet, "The other world." Evening, scance by Mr. Wright.

Friday afternoon, address by Mrs. Nellie Lyceum.

NOTES.

Mrs. Buchanan, medium, of Lawrence, has

been very busy in camp. A large party went to Saratoga on Friday. Monday evening, Aug. 21, public exercises of a most successful and satisfactory character were held at the new cottage of Dr. and Mrs. Co-nant, presided over by Mr. George A. Bacon of Washington, D. C., who appropriately allud-ed to the dual nature of the meeting-the ded. ication of this beautiful cottage as a home, a resting place, a retreat for the worthy worker in humanity's high interests, and also to pub-licly tender a cordial welcome and reception

inculties and the problems from which all the generations before us have fled."

She portrayed the unrest that is sweeping over the world at the present time and de-clared that changes were in process of prepa ration that would wipe kingdoms off from the map of Europe and render obsolete the geog-raphy of the day. "The unrest has extended to this country. We have departed from the traditions of our national infancy. New con-ditions confront us. Complicated problems must be solved. How are to react the famous must be solved. How are we to meet the fierce storm of unrest that is upon us?" She declared there were but two methods-the method of Casar, hate; the method of Christ, love. Hate and love, the two great contending forces of our civilization. "There has been no wrong committed, no

injustice perpetrated, that has not sprung from our having forgotten or ignored the ties of human brotherhood. Restore the brotherhood, and the problems are solved. "Let us have more of Christianity, of Christ,

and less of the Christianity of man." The Ladies Schubert Quartet has been re-

engaged for next season. Mrs. Lease will come again next year.

Among the late come again next year. Among the late comers was Mr. John F. Whitney of St. Augustine, Fla. Mr. Whitney is a Spiritualist of forty years' experience, and also a journalist for the same length of time. J. B. Hatch, Sr., recently received a call from his friends the commission being bit bit dur his friends, the occasion being his birthday There was speaking by several.

A memorial service was held at the Temple on Saturday evening. The following was a tribute to the memory of Father Wilson:

IN MEMORY OF JAMES WILSON. "A noble life well spent, His every act well meant, Each thought on goodness bent. What more was God's intent?"

There was quite a display of floral offerings. To all the friends of THE BANNER who have kept company with us in this correspondence we extend our best wishes. May all your coming years be pleasant. Our pathways diverge, but "evening bringeth all things home." Aug. 29. J. M. Y.

Queen City Park.

Sunday, Aug. 20, was a very full day at our camp. The weather was pleasant, and not so warm as to be uncomfortable. Services were held in the morning in the pavilion and in the afternoon in our beautiful grove. Our dea old friend and sister, Mrs. Sarah A. Wiley, having disappointed us on account of illness, Mrs. Russegue officiated at both services. Her lectures were masterly efforts, the subject of the morning being "What is our belief in God, in Truth, and Justice?" and in the afternoon, "Our Future Destiny." A very large audience was present, many strangers from the city, who seemed greatly impressed with the beauty of her language and the truths that fell from her lips. The grounds were crowded.

Afternoon tea at 5 o'clock Saturday was given on the grounds around Dr. Smith's cot-tage by the ladies at the entrance of the Park. A pleasant social hour was passed while tea was served. These teas are quite popular and enjoyable. Last week we had the warmest weather, ever known at Queen City Park. Where usually the cool breezes from the lake T. Brigham. Saturday afternoon, Children's Progressive

Sunday evening a most delightful sé mos was given by Mrs. Russegue and Mrs. Harding for the benefit of the Association. The pyscho-metric readings of Mrs. Russegue were remark-able, and the friends from Burlington were charmed with her accurate reading; Mrs. Harding gave some excellent tests or descriptions of spirit friends; she is a good medium, and a sweet, true woman; we like her very much.

Monday, the day of rest, but hotter than the hottest. Aug. 22, part of the morning conference hour

was occupied by Mr. Morrison of Ithaca, N. Y., licly tender a cordial welcome and reception to that eminent woman orator of Kansas, Mrs. Mary E. Lease. Fitting remarks followed from the President of the Association, from Miss

s due to their efficiency and devotion. SCRIBE.

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

Henry H. Warner, lecturer and medium, would like engagements for the season of 1899 and 1900. Ad-dress 20 Bailey street, Dorchester, Mass.

Julia Steelman Mitchell has been recailed for the Sundays of August, to the Temple of Whitewater, Wis, where she is drawing large audiences. She is also engaged for September, Would be pleased to go East for the coming season, as speaker and test-medium. Societies desiring a medium who can be placed under absolutely test conditions while before the public, may address her for terms at all times to Hartzell Ave., North Evanston, Ill.

Jubilee Deficit.

Previously acknowledged, \$1,278.79. Mrs. E. A. Magoon, \$1.00; Mrs. T. H. Kumball, \$1 00. Tot.l, \$1,280,79.

NEW AND NOT NEW.

Unless you have visited Like Sunapee, in New Hampshire, you cannot realize what a picturesque and lovely place it is.

The lake is more than eleven hundred feet above the sea level, insuring a climate cool and delightful, while for scenic surroundings there is no place in the land which has so diversified a landscape. This inland which has so diversified a landscape. This in-land sea lies at the foot of several mountains, and its waters are as clear and sparkling as a crystal. I:s shores are heavily wooded, and at every turn one finds summer residences, camp and outing places, and every one with an outlook pleasing to the ex-treme. New Yorkers long since discovered the beau-tres of Lake Summers as a variation reset. thes of Lake Sunapee as a vacation resort, and among those who have summer homes on the shores of I, the Sunapee is the Secretry of State, the Hon. John Hay, while the late Col. R. G. lugersoil and Austin Corbin were Sanapce enthusiasts. The drives that lead from Barkehaven, Sunapee, Georges, Blodgetts, which are but a few of the resorts bordering on the lake, are every one of them delightful, and the trip over the lake on board one of the steamboats which ply from Lake Sunapee S ation to the numerous land-lugs, is replete in attractions of a most pleasing char-acter. The lake is a popular stamping-ground for the acter. The lake is a popular stamping-ground for the angler, for there is a great var ety and quantity of fish to be found there. Lake Sunapee, like the White Mountains and all of the popular summer resorts, is reached by the Boston & Maine R. R., and the Gen'i Pass'r Dept, of the Road at Boston has issued a de-scriptive handbook of Lake Sunapee which is well worth perusing, for it tells all about the lake in an easy not intercent ways. Such for it, it false only a easy and interesting way. Send for it; it takes only a two-cent stamp enclosed to above address to get it.

fully up to the average. Ada Shehan Harmon was the speaker of the day.

was the spraker of the day. In the morning a conference was held, in which a number of speakers took part. The subject introduced was 'Proper Generation, and the Interests of Childhood," which brought out many new thoughts. All, however, agreed that the human race deserved as much care in its production as that of well bred animals. May S. Harmon spoke alcounts both morn Mrs. S. Harmon spoke eloquently both morn-

ing and afternoon, the latter discourse being more in the line of Spiritualism. In the evening Mr. Willard Hull gave an ad-dress on the subject of "Woman's Rights," presenting unanswerable arguments in the interest of woman's suffrage. Dr. Nellie Mosier gave two scances during the day. Notwith-standing her physical weakness, which requires her to go on crutches, she continues every day to demonstrate beyond a doubt the presence of spirit friends.

This last week of camp has been a gala week. Monday evening a delightful entertainment was given by the Lyceum. On Tuesday Squire Baird of Columbus, assisted by generous friends, made turtle soup for the whole camp. Yesterday the children were all treated to ice cream and cake, and in the evening there was a corn roast and potato bake; and now we have a District School and O.d Folks' Concert, to close MRS. M. MCCASLIN. Aug. 23

Mantua, Ohio, Camp.

This camp has been very prosperous. Since our previous visit much improvement has been made. Several cottages and an excellent Auditorium grace the beautiful grounds.

Mrs. Kates and self served the camp Aug. 18 to 24 We had good Sunday audiences, like other camps this season, and during the week few else than the campers.

D. M. King and his helpers are energetic workers for this camp. G. W. KATES.

Passed to Spirit-Life,

From Eigin, Itl., last month, GEORGE W. BULLARD, eseemed and loved by all who knew him. Mr. Eulard was born in Massachusetts, going to Illihois in 1839, where he has since resided. While for many vers a trustee of the Congregational Church, he was a Spiritu-alist and a regular reade of THE BANNER. A w.fe and married daughter are left to mourn his loss, besides a host of neighbors and friends.

