VOL. 86.

Banner of Light Publishing Co., 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, SEPTEMBER 9, 1899.

\$2.00 Per Annum, Postage Free.

NO. 2

HIDDEN BEAUTY.

BY E. T. F.

A tiny flower beside the roadway grew-Hidden from sight by those of rarer bue. Whose flaunting colors caught the passers' eye: Nor noticed they the humbler flower near by.

A modest flower; within its tiny space Doing its work, with meekness and with grace; With tender glances raised to heaven's sky, Content to shed its perfume, and then die.

A student came, who knew this graceful flower Vainly had sought for it until that hour; Placing it 'neath the microscope's keen eve. Beauties untold were shown within to lie.

A lovely soul may near our lives abide, Which modest form and humble guise may hide. A helpful soul, that sends its rays of light Into the lives that clouded are, by night.

A flower unseen, unnoticed by us there-Whose radiance we feel, but know not where The light that shines upon us has its source. Nor whence the power that gives it force.

A modest soul-whose rich reward will come When it is gathered to its heavenly home. The good that it has scattered unaware Will give it added beauty over there.

Steps in Spiritual Experience.

BY CHARLES DAWBARN.

The first effect of "spirit-return" is undoubtedly emotional. The feelings are aroused and excited. Mere curiosity once gratified, and it is the love element which dominates. Anything lower than that, and all which seeks personal ends and aims, belongs to the realm of Black Magic, which we will not now stop to discuss. Those lost to our every-day life are greeted as visitors from the Beyond. So the mourner is comforted, and "spirit-return" is extolled as solving the problem of a future life for man.

Under the rule of emotion progress is always limited and slow. Love is a universal faculty and is the mother of self-sacrifice. The great majority of mothers of every race and degree will die for their young. Manhood has no monopoly either of love or of self-sacrifice, although he proclaims them as "God manifest in the flesh." His infancy and childhood are feeble and prolonged beyond that of other animals, hence parental love must cover and protect during more years than in any other race. No wonder that love has been proclaimed as divine, for without it almost all life save the very lowest would cease to exist. Yet love, like a thermometer, is marked with degrees, and the love of the helpless babe is the lowest worthy of the name. Even the romance of youth is but the sex instinct necessary for the perpetuation of the race. It is love on the animal plane, and but a hair's breadth from emotional lust. Yet human history is enfolded in love on this level, and much of "spirit return" has marked a similar

degree on life's thermometer "over there." This is an era of progress, and unless emotional love can be lifted to a higher level it arrests true spirit growth. We have had our Modern Spiritualism founded on this emotional love, which has seemed for most to be the aim and object of spirit-return. For the great majority it has remained at that level. and such believers gladly welcome inspirational talks and writings which picture this animal love as dominant in the next life. The mother who lost her babe a score or more of years ago is told that her child will appear to her after death as the wee infant whose feebleness had demanded protection from her mother love. So her first greeting in her new life is to be simulated baby caresses. The budding intelligence of her babe, sweet in its time and place, has been taught by seers and secresses as remanufactured by angels in order that the newcomer may experience once again her old maternal instincts. This class of teachers insist that friendly Death has written "to be continued in our next" on this entire class of emotional sensations. But when we remember that that mother's child is now an | know it's my darling," and so lives and dies educated spirit woman, with her privileges and developments of the higher life, and that childhood itself is but a passing incident of spirit-growth, we begin to see the absurdity of such beliefs and teachings. If eternal progress be the law, and that child has advanced in normal growth, we may be sure she will neither simulate nor dissimulate when she greets her earth mother on the spirit-side. That poor mother has to grow into a far higher conception of the meaning, responsibilities and power of "love," and will not be tied down to her own past by emotional forms of love which are shared by the whole animal creation. The same law which educes the spirit echo of animal lust may also repeat the appearance of animal love; but it is unspiritual and therefore ephemeral. Love is the bond of union in spirit-life, and its importance to spirit-progress cannot be over-estimated; but we must keep in mind that it is of a very different degree to its shadow cast upon mortal experience. Now for the present we will leave this emotional field and seek the step that must be taken by the believer who desires to evolve a higher manhood out of the facts of spirit-return and his own proved immortality.

The emotional believer does not stop to play the critic. He just caresses and enjoys, feeling secure in his own belief. If told that he is often only welcoming a shadow born of the mortal, he believes, and asserts that personal experiences are sufficient proof for every rational man. The discovery that clairvoyance, psychometry and telepathy were attributes of

as being just what he had always claimed it to be. But at last, when fraud after fraud had discredited the public circle, the poor believer retired into the sanctuary of his family séance, or personal sitting, where he believed himself perfectly safe. This is about as far as the great majority of Spiritualists have traveled to-day. It has been a real advance which has demanded fifty years of slow experience. But, all the same, it is woefully imperfect. Mysteries abound in every direction. Expected loved ones don't appear. Strangers intrude. Misstatements darken truth. At last the student begins to discern that there is fraud on the spirit side as well as the mortal, and that all his precautions, which have driven him from enjoying public mediumship, have done little to ensure him safety and truth in his loved intercourse with spirits. The student now realizes this, but the mass of believers, busy to day arresting and punishing mortal fraud, hardly dream of this greater barrier that will still remain between them and their loved ones "gone before." Yet this is the next step that must be climbed in the pathway of progress. One may linger long here, fighting the hidden foe, and seeking to master condi- life. tions whereby to gain comfort with safety out of spirit return. And under special circumstances of peculiar harmony and sympathy, such as those, for instance, of Stead with his Julia, Lilian Whiting with her Kate Field, and many others, that which is received may be reasonably claimed as truthful and pure. It is the limitations, the impossibility of prolonged free and open intercourse that tell the tale in such cases of SOMETHING not yet understood which holds the mortal and a really advanced spirit apart. Yet this is the condition under which those most favored hold their communion to day, apparently accepting as inevitable certain obstacles that darken spirit return. Their motto seems to be "Small est favors thankfully received," and they are shocked at the suggestion that it may be possible for the mortal to unravel certain of these mysteries, and reach a level where he is measureably beyond contact with deliberate deception from either mortal or spirit.

We have thus far noted three steps in progress in spiritual experience which, apparently, all but the favored few must climb, unless hey become hopelessly discouraged. The first step was the emotional phase under which all spirit return is accepted as true, and the talks and teachings of the séance are accepted, for the most part, as just what they seem to be. This is the level of the average believer, on which he often finds great comfort and consolation in his hours of darkness and sorrow. Then we watched a certain class of minds, born to doubt, and thoroughly afraid of everything emotional, who have been content to spend a score of years discussing, and trying to prove from an intellectual standpoint that there is any such thing as spirit return. The emotional believer, who KNOWS he talks with his loved ones, has been shocked and disgusted as these "terrible doubters" have proved, item by item, that he is often a victim of gross fraud, and exhibits almost total ignorance of the powers which belong to a mortal while in earth life. These miserable doubters have actually attempted to prove that most of so called 'spirit-return" can thus be explained either by ignorance or fraud. So there is great wailing in the home of the emotional believer, who thinks true love and personal honesty should sufficiently protect him. Usually he falls back on his personal experience, and sobs out, "Don't I know my own father, my dear mother, my loved wife or lost child?" I have seen such an emotional believer rushing from séance to séance, and every time claiming his darling although the cabinet form might vary a dozen inches from the one greeted elsewhere, and has become blond instead of brunette. He refuses to note that the spirit-memory which worked well at one exhibition would not connect with anything said elsewhere. But usually the poor enthusiast almost shrieks, "I don't care. I clinging to his belief. If one phase of phenomena is proved to be leaky, he immediately quotes his experience in some other direction that he claims is certainly water-tight. Such has been the first step in the experience of the great majority, and some veterans in the movement still walk in the darkness, ignorant that day is breaking at last. Thus, thanks for the most part to the miserable doubter, the second stage in progress has been reached, so that editors and their readers have combined to crush fraud and expose ignorance. It is a wearisome and nauseating task. The fraud belongs to do day, and may be detected by shrewd common sense, but the ignorance of the occult powers of mortal man is only a chapter in the history of humanity. Still the séance chamber must be swept and dusted, and daylight let into its crannies, before the world of history will be ready for another advance. That is to say, the mortal with dustpan and broom will have swept out all the fraud he can discover. Then comes for him the third step in his spiritual experience, for he discovers deliberate fraud that his dustpan and broom wont touch. It belongs to the invisible—is embedded in spirit return itself, and editor and reader cannot by combination oust this negro from his accustomed pile spirit-return would remain to curse humanity.

how often they are victims to their own sense limitations. They do not see into spirit-life, but simply judge from what the spirit tells mortal man startled him, but was not allowed painful to realize the advantage that is taken poses above described. The necessary deeds compel me to stay my hand for this time, oth- turbid through agitation.—Madame Guyon.

to throw any doubt upon his loved spirit-return | of our blindness. One of my first experiences | and legal formalities are in progress, and it is | was in a séance where we were greeted by the anticipated will soon be completed, while it is spirit of an old and renowned physician. It happened that a young doctor was one of the circle, and by a few questions he demonstrated | really munificent gift reflects great credit on the ignorance of the spirit, who then left discomfited. Presently he heard a voice which said, "That was one of my pupils. I am here now." It is true that last spirit knew more time I will respect his modesty, and not say all than the young doctor, but ail the same our | I should like to say in justice to this pleasing blindness had been used to deceive us. Some | matter. It is a splendid example to our cause may call it amiable deception, but I count it as damnable fraud. And the believer who does not recognize a danger signal from such expe-

riences must expect to become a victim. The whole question of the extent to which the mortal is fooled by unseen visitors is most important to the student whose object is 'truth." It cannot be avoided. No personal purity is any protection, any more than the emotional almsgiver is safe from the professional beggar or the skilful rogue. So spirit fraud is a phase to be studied as carefully as fraud by a mortal. But we must remember it | nious, but after a full consideration it was deincludes every danger, from what is called cided to let the past be buried. We do not relamiable deception to the horrors of obsession | egate such matters to committees to deal with, and possession which too often curse mortal

There are two ways of meeting this obstacle to intercourse with our loved ones. One way is to stand in the mud up to your neck. To analyse the filth and microscope the microbe. things this way. To fight single cases, as they do in the East, where occasionally a spirit stems to know less prisons and asylums, and occasionally release things done was the adoption by the National to leap on the steam-cars unobserved, climb a wretched victim. Yet all alike will demonstrate but too clearly that the world of spirit and of mortal cannot be held apart. They will Sick, Benefit and Pension Fund," which is dangerous perch. One night his mother meet and blend in spite of all we can do. But now a national fund. Full recognition of Mrs. dreamed that she saw him climb thus to the the truth to be proclaimed from the house top is that purity is no protection. A good motive is fooled as easily as a bad one. Denial of spirit intercourse is itself a lie, whether proclaimed from pulpit or legal bench. Such intercourse is a fact-the most awful fact in human life. It strikes the preacher who talks of strumpet in the bagnio. When the world realizes that it is not a matter of morality or motive, but a fact of nature darkened by ignorance, the world will be prepared to ask if

there be no other way of fighting the evil? [To be continued]

ECHOES FROM ENGLAND.

NUMBER SIXTY-TWO.

Specially contributed to the BANNER OF LIGHT by it European Correspondent,

Since your correspondent sent you his previ-Each year there is an increasing interest taken the nature of the two assemblies may here be in order.

First came the Conference of the British Spiritualists' Lyceum Union, of which a re port was duly published in THE BANNER President for the current year, an honor much matters were dealt with. The retiring President, Mr. John Venables, of Walsall, proved one of the most active officers that has ever filled the position, and earned unlimited appreciation for his zeal and interest in the work and is making it a quite useful addition to our during his term of office. The Union has made | periodical literature. He has a bright, breezy such rapid strides that it has quite outgrown style about him that makes his literary work its original modest constitution, and a new one was ordered to be prepared. The indefati- best American journalism, while he is "our gable Secretary, Mr. Alfred Kitson, is now only "debater to day. In this capacity he is a busily engaged in preparing a rough draft for wonderful champion, and invariably comes off consideration by the Executive, and doubtless at the Conference of 1900, to be held at New- he is wonderfully good. castle on Tyne, we shall adopt the report then to be presented. We have now an authorita tive series of "Physical Exercises," i. e., for marching and calisthenics, issued by the Union. These, it is confidently expected, will | bings, at Bootle and Liverpool, the two sociebe generally adopted throughout the British Lyceums, and materially centribute to unimeasure, contributed to this much to be desired end. The late Conference was a complete success, and it was held in the ancient city of Nottingham, where the first Lyceum in

Great Britain was established. Since the above meeting was held a very important matter has arisen, and bids fair to become an accomplished fact. It has come about | Cadwallader has had quite a bad attack of sickowing to the need that has been felt for a Convalescent Home for members of our Lyceums, who, to complete their recovery from illness, ter. She has happily recovered, and at this of The Lyceum Banner, by "Daisy Dimple," who is the spirit friend of the conductor of the steamship New England, of the Dominion 'Daisy" page of that journal. The prime S.S. Co. mover in promoting the question is Mr. Thomas Olman Todd, of Sunderland, and of wood. Yet it must be met and overcome, or lately he has received letters from an old Spir. looks as if there would be a busy fall and winitualist, Mr. John Ainsworth, of Manchester, | ter campaign. The propaganda committee of The great mass of believers do not yet realize who has purchased a house at Blackpool, a the Spiritualists National Federation are arvery popular watering place on the Lancashire | ranging plans, and the various societies are coast. Mr. Ainsworth intends to give this pushing their arrangements with their usual them he sees, with the result that they are | Union for the purpose of establishing what is | during the coming term. often fooled to their heart's content. It is to be known as "Lyceum Home," for the pur-

expected that the formal opening of the Home writing. So now let me close, with all good will take place at Easter of next year. This the generous donor, whose one aim is to do a of the free and the home of the brave." good action, but who does not desire to have his generosity made conspicuous. So, at this at large.

The Conference of the National Federation was this year held at Blackpool, and there was the largest attendance in the history of that | notable instance of this sort is worth relating. body. It was held in the Spiritualists' Church, which was taxed to its full capacity. The writer, as President, had many serious matters to cope with, and much time was occupied in discussing the finances of the body and of the Jubilee Bazaar. These items were quite complicated, and in some cases unsatisfactory. For a time the discussions were quite acrimobut thresh all topics out on the floor of the house, so that every one has a chance to speak who wants to, and all know exactly what is of their occurrence. done and have a voice in the decisions arrived at. It is, we find, more satisfactory to do

Quite a revolution was made in the election | child was the one who gave her most trouble. of the Executive for the now current year, He was not a bad boy, but daring and misthan a mortal. Also to search the records of | new blood being quite in evidence. Among the | chievous. One of his favorite pastimes was of the benevolent work originally initiated by to the top and take a ride, waving his arms Mrs. M. H. Wallis, known as the "O. P. S. aloft and calling to other lads to admire his Wallis's labors was made that lady, and out of top of the car, when one of the brakemen compliment to her, as well as to preserve the reached up, struck him and caused him to fall continuity of the work she had done, it was de- from the car to the ground, where he lay cided that the new name should be the "Spir | speechless and bleeding. The mother told her itualists' National Federation Fund of Benevolence, formerly the O. P. S. Fund." The Conference expressed its confidence in the writer have had effect. A few days later his mangled the devil just as much and as readily as the by reclecting him President of the Conference body was picked up from the railway track, of 1900 by one hundred and one votes, the highest vote ever cast for that office! A mass meet | from the car. The distracted woman went to ing was held on the Sunday night in the Al- the railway authorities and told her prophetic hambra Theatre, when some four thousand dream, together with her belief in foul play; people were present. All in all it was a thor- she even identified in one of the employees oughly successful meeting, and, now the air is the man she had seen strike her boy. cleared, no doubt we are in for a period of useful work for the Cause at large.

Several noticeable changes have taken place in our newspaper world during the past few months. Mr. E. W. Wallis has resigned his days before the event in a dream. place as editor of The Two Worlds, and has accepted an engagement in this city as the Secretary of the London Spiritualists' Allious letter our two National bodies have relance, combined with the post of assistant to spectively held their Annual Conferences, or Mr. E. D. Rogers, the accomplished editor of 'Conventions," as it is the rule to describe your London contemporary, Light. This necessuch gatherings on your side of the water, sitated Mr. Wallis's removal to London, and prior to his departure from Manchester he was in these meetings, and each year there is an duly farewelled and presentationized in his advance made in their importance and useful- former home. I should not be surprised if he of an old graveyard in the heart of the city. ness to our work. A few words descriptive of and his good wife yet make a tour through the States again, and ultimately visited Australia. No doubt a generous welcome would again be accorded them if they do revisit your shores.

The vacancy in the office of the Two Worlds has been filled by Mr. Will. Phillips, a comparshortly after the meeting was held. Quite un- atively new recruit to our ranks, who was at expectedly the representatives assembled did one time Secretary to the Young Men's Christhe writer the honor of electing him as the tian Association, at Bridgewater. He became convinced of the truth of Spiritualism, and to be appreciated, and which the present holder sacrificed all his friends and prospects for the esteems very highly. Various changes were sake of the newer truth that came to him from made in the Executive, and several important | the Angel World. He is now doing excellent work in his new sphere, and has the good wishes and sympathy of our people at large.

Mr. G. H. Bibbings has for some weeks now issued the paper he edits, The Torch, weekly, savor of the strenuousness associated with the with flying colors. As a "fighting" speaker,

The "settled" speaker question is still being further tried by our societies. So far the arrangements made for next year are Mr. Walter Howell, at Sowerby Bridge, Mr. G. H. Bibties joining in the engagement; and Mr. Thos. Grimshaw at Burnley. Other engagements decided. We could do with at least twenty more really good lecturers.

During the past two months we have had with us Mrs. M. E. Cadwallader and her father, Mr. B. B. Hill, of Philadelphia, who have been most of the time guests at Mrs. Morse's Hotel. Their friends will be sorry to learn that Mrs. ness, a mild recurrence of the serious indisposition she suffered from during the past winneed rest and change of air. This matter was time is making a tour of the Irish and Scotch first broached last September in the columns lakes. She will sail for home from Liverpool on Sept. 14, in the magnificent new Liner, the

Indications of the renewal of public work for the winter season are now showing, and it house, completely furnished, to the Lyceum vigor. So we may anticipate exceptional vigor

erwise there are other things I could write upon. However, they will keep until my next wishes to the good old BANNER, its Editors, and my many friends, in all parts of the "land

Florence House, Osnaburgh Street,) London, Eng., Aug. 19, 1899.

Tips from the Unseen.

Sometimes we learn of vivid psychic pictures which seem to bear the stamp of truth, yet cannot be verified by actual proof. A I know a colored woman who is one of the most natural and spontaneous psychics I ever knew. She is herself a native of Maine, but is the daughter of a slave father and mother. From a child she seems to have possessed gifts both prophetic and clairvoyant to a degree startling to those about her. Her own family, who seem to have been ashamed of her gifts, persecuted her on account of them. I have often known her to enter a house, and after familiarizing herself with its atmosphere, so to speak, foretell events about to happen there days, sometimes weeks, ahead

This woman has been married and is the mother of several children. Like many another mother of higher station, her favorite dream and with alarm warned her son, upon whom neither dreams nor threats appear to where he had either fallen or had been thrown course no notice was taken of her complaint and but little of her grief; the boy was dead, and through his own foolhardiness. But the fact remains that the woman had seen it all

I have known some horse-play jokes and wanton antics to be practiced in the name of psychic experiments, and sometimes such antics have resulted in somewhat grim earnest. A curious example of this sort occurred in Boston some time ago. It is a curious coincidence rather than anything seriously convincing. Certain improvements and widening of streets necessitated the disturbing of a portion Family tombs were, of course, left intact, but bones from unknown graves were carefully gathered and carried for reburial to one of the islands in the harbor. While this work was in progress, a group of three young fellows whom I knew happened to see among the rubbish a stray human skull of rather small size. For a lark they picked it up, took it home, cleaned it and set it on their mantelpiece. One of these young men pretended to possess psychic gifts. That evening they set the skull on the table in their lodgings, and ordered the magnetic fellow to use his powers and ask to whom it had belonged in life. He waited for a time, and then, seeming to pass into some sort of trance, seized a pencil and began to write. When the pencil flew out of his hand this was scrawled upon the paper: "My name was Mary Robbins of England. I died a stranger in a strange land and was buried in Potter's Field, 183-"

Then one of the young men, still in mockery, replaced the pencil again in the psychic's hand and requested the spirit to tell what would happen of consequence to himself within the year. The answer came more promptly than was expected, "You will leave this life before the old year closes."

When the psychic fellow came out of his apparent trance he was scolded in sound earnest for carrying his joke to such brutal length: whereupon he declared on his honor he had no knowledge of what he had written. They next went to hunt up old records to discover whethformity of working. Mr. Kitson has, in a large | are talked about, but so far are not yet fully | er "Mary Robbins" was lying. They found the name more than once, but no date to tally with the information given. The latter part of the prophecy, however, left nothing to be desired in accuracy. The young man fell ill of a fever, lingered some time and actually died a little before midnight on the last day of the old year. I give the story only as a queer coincidence, not as conclusive evidence.-N. Y. Sun.

God's Other Name.

A mother overheard her little son vehemently crying out "Damn!" She took him to task for it, telling him how naughty it was, and what would happen to him if he said it any

"I did not know it was wicked," he pleaded pathetically; "I thought it was God's other name."

Possess yourself as much as you possibly can in peace; not by any effort, but by letting all things fall to the ground which trouble or excite you. This is no work, but is, as it were, a Considerations of the Editor's space must setting down a fluid to settle, that has become

JOAN OF ARC.

What though the years glide by as flowing stream, What though the past seems bu ried out of sight, Where nobleness hath been, there, there is light, And man bath juy to turn to every dream That out of darkness like a star doth beam; He loves remembrance of the royal right.

He loves the souls that for the truth did fight, And so this simple maid doth noble seem! The shepherd girl had sight of things divine, Had angola at her side to guide and keep; Her soul was quickened as with spirit wine, She drank of patriotism all pure and deep, And when her country stood in direst need,

She came, for it to live, for it to bleed! When lovely woman comes to lead the way From failure sad to some divine success. How do our souls her helping beauty bless, And for her good in earnest worship pray; So for brave Joan e'en at this latest day

Our hearts go forth in prayer and fond caress, We prize her depth of soul and faithfuluess, And picture her as poet vision may! Into the world of sin and doubt and woe. Where court and king, soldier and people fail, Doth she a form of light in radiance go-And firm with will of heaven the wrong assail, As conquering sun that melts the springlide snow,

Doth she go forth and finally prevall: God gave her open vision-and 't was true, She stout repulsed the foe from fold and flock, She hurled her people on them like a rock, And they through her a glorious victory knew! Ah! ther, black superstition fiendish grew-It lead her to the fire, but who can block he way to heaven? God loves the martyr-stock, And their white souls pass on like sun-kist dew!

Love's good to such confusion sadly brought; But they by pain assist us still to be The mighty souls we might become-and ought: So Jean the plous, pure, heroic maid, On all the shadowed years her blessing laid.

WILLIAM BRUNTON.

Time folds them to her heart, yet weeps to see

An Evening With Five Mediums. A Psychic Voyage to Manila.

BY LORIN LUDLOW.

The century which is waning to its close has been wonderfully prolific of achievements along lines of material progress. Science and her quick-witted daughter, Invention, have been on the alert and have wrested from the arcana of Nature many startling disclosures. thing we call Electricity-fluid as air-irresistible as needle of steel, has by them been coaxed forth from a score or more of her hiding places, the sport of self-revealment with the cheerful alacrity of children playing at "hide and seek, as if enjoying immensely the wonderment of an astonished world! Already this subtlest of all forces yet discovered promises to become, in the near future, the sole Motor, Illuminator and Heater Trust of the world!

Co-temporaneously with these startling discoveries in the domain of material forces. there has developed a tremendous accession of interest in the greatest of all problemsthat of life itself. As never before are such questions as these clamoring for solution: "What is Life?" "Whence came it?" "Has t continuity beyond what seems its opposite—Death?" "If so, what new form does it assume and whither does it go?" "Does it ever reappear in form cognizable to mortal sense?" In short, "Do our loved ones, whose material bodies we laid away in the ground to moulder into dust, still live?" "If so, how is their present life differentiated from that they experienced in the old body?" "Is it mere the perienced in the old body?" "Is it mere theory or proved fact that death is but the stepping out of the gross material body of the spirit man clothed in a body—no less real and steadiness hitherto unattainable in a seaas truly material, but more refined, more spiritual?" "Did St. Paul know what he was talking about when he said, 'There is a natural body and there is a spiritual body'?" I have said that an intensified interest in

these and other questions relating to the great problem of human life has sprung up co-temporaneously with the recent wonderful discoveries of hitherto unsuspected powers and adaptations of electricity. I think it may also be said that this awakened interest is being manifested among the thinking, phil osophizing class of people, more than has been usual. This suggests the questions: May it not be that the recent dives of science into the occult forces of Nature and the startling disclosures of unforeseen wonders there, and the fact that the most wonderful, most powerful of these forces are entirely invisible to mortal eyes, have had the effect to awaken even scientific minds to the plausibility of the claim that the spirits of the so-called dead may be round and about us, though invisible to the common material eye? That the irresistible activity, penetrating force—almost intelligence, it would seem—of electricity, while wholly invisible to mortal eye, have somehow accustomed us to the idea that invisibility does not necessarily mean non-entity? that come how we seem to see that the demonstrations of science have overleaped the manerected boundary line between materiality and its supposed opposite, and caught a glimpse of something beyond-something worthy of being explored by even the devotee of science

and philosophy? There are intelligent and well-meaning people—readers and thinkers of unquestioned ability and integrity, many of them-who claim to see, recognize and converse with, men and women who have passed through the change called death, and are now residents of spirit-realms. Shall we deny their power of vision because all of us do not consciously

The writer has the pleasure of an intimate acquaintance with a gentleman and lady-husband and wife-who, for several years, have enjoyed to their own assured belief the privilege of intimate companionship and daily intercourse with relatives and friends, and other people whom these have introduced to them, who are all living the life beyond death.

The wife is a medium for impressional and oral communication, her organs of speech being at the service of spirits wishing to speak to their friends. She is not a "trance" medium -knows herself what is being said through her vocal organs, but knows the thought expressed is not hers-often disagrees with her own opinion of the facts involved. Besides being a speaking medium, her visage is used by the pirits in their efforts to make up their own for recognition by her husband, or other clair-

The husband is a seeing medium. Though the two live alone, yet they are, perhaps, the least alone couple in Boston; for their residence is the daily resort of relatives, friends, acquaintances and even strangers from "the other side of life," who make themselves at home there-often seen by the husband and conversed with by the two.

Yet these people are not public mediums, in the sense of being before the public commercially. They practice and enjoy their gifts mainly for their own happiness-the happiness resulting from the to them absolute demonstration of the continuity of life after what is called death.

The writer was favored with an invitation to attend, one of their recent evenings, with their spirit friends. With their permission he invited a well-known gentleman friend to ac company him. On arrival at the home of the people inviting us, we found the total number of persons present, including ourselves, to be seven-five of whom were mediums; the host and an invited gentleman and wife, seeingmediums, a lady guest a trance medium, and the hostess an impressional and oral-medium. The writer's friend and himself were the only mere lookers-on. How many intelligences from spirit-realms were present is unknown to the

This proved to be an adjourned meeting, and

its purpose the resumption and continuance of a tour of observation to Cuba and the I'hillp pine Islands, which had been entered upon the

week before.

Space will forbid a detailed report of all that was said by the three seeing mediums, and by the Indian girl control of the lady trance me dium, descriptive of what they severally and conjointly saw on this—to the mortal passen-gers—psychic trip. The story will have to be confined to a few of the more prominent things described, leaving most of our space to an elaborate and very interesting description, given by our host and approved by the other seeing mediums, of the spirit vessel uron which the trip was made. Our host had seen and carefully examined the vessel before, aided by spirit-intelligences; so his description is very

full and accurate. Not long after entering the parlor conversation ceased, and then a brief interim of silence was broken by our host announcing that the ship which was to convey the party to the Philippines was in the harbor-meaning the Cuban port where the former trip ended.

Soon the three seeing mediums and the Indian spirit control were on board and busily engaged in seeing and describing to each other and to the rest of us the various crafts they were meeting, the prominent objects visible on shore, and what was occurring on board their own vessel. And right here, as the phantom vessel swiftly glides the waves toward Manila, its destination, the reader-who, like the writer, will probably not be able to make the trip except in imagination-may as well be reading our host's description of the ship. It will be given as nearly as possible in his own words, and as corroborated by wise spirits familiar with all its details:

"It is an electric ship, and the prototype of a similarly-constructed vessel which the spirits tell us will, in a not distant future, be utilized in the conveyance of passengers and freight across the seas of the material world.

The vessel is of large carrying capacitygreater even than that of our present "liners," since the condensation of propulsive energyrendered possible by the substitution of single elemental force for the dual or tripli-cate agencies now employed—affords a much enlarged area for passenger and traffic accommodation.

She has no smoke stack, her decks being clear from stem to stern, except for the two sturdy masts and their braces and tackle, which allow the spread of sufficient canvas to insure her progress in case of any disaster to her machinery.

Running fore and aft on both the port and starboard sides, at a slight elevation above the upper deck, are two tank sections in four divisions each, making eight in all, each of these sections possessing large storage capacity, and having a cylindic dynamic generator which is set in motion by rods connecting with the distributing engine situated in the lower hold of That subtile, incomprehensible, all-pervading the ship. The peculiarity of this distributing thing we call Electricity—fluid as air—irresisti- engine is that its energy is drawn from the storage tanks in needed volume to furnish the motive power which replenishes the emptied receptacle while exhausting the contents of the elfish sprite herself seeming to enter into another of these tanks; thus, by the combina-the sport of self-revealment with the cheerful tion of hydraulic and dynamic power, constituting and continuing its own operative force. It follows that the space usually occupied for the carriage of fuel is made available for other purposes, the power of propulsion and usable capacity exhibiting a combined economy which will revolutionize ocean traffic.

Another striking peculiarity of this vessel is the application of the propelling power in an entirely novel way. At the stern of the ship, which has an overhang like that of the second story of the quaint dwelling places of our forefathers, embedded in a solid mass of rivited timber, an iron crane rises like a goose-neck and descends, clear of the timbers of the ship, below the surface of the water, forming the axis of the inner wheel of a great circular duplex revolving cylinder, the outer rim of which is fixed. When rapidity of motion and steadiness are desired conditions, the affixed paddles of the inner wheel are rapidly revolved, impelling the ship forward (or back) vessel.

In case of severe weather, this propel ing wheel, with its frame work, is instantly ele vated to a perpendicular position, retaining its propulsive power, which is then not unlike the paddle-wheel of our inland steamers which, in fact, it resembles in many respects in its construction."

Such was the vessel-as carefully examined and described by our host, aided by reliable spirit members of their family circle, in which this remarkable psychic voyage was made to Manila and other parts of the Philippine Islands. The participants in the voyage described their sensations as a feeling of "onward motion," such as one sometimes experiences after long sitting by and gazing upon a rolling sea. At the same time the seeing ones were noticing the receding land; the heaving and subsiding of the huge sea-waves; the vessels they were meeting, of all kinds and sizes. A lone rock, cone-shaped, and rising like a huge haycock out of the sea, its head lichen-covered, was seen simultaneously by the clairvoyants, and similarly described by them all They spoke of the waves dashing against it foaming and glistening in the electric flashes

from the ship lighting up its gloomy sides. At length the harbor of Manila was reached. On going ashore, troops were seen forming in two lines with considerable space between This proved to be for the purpose of receiving a deputation of some twenty or thirty people These our voyagers took to be a deputation from or in behalf of the insurgents to interview General Otis in reference to peace negotiations: "Now we are ascending a flight of tiations: steps leading to a large room where refreshments are being served," said one of the mediums, the others corroborating the statement and adding some particulars concerning the scene presented. This scene closed the panerama of the evening.

Permit the writer this closing word: He is not a Spiritualist in the sense of affiliating with the body of religionists so named, or accepting their teachings; but he does believe there is life beyond the change called death, and that there is nothing unreasonable, un philosophical or unscientific in the belief that in some way, under some conditions, people who have passed through that change may communicate with people on this side of that change. He believes, also, that there is no more reason why any intelligent person should refuse to examine into the evidences of spirit communication than there would be in his refusing to know anything about the nature and possible uses of electricity. He believes that, as a Christian man, it is not only his privilege, but his duty, both to himself and to others, to use the intelligence God has given him to acquaint himself with Nature and with Life in all their multiform manifestations, garnering into his own life the good and rejecting the evil-accepting the true, refusing the false.

Science does nothing of greater service to mankind than cultivating and strengthening the qualities of good character. Few realize how much science does toward building up character, building up the feeling of rever ence.... The feeling of truth should always stand first. With the feeling of truth should always be cultivated the sense of modesty, the feeling that one's opinion may be modified by further study. No man or woman can do better than to feel a sense of humility, for a truer knowledge of things may change the feelings we have held. If a feeling of modesty accompanies the work of science, you may rejoice in every little thing you may have done to help the growth of science. The growth of science depends upon two things, the work of the ninvestigator, and the spreading of the knowl edge of the investigation... So by a scientific convention we serve both things, by bringing together men of science for purposes of scientific discussion, and by allowing the public to come to those meetings and gather in the great problems which are agitated. - Chas. S. Minot.

Our whole trouble in our lot in this world rises from the disagreement of our mind therewith. Let the mind be brought to the lot, and the whole tumult is instantly hushed. -T. Boston.

National Organization.

Paper Presented at Onset and Other Camps, August, 1890.

BY E. W. GOULD.

No great community of interests, whether political, social or religious, ever succeeds with out being organized. Hence organization is the keynote to success in all important enterprises, but failures often come to organizations from improper management. The National Spiritual Association, with headquarters at Washington, is the result of organization, formulated in Chicago in 1893 by delegates from nearly all spiritual societies in the United States. It has been under the direction and management of a President and a Board of Trustees, elected annually, from that time to the present. A voluminous report has been published each year by which one may read the result of the work done by the organiza-

tion in the previous year. The field was large, embracing the whole United States and Canada. The organization was new and without experience or money Thousands of demands were sent in from all parts of the country by feeble societies, indigent mediums and worthy poor, which could not, of course, be favorably responded to, and this created disappointment and dissatisfaction to those who lid not understand the object or the ability of the Association at that time. The missionary field, too, embracing more than one-half the United States and Canada, was large and appealed with earnest-ness to the N. S. A. that missionaries be sent south and west to spread the philosophy of Spiritualism. This was an important call, but without money it could not be responded to

favorably.

Although there were plenty of workers ready to enter that field upon a stated salary, guaranteed by the N.S.A., I think Mrs. Loe F. Prior was about the only practical worker who was willing to assume the liability and enlist in the missionary field at the South without a guarantee of compensation. Her success there has been reported in the papers, and it may be read in detail in the next annual report of the National Convention. Bro. E. W. Sprague and wife have also done efficient missionary work in the West.

The semi-centennial jubilee occurred last year, and by common consent of the N. S. A. and a large majority of the Spiritualists in America, whose opinions could be consulted, it was thought to be a wise and proper thing for Spiritualists everywhere to unite in a grand jubilee on that occasion. The result was a financial failure from many causes, but as an individual had assumed the responsibility, there was no legal claim upon the Associa-tion, although there is a disposition on the part of the organization, I think, to make good the loss whenever able to do so. That and other trifling causes not necessary to refer to, added to the great and well-known Cause, that has been a prominent factor in all spiritual societies as well as in many other organizations, that of money, has created a disposition on the part of some good Spiritualists to say some unpleasant things about the N. S. A. or reflect upon its management. Charging that they 'had never seen any great good resulting from it, although large sums of money were annually expended by it," losing sight of the fact that the expenses of any association of this magnitude, which must have competent officers and must pay rent, stationery, postage and other incidental expenses, aggregate a large sum in the course of a year.

I feel quite sure there has been no undue extravagance or useless expenditure by the National Spiritualists' Association since its organization; but if any practical changes can be suggested, whereby money can be saved, I am equally sure the Association will be ready to

At the last annual convention it was evident that some dissatisfaction was felt, as many articles in spiritual papers, reflecting upon the officers and the management, were freely discussed. The convention determined to make some changes with a view to satisfy and harmonize all the discordant elements. Among the changes made was that of a place of holding the next convention; another was an effort to elect an entire new board of officers, which was only partially successful. A general disposition seems prevalent that at the next election of officers, which will be on the 21st of October, on the last day of the convention, an entire new board of officers shall be elected. Not that the old board has been remiss in duty, but to remove all possible complaints of mismanagement, etc.

All Spiritualists who appreciate organization and good order, and hope for the progress of the Cause, should devote their thoughts and their influence to selecting the best and most competent men and women to serve on this new Board of Trustees, and if possible to in duce them to serve if elected.

It was well known that in the chaotic, unorganized condition in which Spiritualism existed in 1893 it must necessarily require time and experience to learn the more important duties and requirements that would devolve upon the officers of the new organization. As no adequate means had been provided to carry on the work then in hand, the Trustees were, of course, embarrassed, as no step could be taken without involving the organization in liability they were not authorized to incur. Every year, I think, has developed new objects of importance that appeal to the National Spiritualists' Association as the only legitimate source from which relief or authority can come. And while its treasury is handicapped for the want of money, it is evident that the usefulness of the National Spiritualists' Association is largely curtailed in consequence.

While I have never been honored with an office or position in the National Organization, I have been a close observer of its objects and its efforts, and I have no disposition to question or criticise its acts. But, for some reason unknown to me, it was thought proper to advise and encourage the formation of State Spiritualist Organizations, and some twenty, erhaps, have been organized, but I must say I think, unwisely, and at the expense of the National Spiritualists' Association, and is one of the principal causes for the lack of interest

now apparent in that organization. From my standpoint, the local societies are quite sufficient to perform all the duties now devolving upon the State Association, and it has deprived the N. S. A. of the revenue it formerly received from local societies, to a large extent, and what is more important, it has ab sorbed the interest and sympathy of the local societies. Although it was expected that the State Associations would make up the loss that resulted to the National, they have not done so.

I am an earnest advocate of local societies, but I insist that our hopes of recognition in the religious world, our hopes of progress, and of ultimate success, as a religious body, depend upon the maintenance of a National Organiza-tion. That only can be done by the countenance and ecoperation of a large majority of Spiritualists who will not only give of their

substance, but their influence.
I may say, as I have often said before, that the principal want in Spiritual advancement, and Spiritual work of all kinds, is MONEY. As strange as this may sound to strictly Spiritual people, all close observers will recognize the fact. With a liberal support, and harmonious feeling in the Board of Management, the good that will result to the cause of Spiritualism, and to humanity, in the end is hardly comprehended to day.

Great hopes and expectations are centered in the next Spiritual Convention to be held in October next, and it is sincerely hoped that every Spiritual community will be represented

there.
I think a false impression pervades largely, in the minds of many sincere Spiritualists, that no great good can result from a National organization. This arises from the fact that up to the present time but comparatively little apparent good has been accomplished. This is unfortunate, although close observers have seen much to recommend the N. S. A. to the public. But in the few years since its formation, without experience and without a reve nue, it has labored under many embarrass-

illy prepared to judge correctly as to the value of a National organization to the great Cause

of Spiritualism. While recognizing the necessity of organiza-tion, many contend that State and local socie-

any one who is desirous of knowing.

I think all must acknowledge that there is no one thing so important for the advancement of the Cause of Spiritualism, along intelligent and logical lines, as education and con-sert of action. If that be the case, it is evident that a general system of education, upon intelligent and approved lines of spiritual thought, should be introduced and carried into practical operation as soon as the means can be secured to do it. Can this be accomplished in any way so consistently as by a National organization? I think not.

Another important work that must look to a National association for direction and support is the missionary cause in our own ranks, and especially in the South. While orthodox de-nominations raise, through their organizations, half a million dollars annually to devote to missionary work at home and abroad—how much does the great body of Spiritualists in America raise for missionary purposes at home alone. By what other means can this great necessity be provided, except through the agency and direction of a National Spiritual Association?

The N. S. A. has the machinery and a knowledge of what is wanted, and has at its control any number of competent colporters, teachers and ecturers, ready to enter the missionary field, but it has no money to pay missionaries with. Agreeable to my recollection, the present National Organization is the fifth one that has previous efforts have failed through a false conception of what the true and legitimate object of a National Organization should be. That experience, together with the experience of the N. S. A. in the last six years, has shown very conclusively the importance of a National Spiritual Organization and defined its mission. The criticisms that have been so freely made

upon the officers and the objects of the N. S. A. have in a few instances been just, and will undoubtedly result in the proper remedy. But the great bulk of these charges are fictitious and unworthy their authors. The National Organization is now soon to convene at Chicago, and the main, the legitimate question to be decided is, Do the great body of Spiritualists in America appreciate the value of a National Spiritual Organization? Do they see in it the legitimate and proper means to advance the Cause of Spiritualism? If they do, are they ready to step to the front and interest them selves in electing a competent Board of Managers? Are they ready to provide the means to enable that Board to enter upon the legitimate duties of all such executive boards in similar organizations?

Do they realize the necessity of educational institutions, along the line of Modern Spiritual theories? Do they recognize the duty devolving upon Spiritualists, to disseminate the truths so valuable to them, through that portion of our country that is destitute of them, and who are known to be anxious for this true light? Do they realize that all great bodies of reformers, as well as of all other classes in civilization, in order to be influential and successful, must be organized, and have a head? Knowing all these things, do they realize that in order to carry them into practical effect, nothing except money will be effectual? If, on the contrary, the great mass of Spirit-

ualists decide there is no need of maintaining a National Association, that we need no educational institutions, that people who want spiritual light and instruction, must go where it is, that we are not our "brother's keepers. and that we are not in the missionary field, etc., etc.,—if this should be the concensus of opinion, and the majority of Spiritualists cannot be made to see the value of this organ. ization, it should be abandoned; and the money and energy that has heretofore been devoted to the support of the N. S. A. should be appro-priated to more practical purposes. It is more than useless to attempt to main

tain a National Association, without a hearty concurrence of at least one-half the Spiritualists in this country. The opposition of even one-half would so chill and discourage a large of those in 1avo that they would soon become lukewarm and their support too feeble to be relied upon. Hence I am decidedly of the opinion that if a pretty unanimous feeling is not manifested in favor of maintaining the S. A., through the papers, and at the Convention, it should be abandoned.

It is a waste of money and of energy to at tempt to maintain such an organization with out sufficient means to accomplish more good than the National Spiritualists' Association has ever yet done. The cost of maintaining a respectable office and of employing competent officers is too much for the good that can be accomplished with so small an amount of money as has ever been at the command of the Na tional Spiritualists' Association. With the present reduced expenses, the machinery is quite sufficient to make good practical use of ten times as much money as it has ever received in any one year. It is probably not known to many that the contributions made by delegates at the conventions for the support of the National Spiritualists' Association is much the largest it receives from any one source. This evidently, is not right, and cannot be relied upon in coming years.
So I repeat, if the support of the National

Organization cannot be more cheerfully and liberally assured in the future than in the past, in my judgment it should be abandoned

The Second Coming of Christ.

BY W. J. CUSHING.

This long looked for event had its humble beginning when the spirit-world rapped at Hydesville for recognition from mortals, and propared the way for an actual and scientific knowledge of spiritual truth. Grad ually the physical and mental phenomena havo been presented to the world through chosen instruments, from the letter A of the tiny rap to the Z of full-form materialization, until large numbers of people have come not only to realize their actual relations to the life bayond, but also to appreciate in all reason and truth those events called miraculous that occurred in the time of Jesus, the Christ, or cen-

tral figure of the Christian religion.

By means of this phenomena, together with the philosophical teachings of our inspired speakers and the labors of broad minded men and women in our ranks, a movement, large, strong and well-organized, has been gradually built up by hard and persistent work until we have a right to say that "Christ," in the general sense of the spiritual "Way, Truth and Life," as opposed to the worldly and material way and thought of the world, has come again. This, however, is but general, and personal only in so far as all truth must be expressed through an individual.

Unless a Messiah or Christ had appeared upon the scene in the early days of the first century, accompanied by the chosen few who best understood him and his teachings, there would have been no Christian religion founded, no nucleus around which to build and crystalize the dawning spiritual truth of that age and the better life that was to be. In like manner the personal Christ, or messianic teacher, must come again, or a second time, in this new and final age of the world's development, to perfect and make whole the modern manifestation, and serve as a central figure in this age as Jesus did in that of long ago.

It is one thing to view a man or character along a vista that recches backward nearly 1900 years, and another to view such an one face to face. That "distance lends enchant-ment to the view," we know full well, and it is because of this distance that Jesus, as the Christ, stands out so grandly, miraculously and wonderfully in the Christian church. But it is the principle taught and the life lived rather than the instrument who made such principle and life possible that we should worship and imitate, and so with the coming again of so much actual knowledge to free our minds nue, it has labored under many embarrass- from superstition and miracle in a general cago, and warn her in time. Price only 60 cents ments the public know but little about, and is sense there must naturally come one also who by mail.

is more closely associated with the idea of the personal Uhrist in order to tear away still further the shackles which bind and fetter the human mind and will, and bring mankind face to face with the living and actual reality of

ties can accomplish all that is necessary. This is an error which can easily be explained, to any one who is desirous of knowing.

I think all must acknowledge that there is of anything that is in heaven above, or the earth beneath, or the waters under the earth,' and yet Jesus is worshiped as the idol of the Christian church—the divine, human God man, the son of God. The knowledge youchsafed through our Cause must take from this worship of the individual more and more, and substitute in its stead an actual appreciation and perception of the man Jesus for what he really was in his day and time, from the standpoint of modern liberal and spiritual thought and fact.

This is that second coming of Christ the Church must finally be brought to accept as true, and none other. There will be no literal rolling away of the heavens as a scroll, no literal consuming fire to destroy the planet; but the heavens already have been opened to our more spiritual comprehension, and the world has been and still is passing through a consuming fire of purification out of which it will come refined and purified like gold from the furnace. Master mediumship is the key with which to unlock the long hidden mystery-a mediumship that means complete and absolute possession of the instrument under all circumstances and at all times-a oneness with a will or spirit power (call it God or Father, if you will) only attained after long and severe training, experience, enlightenment, unfoldment through suffering—even the sacrifice of the will and feeling of the individual making of been attempted within the last fifty years. All him a mere impersonation of that will which works through him to will and to do of its own

pleasure.
"And I saw heaven opened; and behold, a white horse and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many dia-dems; and he hath a name written which no man knoweth but he himself. And he is arrayed in a garment sprinkled with blood (longsuffering and trial): and his name is called the Word of God. And the armies which are in heaven followed him upon white borses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winecress of the fierceness of the wrath of God the Almighty. And he hath on his garment and on his thigh a name written, King of kings and Lord of lords." (Rev. xix: 11-16)

The term "white horse" means spiritual illumination and pure reason in a human form.

The "sharp sword proceeding from his mouth, inspired speech. Contrast this with a recent prophecy and we find points of agreement between them, as

well as a better understanding of John's revelation. In the year 1850, an old man quite at the verge of death, and with that insight which

often comes at such a time, thus prophesied: "There must be one raised up who shall be so instructed in the ways of God and so imbued with His spirit as, for the sake of the love of God and man and truth, he shall sacrifice all

therefor—life itself if need be.

"He shall be the herald of the dawn of the reconstruction of society and the establishment of celestial government on earth.

"He shall become gifted with the power of speech to thrill the nation, and yet be so meek and humble as that there shall be none like unto him in all the land.

"He shall be universally gifted, so as to draw from all sources of knowledge to illustrate his teachings, and shall paint man's glorious des-tiny in colors beautiful to behold. "He shall be like unto a woman in tender-

ness, sympathy and love, and yet the strongest and proudest in all the land shall not have strength like unto him.
"He shall feel that of himself he is nothing,

and that God is all in all. "He shall become known as the divine mes-

senger through whom cometh heaven's mandates unto the people. "The age demands such a one and in due

time he will come." contrasted the two picture prophecies—the one from the Bible as an inspired book, the other from one whose spirit-

ual vision seemed opened to the truth of what was to come. I leave you to draw your own conclusions from the comparison. The end of the old world or state of things is

truly here, though not the literal end of the The Resurrection Day is here in the return

of the so-called dead. The Judgment Day as well, in the general judgment of society and nations as a whole, while the Second coming of Christ, as well as any special judgment there may yet be, I have tried to make somewhat plainer, and at the same time show how the leading prophecies of the Bible and church are being really fullfiled in the light of modern spiritual thought and illumination.

Brooklyn, N. Y.

on the face of the globe?

Why? BY VEREZ.

Why is the brain worker worse paid than the hod carrier or any other ignorant wage earner

This question is staring us in the face, and will continue to stare us out of countenance until this question involving justice to fellow-man is answered. Why, we ask, are the edu-cated classes who seek employment in literary and other kindred lines compelled, if too modest and peaceful to rebel, to accept a pittance, and be ground to powder under the iron heel of greed and tyranny, while the ignoramus in the kitchen receives double, aye, thribble, for mere mechanical services; the drudge, the smudge being better paid than the man or woman of refinement and culture, who from childhood has been imbibing instruction on all lines that tend to cultivate the brain and enlarge soul possibilities, and who, when necessity compels that they make use of their tal-ents, invariably are met with the answer that the would be employer is quite unable to pay for such things, but will dole out an insignificant sum unworthy the name of pay as if bestowing a crown, when in reality it is only adding to the cross already too heavy to be borne, for the injustice of it is only a testimony to man's inhumanity to man; and then these very oppressors prate of philanthropy and cooperation, and actually uphoid the striker, for-

"But how easy it is to be reconciled to other people's woe," says our dear fellow-worker, an axiom well worthy of note. When shall dawn the day when Justice shall no longer be but a sounding brass and a tinkling cymbol, but instead a full orchestra of well attuned harmony? To day it is but a cracked violin, an instrument out of tune, or mere babel meaning naught to the oppressed, and but a mantle covering the unreality of its acts to suffering ones. Let us strip the covering from the shoulders of hypocricy, let us un-veil deceit, and let the bare, naked truth of its assumption stand forth, that all may know the facts. Justice! Nay, is not known as yet in the land, but "Our God is marching on," and ere long the trumpet shall sound in no uncertain tones, bidding the oppressed go free, and the oppressor shall be consigned to his own

getting the silent though suffering brain workers, authors, penny a-liners, and all of that ilk.

Facts in Regard to our White Slavery. There are 300,000 "felled" girls in our coun-

try; one-half of them from Christian homes and three-fourths from country homes. They have been gotten there through the trickery and wiles of those engaged in the "traffic in girls," which is caused by the TRAFFIC IN girls," which is caused by the TRAFFIC IN DRINK. Their average life is FIVE years. 60,000 girls dragged down to this life every year; 5000 every month; 170 every day; or a young life blasted in our blessed land every RIGHT minutes. Father! mother! Your little girl is not safe. Read that startling book, "Traffic in Girls," by Charlton Edholm, The Temple, Chi-

THREE WISHES.

It was down at the orphan asylum, one day, That three little maids sat 'round the fire, Each telling the thing she wished for most If she only could have her heart's desire.

"I'd like a pony as white as snow."
Sald Maud, "and I'd ride it each day, of course,
And people would stop as I rode along,
And say, 'Look at that child on the snow-white
horse.'"

Said Alice: "I'd like to own a ship, And I'd sail clear 'round the world. I guess, And bring back presents for all the girls. And a beautiful crutch for dear little Bess."

Then lame little Bess, with her gentle voice, Said, looking 'round from one to the other:
"I'll wish for the loveliest thing in the world—That every one of us might have a mother." -Little Folks.

Linnie's Vacation.

Dear Little Sunbeam: I read your lovely letter which was in the BANNER OF LIGHT last week, and was very much interested in it. So I thought I would write to you, and tell you what a fine time I am having up here in New Hampshire. I am staying with my aunt in Holderness, N. II. We have fine times together.

My aunt keeps hens and chickens; she has seventeen chickens, thirteen heas and a rooster. The little chickens are so cunning, and they are so tame they will eat right out of my hand. The hens are also very tame. I love to go and gather the eggs. We have some lovely flowers here. There are the handsome dahlias in their robes of garnet, and the delicate petunias in robes of different shades and tints, and the pansies, each looking like a human face, and the sweet-pea vines, just beginning to show their pretty blossoms.

One day a charming humming bird made my flowers a call. The bumblebees make many calls, too. My aunt has a splendid vegetable garden, with the lovely plants that taste so good in the

I have been up here six weeks last Thursday and have about two weeks more to stay. My aunt and I have picked quite a lot of berries

Well, dear, I shall close for this time, with love and kisses to you; tell Leona, Lotela and Winona that I send love and kisses to them, From your loving friend, LINNIE TOWLE.

Meredith, N. H., Aug. 19.

My Dear Little Friends: I have received a letter from Linnie Towle, the very first one who ever wrote me a letter. She has been so happy in the country helping her auntie and trying to learn whatever she could from the growth of the flowers, the birds and the bees, that it did me good to just think of her there and know that she would be fresh and strong for the work in school when she reached home again.

. I know you will all be as pleased as I to know about the chickens and the hens and all the things that are growing, and I know, too, that you will all wish you could go as I can, without the trouble of riding on the cars or boats, but just go when the desire came to you to see how she looked and what she was doing. I think it is nice for children to become interested in things that grow.
I used to think when I first came to spirit-

life, if I could only have a doll whose eyes opened and shut and whose legs moved around like a real baby, I would be the happiest child in spirit-life; but they did not have any such dolls for me, and instead they took me to a dolls for me, and instead they took me to a home where there were a lot of little babies who had been brought over to spirit life without their mothers, and some way, when I saw them move their own eyes without being laid down to make them close, and heard them make little sounds with their voices, I thought versity, receiving in due time the degree of they were ever so much nicer and better than any doll I ever saw in any little girl's home. So now when I want something to play with, where they will feel happy and will know that loving arms are around them.

It is strange how many, many children are brought over into spirit-life who really have no mothers at all. You know a great many of them have grandmothers or aunties or somebody who is particularly interested in them, because of their mothers or their fathers who still live in earth-life; but some of them it seems as though their mothers were glad to graduate of the Woman's Medical College, was have go to spirit-life-I suppose because they did not have much money to take care of them, or because they were too tired, or because the baby was too sick and needed too much attention. So over here we have a special place for what we call little stray waifs from earth land; and some people who have never had babies of their own in earth-life, and never known what it was to feel the little hands or look into the eyes, become real mothers to these little stray waifs over here. In that way they have an experience in spirit, life that brings out all the mother love and all the sweetness of life that comes from having

there are many little animals who have no homes and no one to care for them. I am thinking now of all the poor cats that roam around the streets; the boys chase them, the women take brooms and brush them off the steps, and the men throw things at the n, until it seems as though if the poor cats could talk they would say they had rather lie down in the gutter and die than go on living the way

I have a cat over to my house. My medie took her in because she stayed around the steps so long and would not go away, and showed that she had no place where she could sleep, and no one to give her milk and bread and meat to eat. After she took her in she found she was such a nice cat that she loves her very much, and she called her "Lady Jane This cat has four little bits of kitties now that are just born, and they are as cun ning as can be. And I tell you, we are not going to have them drowned, the way lots of people do when the kittens come. Kittens have a right to live just as much as anything else, and it seems to me it is ever so much nicer to teach them and train them and then find a good home for them, because everybody does not have a mother kitty who can have little ones, and I believe every house ought to have at least one

One day, Lady Jane Grey, although she is a very nice cat and behaves herself very well in-deed, caught my medie's precious bird when it was taking a bath. Everybody felt so bad about it they wanted to cry, and it seemed as though they ought to whip the cat because she ought not to have eaten the bird; but when they thought it all out, they decided that the cat was not to blame because she liked birds, and it ought not to have been where she could get it. So instead of giving her a whipping they talked to her exactly as though she had been a person, and told her she had done a very wicked thing that hurt their feelings very much. I do not suppose it did much good, be cause the cat could not understand their language very well, but it did them good to be patient in their loss and try to forgive the cat for doing wrong; because even as the cat did wrong to them by eating up their pet bird, so they do wrong to other people in their ignorance, and need to be forgiven and have the

wrong overlooked. I suppose you would like to know what cats do over here where I am-because they still have claws and teeth and all the things that have shown that the Gospels are highly dra make them disagreeable, when they get here matic," says he, "that the Christ is highly But I have seen very few cats in earth-life ideal; that many other persons before the But I have seen very few cats in earth-life who, if they were kindly treated and were not pulled and hauled and kept half starved, would scratch and bite and act badly. It is because no one tries to understand them that they scratch, and it is because they are afraid when you pull or hurt them some way, that they claw into your dress. They have a feeling of fear when they are lifted away up high from the foor and then dropped down suddenly, and the foor and the

cause they are not mind-readers. So if you are kind and thoughtful about your kittles and never do anything to them any more than you

would to a child, they will not be unkind to you. That is what we do in spirit life. Nobody can have a cat over here who is not kind to it and will not take some pains to take care of it. They are not just things that can be put anywhere or everywhere and just live on for the sake of being scuffed about and bothered; but there is a place where oats stay-homes exactly as there are for other things. It is a place where they grow to be as much different from the cats you know as the cats you know are different from tigers. Tigers become less savage and grow as tame as house cats, and in the

spirit life they become intelligent and thoughtful and faithful as many dogs are to you now.

I hope that all of you, whenever you see a kitty, will be sure not to try to frighten it or bother it, but just tenderly touch it, and then, instead of either running as fast as it can and slipping along under fences and stealing meat when it has no right to, it will be well, fat and tame and will be kind to you.

Now good bye till my next letter.

SUNBEAM through her medium,

MRS. MINNIE M. SOULE. 79 Prospect St., Somerville, Mass.

Life Sketch of Dr. R. B. Westbrook.

The death of Dr. R. B. Westbrook creates yet another vacancy in the circle. It took place at Pascoag, R. I., on Saturday, Aug. 19. Dr. Westbrook had long been in delicate health, but not till within the last few years was he visibly failing. He held out bravely as long as was possible, but the inevitable could not be longer delayed.

He was well known in the number of Spiritualists, though not prominent among its speakers. He was unique in many respects, and more disposed to studious research than to talking much of the results. Yet he was by no means silent. He would often hire a hall, advertise a series of meetings, and lecture gratuitously to the audiences there assembled. He also contributed now and then to the journals. His papers were condensed in statement and yet attractive in style—the result of deep thinking and a superior intuition. His was a diversified career. He began at early adultage as a Methodist preacher, then diverged into Presbyterianism, from which he passed over into free thought and Spiritualism. When the Pheosophical Society was first formed, at the house of the late Henry J. Newton, in New York, in 1875, he became a member, but early became disaffected and withdrew. The last years of his life were spent in Philadelphia, where he seems to have been more at home. The summers were devoted to rest and discussions, the last of them being at Pascoag.

Richard Broadhead Westbrook was born near Dingman's Ferry, in Pike County, Pennsylvania, on the 8th of February, 1820. He was, as his name would suggest, of Dutch and English extraction. He received the usual common-school education, and took several terms at the Delaware Academy. Becoming the sub ject of strong religious impressions, he began the study of theology with the Rev. Alexander Gilmore, and was licensed to preach by the Methodist Conference in 1839. The next year he became an itineraut, and in 1844 was duly ordained a presbyter. He changed his belief, withdrew from the Methodist Episcopal Church in 1852, and entered the Presbyterian communion. He became pastor of a church in Burlington, N. J., but was elected Secretary of the American Sunday School Union in 1854, and transferred his residence to Philadelphia. Soon after he received the degree of Doctor of Divinity from Washington College. He had already been made Master of Arts honoris causâ by Princeton College.

LL.B. He had an office in the Evening Post Building at the corner of Nassau and Liberty street. The writer and he met there often on the Harmatian Harmatian The writer and valuable Work on the Mysteries of Natural or something to do, I go down there to the the stairways, but there was no farther ac home and take the babies out some place quaintance till 1885. In 1869 he was admitted

also in the U.S. Supreme Court.
Dr. Westbrook was possessed of superior talent as a man of business, and became the proprietor of a coal mine in the Clearfield district of Pennsylvania. He was successful in acquiring a handsome competency, but presently became dissatisfied with the life of a mine-owner. He was kind and considerate of the men whom he employed, and Mrs. Westbrook, who was a assiduous in her professional care of the sick in their families. All this, however, seemed to evoke no gratitude; a strike took place and all kindness was forgotten. Besides, for some occult reason, it was not so easy or as cheap to get coal to market where the mine-owner was not in the favored number. Dr. Westbrook returned to Philadelphia, and withdrew from

active business. He was bold and aggressive in behalf of what he regarded as true and right; and he hated double dealing, subterfuge and injustice. He prepared several little monographs to sustain ils views, In 1870 he published a work on 'Marriage and Divorce.'' Afterward he issued

little babies to take care of.

Of course you cannot all have babies, because some of you are babies yourselves. But

"Marriage and Divorce." Afterward he issued a pamphlet, entitled "Girard's Will and Girard College Theology," which was a scathing review of the evasion of the conditions imposed by Mr. Girard in relation to the Girard College. It does not seem, however, to have elic ited any manifestation of a oused conscience. "They take who have the power-let them keep who can." A successful trick stemed all right where advantage was obtained.

Dr. Westbrook also published two other treatises of the Free Thought order, "The Bible—Whence and Whither?" and "Man-Whence and Whither?"

The late Professor Wagner was the owner of a plot of land in the outskirts of Philadelphia. The growth of the city had made it very valuable. He accordingly planned to dedicate it to the establishing and maintenance of the Wagner Free Institute. Accordingly in his will be placed it in the hands of trustees, his friend, Dr. Westbrook, being the principal one, and the treasurer. The property was improved and built upon, making several blocks of residences and enhancing the value manifold. The Wagner Institute was made a brilliant success; an elegant build ing was erected with the facilities and conveniences for lectures to workingmen, and the administration has been honest and well

directed. Dr. Westbrook was several times elected president of the American Secular Union. He could not have found the position quite agreeable. He was a firm believer in a future life and a Supreme Being, as well as spiritual agencies. Many of his associates differed, and he could not help feeling that difference vital. Finally he was, to his great satisfaction, replaced by Judge Waite. He never, however, abated his interest in reforms or whatever he believed inured to human advancement and the amelioration of social conditions. What his heart found to do, that he did with his might. He continued his interest in authropologic questions, spiritual matters and reform movements, and never wavered.

His last publication was the "Eliminatoror Skeleton Keys to Lacerated Hearts." In this work he gave his conclusions in concise but unmistakable power. He analyzed the various opinions and doctrines, showing wherein he regarded them as faulty. He made it "a book for the common people," but it was addressed to them as thinkers; he was no man to talk to the galleries. Having endeavored to shake the things that can be shaken, he enunciated reverently those which remain. "We

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WESTERN At 9 Bosworth Street, Corner Province Street,

Boston, Mass..

BANNER OF LIGHT PUBLISHING COMPANY

THE BANNER is a first-class Family Newspaper of Mighton Morry Pages, containing upward of Forty Column OF Interesting and instructive Reading, embracing a Literary Department; Reports of Spiritual Lectures Original Essays—Spiritual, Philosophical and Scientific Editorial Department, which treats upon spiritual and secular events; Spirit-Message Department; Reports of Spiritual Phenomena, and Contributions by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:
 Per Year
 \$2.00

 Six Menths
 1.00

 Three Months
 .50
 Specimen copies sent free.

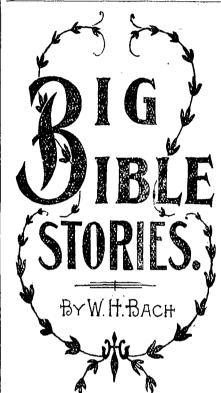
ADVERTIBUIES published at twenty-five cents per line, with discounts for space and time.

Subscriptions discontinued at the expiration of the time paid for.

Banner of Light Publishing Company Also publishes and keeps for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, embracing works on Occultism, Theosophy, Astrology, Psychology, Hygiene, etc. Descriptive Catalogue sent free on application.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this fice.



Comprising the following stories:

Complising the following stories:

Introduction: The Oreation: The Miraculous Rain of Qualis: The Exodus; The Story of Sampson: The Flood; Noah and the Ark: Joshua Commands the Sun to Stand Still: Jonah and the Whale; Wonderful Increase of the Israelites in Egypt; The Tower of Babel; The Miracle of the Loaves and Fishes; Heaven and its Inhabitants.

Nicely bound in cloth, with portrait of the author. Price 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Hermetics.

CONTENTS.

Preface; Hermetiles; Philosophy; Faith; Concentration; Practice; Memory; Imagination; The Book of Revelation; Pride and Philosophy; Who Are the Cranks? One Day; Secret Grief; Cold Despair; Beauty—Art—Power; Spirits and Devils; Ibeath—What of It? Nature's Jest; Your Friend; The One Thing; The Devil; The Pairs; Adonal; Magic.

Some More Philosophy of the Hermetics.

CONTENTS.

Preface; The Absence of Thought; Thought; Science; Love; Woman; The Martyrs; Habit: The Famed Eindr; Words; Silence; Inspiration; The False Prophet; "My Country, 'Tis of Thee"; Conventional Opinion; Hell; Nirvana; Ghosts Again: The Law of Rhythin; Philosophy of Other Cheek; The Preacher; The Optimist; The Pessinist; How Men Argue; The Poet; Religion; Illiminati; Alone; You; Future; The Unexpected; Prayer; The Alpha and Omega.

"Some Philosophy of the Hermetics," cloth, price \$1.25. "Some More Philosophy of the Hermetics," cloth, price

Materialized Apparitions: IF NOT BEINGS FROM ANOTHER LIFE,

WHAT ARE THEY? BY E. A. BRACKETT.

This work is in two Parts; the first containing carefully-prepared narratives of the author's interesting observations and experiences in the investigation of the phenomena of Materialization; the second, opinions and theories concerning the same. The investigation appears to have been pursued in a truly scientific spirit, by one possessing more than ordinary qualifications for the purpose, and with unusual facilities—the results being correspondingly positive and overwhelmingly conclusive regarding the reality of the phenomena in question. Aside from its positive testimony, the work affords many valuable suggestions to investigators as to the proner manner of proceeding in order to attain the o the proper manner of proceeding in order to attain the jest results.] best results.

The work contains 182 pages, 12mo, and is printed in large type, sultable for readers of advanced age. Cloth, \$1.00

ostage free.
For sale by BANNER OF LIGHT PUBLISHING CO.

MY LYRICAL LIFE, POEMS NEW AND OLD. BY GERALD MASSEY.

The Poen's of Mr. Massey were first placed before the American public in 1854, and at once became enthusiastically admired in this country, as they had been in England by such men as John Ruskin, Hugh Miller, Mathew Arnold and Walter/Savage Landor, and highly praised by such anthorities as the British Quarterly Review and the London Athenxeum. Those who held that early edition in such estimation will warmly welcome the present. It contains the best poems given in the former, critically revised, and in some cases added to, and upward of two hundred additional ones written since that time, inspired by the reformatory, progressive and spiritualistic events that have made the last third of a century the most notable period in the history of the world. Their beauty of expression, impressiveness of thought and vividness of description are unsurpassed. Landor has said they "remind us of Shakspeare in the best of his sonnets"; and Ruskin: They are "a helpful and precious gift to the working classes:

"Ince the Issuance of the early editions Mr. Massey has become a Spiritualist, and being such, and one of its able advocates, his poems, as they now appear, are of special interest to our readers. In his preface he says:

"The Spiritualist who has plumbed the void of death as I have, and touched the solid ground of fact, has established a faith that can neither be undermined nor overthrown. He has done with the poetry of desolation and despair; the highs of unavailing regret, and all the passionate walling of anfruitful pain. He cannot be be reaved in soul! And I have simple testimony that my poems have done welcome work, fronly in helping to destroy the tyranny of death, which has made so many mental slaves afraid to live."

Two volumes, Ismo, fine cloth, pp. 364 and 427. Price \$1.00 per volume, postage 8 cents each, or both together, \$2.00, postage free.

For sale by BANNER OF LIGHT PUBLISHING CO. Garnered Sheaves.

An intensely interesting Narration of the Good Deeds of a Young Lady of Wealth and Fashion. BY SHERMAN N. ASPINWALL.

This story will interest you from beginning to end. If is written in an easy and agreeable style; the characters are well taken and held throughout, and it is particularly interesting to the young. The leading character, *Hattie*, is bright and sparkling with wit and humor.

Cloth, price 75 cents; paper, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE PHANTOM FORM.

REDUCED FROM \$1.00 to 50 Cents.

Having secured a supply of the valuable work entitled

A DISCUSSION

Facts and Philosophy Ancient and Modern

DR. S. B. BRITTAN and DR. W. B. RICHMOND.

Spiritualism,

The BANNER OF LIGHT PUBLISHING CO. has decided

The BANNER OF LIGHT PUBLISHING CO. has decided to reduce the price to such a figure that it will be within the reach of those having even the most limited means. The volume containing the "Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism," by S. B. Brittan and Dr. W. B. Richmond, is a written discussion in forty-eight letters, twelve on each side to each of the two propositions, and dating back almost to the advent of Modern Spiritualism, or to 1853. Mr. Brittan shows here at his best. He is fearlessly frank, compelling in his statements, impressive in the presentation of his views, and forceful in his arguments.

At the time these notable letters were first published in the Spiritual Telegraph, they attracted a very wide public attention. The entire correspondence is included in this volume, and presents more facts and reasons in illustration of ancient and modern Spiritualism than any book then published. It presents both sides of the question.

The letters form two series. They were written to support and deny the proposition that the Spiritual Phenomena cannot be accounted for without admitting the agency of spirits in their production, and the other proposition that those who have departed this life still continue to hold intercourse with those who yet remain on the earth. Dr. Richmond contends that all that now appears mystery and wonder would be dissipated if the public would go calmly to work to study this wonder and try to comprehend more of the mysteriousness of our own nature, regarding it mere by as the natural fruit of an abnormal magnetic state. In all that he advances in support of this position he is followed energetically by Dr. Brittan, analyzing, criticising, comparing and concluding. He shows untiring patience and unflagging reason. He throws the burden of proof all the time on his persistent opponent, discriminating carefully between the relevant and freelevant. He is comprehensive and minute. He advocates truth rather than a cause. And in overcoming his opponent wa

SCIENCE OF THE SOUL.

SCIENCE OF THE SOUL.

A Scientific Demonstration of the Existence of the Soul of Man as his Cor scious Individuality independently of the Physical Organism, of the Continuity of Life, and the Actuality of Spirit-Return. By Loren Albert Sherman.

The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work viewed in any relation the reader may regard it. It is held that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the processes of physical birth, the physical body being only the mold in which the real man is cast. The author eftes testimony to prove that the incarnate soul can project itself from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines.

The book contains five portraits, and a large number of illustrations of physical manifestations of spirit intelligence.

Cloth, 12mo, m. 414. Price \$4.25.

gence.
Cloth, 12mo, pp. 414. Price \$1.25.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE BOOK OF THE MAGI. Reprint of a Rare and Valuable Work on the Mysteries of Natural Magic. BARRET'S MAGUS.

Being a Complete Compendium of Rare Experiments and Practice in Cabalistic. Natural and Celtic Magic. Composition of all sorts of Magic Seals. Talismays, etc. Virtue and Efficacy of Numbers. Characters and Figures of Good and Evil Spirits and their Conjuration. Magnetism, Magic Squares, Mirrors. Signs, Seals, Marks, etc. Blographical Sketches of Seventuen of the Great Philosophers and Adepts. The whole consisting of 285 pages of valuable matter to the student in Occultism. The Plates, some 22 in number, are regarded of great value.

Being privately printed by a number of students and lovers of rare works of this nature, we have been able to secure but a limited number of copies, and those who desire to secure a copy should order at once.

Superbly printed on heavy paper. Price, \$5.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

ORIGIN, DEVELOPMENT AND DESTINY OF MAN. By THOS P. FLETCHER, Elk Falls, Kan. The following are the main points treated upon: The Beginning; Fundamental Principles: Formation of Constellations, Systems, Suns, Planets and Satellites; The Formation of Constellations, Systems, Suns, etc.—continued; The Origin of Meteors and Comets: The Origin of Man: Man—His Attributes and Powers; The Soul—How It Receives and Imparts Knowledge; How the Soul Receives its Highest Impressions; The Record Book, or the Heavenly Ether; How to Cultivate the Sixth Sense; The Finer or Spiritual Body; Growth and Degeneration, Morally: Spiritualism Proven by the Bible; The Bible and Christ; The Summary.

Cloth, 12mo, pp. 354, price \$1.25; paper, 50 cents, For sale by BANNER OF LIGHT PUBLISHING CO.

A CRITTE AI, REVIEW of Rev. Dr. P. E. Kipp's Three Sermons, delivered in the First Presbyterian Church, San Diego, Cai against Spiritualism, by J. M. PEEBLES, A. M. M. D., Ph. D. "He that is first in bis own cause seemeth just; but his neighbor comes and searcheth htm."—Prov. xriii., 17. "He that diggeth a pit shall fall into it."—Ecclesiastes, x., 8 Pamphlet, pp. 54. Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

DOEMS OF PROGRESS. By MISS LIZZIE 1 DOTEN, author of "Poems from the Inner Life." In this book will be found many of the beautiful Inspirational Poems given by Miss Doten since the publication of her first volume of poems. Hustrated with a fine steel engraving of the talented authoress.

Price \$1.00, postage 10 cents; full gilt, \$1.50, postage 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

A DDENDUM to a Review in 1887 of the Seydaga Lake, 1888. By A. B. RICHMOND, Esq.
This book abounds with cutting sarcasms and witty sentences, called forth by the gross inconsistencies of the opponents of truth and the unfortunate predicaments in which the Seybert Commissioners, of their own free will, for the sake of cavering to a popular prejudice, have placed themselves by their fallows: "Preliminary Report."
Cloth, pp. 183; price 75 cents. paper, 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

A TREATISE ON THE HORSE AND HIS DISEASES. By B. J. KENDALL M. D. Containing an "Index of Diseases," which gives the Symptons, Cause, and the best Treatment of each; a table giving all the principal drugs used for the Horse, with the ordinary dose, effects, and antidote when a poison; a table with an engraving of the Horse's teeth at different ages, with rules for telling the age of the Horse; a valuable collection of receipts, and much other useful information. Illustrated. Paner, 25 cents.

Paper, 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO. IS IT THE DESPAIR OF LIGHT FUBLISHING CO.

IS IT THE DESPAIR OF SCIENCE? or, Science Applied to Spiritualism, not in the Manner of Dr. Hammond. fy W. D. GUNNING.

Very pletsantly written, suggesting the possibility of solving the mysteries of spiritual manifestations, by tracing the analogies offered by the subtler forces of Nature.

This little work has been entirely revised, and a considerable more matter added to it, and will be found an unan swerable argument in favor of Spiritualism.

Paper, Price b cents.

For sale by BANNER OF LIGHT PUBLISHIN CO.

SPIRIT LAWS AND INFLUENCES. By Prof. HENRY KIDDLE. This pamphlet is a neatly gotten up brochair of thirty pages or mere. It is eminently fitted for use as a missionary among new converts, or those just inquiring concerning the New Dispensation, and contains much that will influence the attention of old Spiritualists alike.

Price 10 cents; 3 copies, 25 cents; 7 copies, 50 cents For sale by BANNER OF LIGHT PUBLISHING CO THEOSOPHY, RELIGION AND OCCULT

HENCH With Glossary of Eastern Words. By HENRY S. OLCOTT.

CONTENTS.—Forewords. Theosophy or Materialism—Whitch? England's Welcome. The Theosophical Society and its Aims. The Common Foundation of all Religions, Theosophy: the Scientific Basis of Religion. Theosophy: the Scientific Basis of Religion. Theosophy: its Friends and Encentes. The Occult Sciences. Spiritualism and Theosophy. India: Past, Present and Future. The Civilization that India Needs. The Spirit of the Zoroastrian Religion. The Life of Buddha and its Lessons From England. Cloth. Price 82.00.

For Sale by BANNER Of LIGHT PUBLISHING CO. From England. Cloth. Price \$2.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

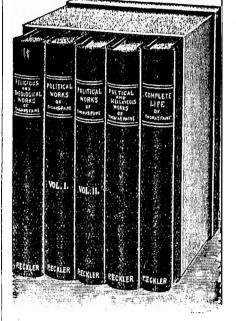
THE SCIENCE OF IMMORTALITY. A Lecture by PROF. W. F. PECK, delivered at Cassadaga Lake Camp-Meeting Aug. 11th, 1889.
This splendld Lecture should be in the bands of every Spiritualist in the land. It has been not in pamphlet form by BANNER OF LIGHT PUBLISHING CO., and will be sent to any address on receipt of 10 cents.

CPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A RELIGION. An Oration delivered under spirit influence, at St. George's Hall, London Eng., Sunday evening, Sept. 21st, 1873, by CORA L. V. TAP PAN. This is No. 1 of a series of Tracts entitled "The New Science".

Paper, 5 cents, postage free.
For sale by BANNER OF LIGHT PUBLISHING OO.

LIBRARY OF

Paine's Complete Works.



THE STUDENTS ILLUSTRATED EDITION. COMPRISING

Paine's Religious and Theological Works. (1 vol.) Paine's Poetical and Miscellaneous Works, (1 vol.) Paine's Political Works. (complete in 2 vols.)

Paine's Life. By the editor of The National, and by Thomas Clio Ri kman; with Lord Erskine's speech in behalf of Paine, Court of King's Bench, London, Eng., Dec. 18, 1792, (1 vol.)

(1 vol.)

RD Forming together, Five Handsome, Crown 8vo., volumes in a box. Bound in brown silk cloth, gilt top, gold titles, illustrated, and sold at \$5.00 for the entire set. As is well known Paine's political and religious writings exerted an immense miluence in America, England and France during his life, and since his death that beneficent influence has increased and extended throughout the civilized world. A copy of this illustrated edition of his works (which for elegance, accuracy and completeness is not excelled, if equalled, by calitions sold at treble the price) should be in the library of every patriot—of every lover of Truth, Justice and Liberty.

POPULAR EDITIONS OF PAINE'S WORKS.

Common Sense. A Revolutionary pamphlet addressed to the inhabitants of America in 1776, with an explanatory notice by an English author. Paine's first and most important political work. Paper, 15c.

The Crisis. 16 numbers. Written during the darkest hours of the American Revo-"in the times that tried men's souls." Paper, 25c.; cloth, 5cc.

The Rights of Man. Being an answer to Burke's attack upon the French Revolution. A work almost without a peer. Paper, 25c.; cloth, 5oc.

The Age of Reason. Being an investigation of True and Fabulous Theology. A new and unabridged edition. For nearly one hundred years the clergy have been vainly trying to answer this book. Paper, 25c.; cloth, 50c.

Paine's Religious and Theo-LOGICAL WORKS COMPLETE. In one volume post 8vo, 432 pp., paper 50 cts.; cloth, gilt top,

Paine's Principal Political WORKS. Containing Common Sense; The Crisis, (16 numbers), Letter to the Abbé Raynal; Letter from Thomas Paine to General Washington; Letters from General Washington to Thomas Paine; Rights of Man, Parts I and II; Letter to the Abbe Sieyes. With portrait and illustrations. In one volume, 655 pp., paper, 50c.; cloth, gilt top, \$1.00.

Paine's Political Works COMPLETE. In two vols., containing over 500 pp. each, post 8vo, cloth, gilt top, with portrait and illustrations. \$1 per volume.

Paine's Poetical and Mis-CELLANEOUS WORKS COMPLETE. One vol., brown silk cloth, gilt top, \$1.00.

Life of Thomas Paine. By W. J. Linton, editor of the National. Beautifully Illustrated. Paper, 50c.; cloth, 75c.

Complete Life of Paine. By W. J. Linton, editor of the National, and Thomas Clio Rickman. Superb Illustrations. One volume, brown silk cloth, gilt top, \$1.00.

Reasons for Unbelief, by Louis Viardot. Translated from the French. This volume is an analysis, an abstract, an epitome of the reasons given by the greatest writers of all ages for disbelief in supernatural religions. The arguments are clear, concise, convincing and conclusive. They are founded on reason and science, and rise to the dignity of demonstrations. The book will prove a priceless treasure to all enquiring minds. Paper, 25c.; cloth, 50c.

"It is a good book, and will do good."-Robert G. Ingersoll.

Rochefoucauld's Moral MAXIMS, Containing 541 Maxims and Moral Sentences, by Francis, Duke of Rochefoucauld; together with 144 Maxims and Reflections by Stanislaus, King of Poland. Also Maxims to live by, and Traits of Moral Courage in every-day life. 12mo, 186 pages, cloth, 75c.

As Rochefoucauld his maxims drew From Nature,—I believe them true. They argue no corrupted mind In him—the fault is in mankind!"—Swift.

Saltus' Anatomy of Negation. Intended to convey a tableau of anti-Theism from Kapila to Leconte de Lisle. The antitheistic tendencies of England and America having been fully treated by other writers.

The following subjects are fully discussed:

1. The Revolt of the Orient, Kapila—The Buddha -Laou-tse. 2. The Negations of Antiquity, Theomachy - Skepticism - Epicurism - Atheism. 3. The Convulsions of the Church, Galilee-Rome. 4. The Dissent of the Seers, Spinoza-The Seven Sages of Potsdam-Holbach and his Guests. 5. The Protests of Yesterday, Akosmism-Pessimism-Materialism-Positivism. 6. A Poet's Verdict, Romantics and Parnassians. Bibliography. 12mo, 218 pp. Cloth. 75c.

Shakespeare Portrayed by HIMSELF. A Revelation of the Poet in the Career and Character of one of his own Dramatic Heroes. By Robert Waters. 1 vol., 12mo. cloth extra, \$1.25,

In this able and interesting work on Shakespeare, the author shows conclusively how our great poet revealed himself, his life, and his character. It is written in good picturesque, and is and clear language, exceedingly picturesque, and altogether the best popular life of Shakespeare that h

Social Contract; OR PRINCIPLES OF POLITICAL LAW. Also, A project for a Perpetual Peace. By J. J. Rousseau. 1 vol. post 8vo, with portrait. Preface by Peter Eckler. Paper, 50c.; extra silk cloth, 75c.

Talleyrand's Letter to Pope PIUS VII. With a Memoir and Portrait of the Author, his Famous Maxims, and also an account of his Celebrated Visit to Voltaire. Preface and Notes by Peter Eckler. 136 pp. Paper, 25c.; cloth, 50c.

Ingersoll-Gladstone Contro-VERSY ON CHRISTIANITY. From the North American Review. Paper 25c.; cloth, 50c.

For sale by BANNER of LIGHT PUBLISHING CO.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING OUM PANY, located at 0 Hoaworth Street (from 65 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

No attention is paid to anonymous communications.

No attention is paid to anonymous communications.

I ame and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return tanceled articles.

nocited articles.

Newspapers sent to this office containing matter for lipection, should be marked by a line drawn around the article or articles in question.

Banner of Bight.

BOSTON, SATURDAY, SEPAEMBER 9, 1899. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class
Matter

PUBLICATION OFFICE AND BOOKSTORE No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY. 29 and 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE. Per Year.....\$2,00 Six Months...... 1.00 Three Months..... Postage paid by Publishers. Issued by

BANNER OF LIGHT PUBLISHING COMPANY.

Harrison D. Barrett Editor-in-Chief.

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

ADVERTISING RATES.

\$5 cents per Agate Line. DISCOUNTS

\$00 lines to be used in one year......10 per cent. 500 " " " " "25 " " 1,000 ' " "40 " " 80 per cent. extra for special position.

Special Notices forty cents per line, Minion, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

No extra charge for cuts or double columns.

Width of column 27-16 inches.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear 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 than any other man, it is he who will take money coined 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.

The rooms lately occupied by Mrs. J. K. D. Conant are now to let.

For terms, apply at the Banner of Light Bookstore.

An exceptionally favorable opportunity is here offered for a medium to secure quarters where good business is assured.

How Long?

A valued correspondent sends us a clipping from the Washington, D. C., Star, giving an account of the deliberate robbery of a Mrs. Boland by a pretended clairvoyant, who advertised under the name of Helen Broshaw, and asks "How long are we to be infested with such impostors and dupes?" We cannot answer our friend's question in full, but we can assure him that, so long as Spiritualists refuse to take the Spiritualist papers, just so long will they be the easy prey of arrant impostors. But when Spiritualist journals refuse to tell the truth about such rascality as that practiced by Mrs. Broshaw, the public has little or no protection. Our correspondent will find some socalled spiritualistic journals in the United States inclined to plead for leniency in behalf of the Broshaw woman, because she is a medium, and was either made to do wrong by the spirits, or was victimized by the woman of whom she stole the hundred dollars, who had fraud in her heart, hence forced the poor innocent medium, the immaculate Mrs. Broshaw, to steal the money. It is time that the plain unvarnished truth was placed before the people by all Spiritualist papers, and by all true Spiritualists as well. When they do this, impostors and their dupes will disappear.

Truth needs no apology, bows to no authority, worships no dogma, seeks no adula tion, makes no errors, and knows no such thing as fail. When Spiritualists become possessed of Truth, they will be all that truth is, because Truth can only be reflected by Truth. Seek Truth, then, oh! Spiritualists, as the only precious jewel in the universe.

"Order is heaven's first law." If this of men to so regulate their habits, thoughts and actions as to make themselves orderly in all things. Then they will have heaven on earth, because it will come from within.

The Development of Mediumship.

The proper development of mediumship is a topic of ever-present interest to all true Spiritualists. That true mediumship is desirable and necessary to spiritual enlightenment, all are agreed; but as to the methods by which it can be produced, many divers opinions are to be found among those who call themselves Spiritualists. The idea that mediumship is a special, divine gift, bestowed upon some favorite candidate for celestial honors by some extraneous power, has been (and properly) quite generally abandoned. It is now considered to be a natural attribute of the physical organism, that all men possess to some extent, appearing actively in some persons, and yet is never known in others.

To develop this latent faculty in those who wish it has been the aim of many well-dis posed persons, who really believed that mediumship was the summum bonum of all man's earthly attainments. Others, less conscientious in their thought and far less sorupulous in action, have seized upon this idea and sought to make the desire for mediumship a source of revenue to themselves.

This has led to the appearance of a special class in the ranks of the Spiritualists, known as the "Professional Developers." These people advertise quite extensively, either through the press or by some means equally effective, claiming to be able to develop clairvoyance. clairaudience, psychography, materialization and all other phases of mediumship, in their patrons, provided they are well paid for their efforts. Strange as it may seem, many intelligent, high-minded and respectable people have been duped by these specious claims and have placed large sums of money at the disposal of those who were only seeking an opportunity to rob them. These professional developers had (and still have) plenty of business, and a flourishing trade sprang up in many large cities and towns in this special commodity. The great majorit, of the people who were attracted by these "developers" were honest and sincere in their desires to become mediums. Many of them were longing for a direct message from a loved one in spirit-life. while others thought only of the good they could do to others. A small minority, perhaps, thought solely of the income they could secure through the exercise of the mediumship they coveted.

Very few people stopped to consider that mediumship was a natural physical characteristic, peculiar to those whose nervous systems were susceptible to influences outside of themselves. Even when people actually possessed latent medial powers, they failed to realize the fact that true development of the same could only come from within, and that money could neither buy nor sell the priceless jewels of the soul. Failing to understand these principles, they eagerly sought these professionals, and tried earnestly to become mediums. They were promised all sorts of wonderful powers, and were flattered into the belief that they would soon become the greatest psychics of the age. They parted with their money uncomplainingly, under the delusive hope that they were purchasing the choicest of spiritual wares Some became disgusted after a number of sittings, at prices ranging from one dollar to twenty-five dollars each, with no results, and refused to be bled any longer. Others, although discouraged to some extent, kept on, hoping almost against hope, that the coveted treasure might soon be theirs. Others still, soon saw that it was mere pretense on the part of their instructors, were quickly initiated into the mysteries of trickery, and became, as they claimed, "fully developed mediums." Such successful developments induced many innocent people to continue their quest for mediumship, only to find it not.

These sincerely honest seekers for psychic powers besought their instructors for explanations of their failures to secure the prize they sought. Many smooth replies were made, and plausible excuses offered until the candidates this earth meaner, more utterly contemptible | were heart and soul sick from continued dis appointment. Their instructors then had some important advice to give them. They had learned that mediumship was a property of the physical form, hence physical as well as men tal, treatment was necessary to bring it out in its fullest and most perfect form of expression. They must, therefore, manipulate the person. After a series of magnetic or massage treatments with no results, the candidates were told that mediumship was closely related to sex, and that the excitation of the generative organs was the quickest and surest pathway to the goal of mediumship! Many virtuous men and women have yielded to this damnable sophistry, because of their belief in and respect for their instructors to whom they looked for example as well as precept! Yea, more than this, they have even bartered their virtue, at the demand of these human vampires, under the delusion that they might thereby become mediums! They even became believers in, and practicers of, promiscuity in their relations with the opposite sex! These things have been done in the name and for the sake of medium

In addition to the foregoing, some "psychic" teachers actually presumed to claim that health, as well as mediumship, could be obtained through the selfsame channel, and that the quickening of the nerves of the organs of generation restored the mental and spiritual equipoise of those who were afflicted by disease. This sophistry induced some well-intentioned men and women to place themselves, as well as their mature sons and daughters, under is far less expensive from a financial point of the care of these "eminent" (?) specialists, whose treatments were to give them perfect health and rare psychical illumination. The ever, uphold either method from the vantagepathway from manstrupation to downright seduction is a remarkably easy one, and not a few have followed it to their eternal sorrow. Of those who have escaped, some have felt too humiliated to confess their part in the affair, knowledge in an honest struggle for his daily while others have been too indignant at their own ignorance and want of common sense, to permit one word even to pass their lips concerning the same.

We have thus far spoken in the past tense, but we must now state that everything we have described exists to-day among certain lines is the negro's chief need to-day. This need classes calling themselves Spiritualists. Human harpies actually presume to advertise as developers of mediumship for hire, and continue to bleed the people unchecked. Others are openly advocating the abominable doctrine that promiscuous sex-relations will result in the highest kind of mediumship, and very few dare to raise their voices in protest. Some teachers of psychic classes are almost daily be true, it would be well for all of the children telling their pupils that psychic gifts and parfeet health can only be obtained through the | mutilated in Georgia by an infuriated mob, the process of mansturpation and magnetic manip. fullest details of the barbarities inflicted upon ulation. It is time that ringing words of pro-

bought nor sold, neither is it obtained through any of the practices above described. It is true that latent mediumship may be quickened into life by the hypnotic suggestions of true and tried friends, who are in perfect sympathy with the mediumistic tyro, but the matters of bargain and sale and the love of gold have no part in influencing the results. We have said all that need be said with respect to the tricksters who purchase pretended psychical powers of purveyors of pseudo-mediumship, hence need give them only this passing word.

We protest earnestly against the false and misleading claims of the professional developer. He or she is simply preying upon innocent people, and is robbing them most cruelly in the sacred name of Spiritualism. He or she laughs virtue to scorn, and sneers at honor and true mediumship. We cry aloud against the malicious and doubly damnable doctrine of sexual promiscuity as the sine qua non to mediumship. It is the open doorway to dishonor, and the trap-door to hell. It is the Siren on the rocky shore of life, luring the voyager from a safe and prosperous journey to destruction and certain death. It is the Faust whose trusting Marguerite yields her all, only to find her hope shattered, and her love the bitter ashes oldespair. It is the open gateway to life's worst inferno, and many abandon all hope who pass it through. It is not of the soul, but is born rather of the lowest impulses of passion. True mediumship should and would spiritualize its possessors, if it were rightly used, by being made a minister of the soul. Mediumship is a blessed boon to the race, and should be cherished in all of its pristine purity and beauty. It does not spring forth from good, nor is it born of ruined virtue and uncontrolled passion. The angels in heaven are seeking to spiritualize mankind, but they have never yet found robbery, licentiousness, and destruction of honor as the means to the desired end. Spirituality springs from pure, wholesome spiritual lives, and none other. Spiritualists, live ye, one and all, the life that spiritualizes, and demand the same from your mediums, lecturers and teachers.

The Negro Question Again.

The recent utterances of Miss Lillian Claycaused no little stir in the New England States, and have led to the organization of a National Anti Lynching League. The widow and children of the murdered postmaster of Lake City, South Carolina, have been brought to Boston and placed on exhibition in different places in order that the people might be induced to do something for them financially. If the excitement attending these exhibitions leads to the development of sectional animosities between the North and South, it is greatly to be deplored. If real good is designed for the unfortunate family then no one will regret Miss Jewett's impulsive action in bringing the members of the same to the North. But we can thus far only see a tendency to foster race hatred and sectional strife in the public work of the Anti-Lynching League. The undue prominence given the negro in these large gathand makes him a decided nuisance in society. and that his wrongs should be made one of its chief campaign cries. For his crimes he has little or no regret, and is indignant only when he has been found out.

This is not true of the highest classes among the negroes, but it is true of far too many of them. Such work as Miss Jewett's will tend to make the negro even more forgetful of his own misdeeds when he finds such ready sympathy on the part of his over-zealous white friends. We recently spoke at some length upon this question, and, in the main, hold to the opinions there expressed. New light, however, has been thrown upon this problem by recent events, hence our conclusions must be somewhat modified. Gov. Candler, of Georgia. states, and publishes evidence to substantiate his claims, that illiteracy among the negroes in his State has decreased forty-five per cent. in thirty years, while crime among them has increased by exactly the same percentage. This is a startling fact, and conveys a striking

object lesson to the careful student of events. The whites pay nine-tenths of the taxes spent for the education of the negroes, yet those negroes when educated devote their energies to the commission of crimes against their benefactors! This is an anomaly that is almost beyond comprehension, and leads to the conclusion that, after all, colonization of the negro is the only solution for this problem. We have hitherto felt that such a course would be most unjust to the negro, and cause him great hardships: now, however, we fail to see how or why it would be any worse for the negro than it was for the Indian. The Indian was removed and colonized when he could; no longer live in peace with his white neighbor, and very little was said in protest. There was far less cause for this treatment of the Indian than there now is for the application of the same policy to the negro. The Indian showed his hatred for the whites in an open, honorable manner, when his course is contrasted with that of the negro. The Indian was capable of gratitude, while it now begins to look as if a negro did not know the meaning of that word.

No one thinks that lynching is a safe or a sure remedy for the crimes of rape, murder, arson and robbery. Still, if capital punishment is to be meted out to criminals, lynching view, as well as less demoralizing when viewed from an ethical standpoint. We cannot, howground of the spirit. We feel that the negro should be educated morally, as well as in the contents of text-books. He should be led to see that he must make practical use of his bread. Now the great majority feel that honest toil is beneath the dignity of educated gentlemen, hence are unwilling to do physical labor of any kind. This shiftless spirit has made many of them idlers, and idleness begets crime of all kinds. Morel education along practical can only be met by the thorough study of stirpiculture, and its application to the rising generation among the negroes.

The press of the North is not at all fair in many of its references to the negro. When a negro is lynched in a Southern State, the full particulars of the affair are published, while only two or three lines are given in description of the crime he committed. In the case of Sam Hose, the negro who was so flendishly the negro were spread broadcast, whereas the

widow in the presence of her husband's dead briefly mentioned. When a negro attempts a oriminal assault in a Northern State, the fact so garbled as to throw the responsibility of the | centres. orime upon his victims. The truth, however, should be told in all cases, and the people induced to find a practical solution for this intricate problem. If white women are no safer in the North than they are in the South, then the fact must be faced and something done in the negro is a law-abiding citizen in the North, hence he must also be the same in the South. is wrong and deserves the severest censure. The fact is that white women are in danger in large negro population. To protect the homes of our land, to prevent rape, lynchings, race wars, and sectional bitterness, should be the aim of every true Spiritualist. Colonization may be the best method by which the desired goal may be reached; therefore, let the Government spend its millions in the defense of where he can no longer menace the lives of individuals and the well being of society.

The National Convention.

Within six weeks the seventh National Convention of the Spiritualists of America will be in session in Chicago. It is the most important gathering of the year to the Cause of Spiritualism. We have already alluded to the questions of moment that are to come before that Convention, hence deem only a passing notice necessary at this time. We learn that a few well-meaning Spiritualists are disposed to question the utility of the National Association, and intend to attempt to prove that it is not worth the expense of its maintenance to the Spiritualists of the country. As this question is to come before the Conven tion, we feel that it behooves every friend of organization to be present at this important gathering.

It seems strange that there can be even one Spiritualist who is conscientiously opposed to the principle of cooperation. Those who conton Jewett upon the subject of lynching have demn the N.S. A. as unworthy of the cost of its support do not realize that the National Organization has never yet been given an opportunity to prove its full worth to the Cause. Had it been supported as the sectarian churches support their national bodies, its work for the past six years would more than compare favorably with that of kindred societies. Even with its meagre support, it has done a good work for Spiritualism. It has secured recognition for Spiritualism at the hands of its opponents. and has led the outside world to consider Spiritualists worthy of some attention. Boards of Trade are now anxious to secure the annual National Conventions. Students, scientists. clergymen, news agencies, etc., look to the N. S. A. for information.

In addition to these advantages it has placed Spiritualism prominently before the country as one of the organic religious bodies of the erings exalts his importance in his own eyes, times. Its missionary work has been somewhat limited owing to lack of proper support, Even now the negro feels that he is the especial but even in this field it has wrought a health- his mistake and would entirely separate from protégé of one of the great political parties, ful change in public sentiment with regard to his numerous Spiritualist friend. the real meaning and purpose of Spiritualism. The things it has accomplished are worth ten times the cost of its maintenance to the Cause at large. In fact, the expense in question is not so very great when compared with other organizations of like nature. No other religious body would ask an overworked officer to labor for the small stipend of nine hundred dollars per year, with no allowance for clerk hire. No other body could secure and maintain such excellent quarters at so small a rental as is paid by the National Spiritualists' Association. Economy is the watchword along all lines of work in the National Association. It would seem that those who question its utility refuse to recognize the fact of its meager support as well as that of the indifference of those who should be its friends.

It is true that some mistakes have been made in the past by its management, but these have been rectified as soon as discovered, and endeavors made to establish that fact in the minds of the people. One thing is certain, its officers have uniformly sacrificed time and money in its behalf, and have never sought to make it a source of pecuniary gain to themselves. Owing to the depression caused by hard times, and misunderstanding on the part of some Spiritualists, the present National Spiritualists' Association year opened with a deficit of nearly or quite seventeen hundred dollars on its books. This indebtedness has been reduced nearly one thousand dollars, and will be entirely wiped out by the time the Convention is called to order, provided those who are interested redeem the pledges they have made in this direction. If the utility of the National Spiritualists' Association is to be determined for all time, it should be endowed with a fund of one hundred thousand dollars. and its officers told to go to work to prove its worth. No better time to do this can be found than at the next Convention. The Spiritualists of America should be there en masse, and all societies properly represented by accredited delegates. We hope that Oct. 17 will see every Local and State Association chartered with the National Spiritualists' Association represented by a full quota of delegates at 77 Thirtyfirst street, Chicago. The Leland Hotel will be headquarters for the delegates and visitors, and everything will be done to make the stay in Chicago a pleasant one. Spiritualists, go to Chicago, and do what you can to sustain true Spiritualism!

The Camp-Meeting Season.

Nearly all of the forty or fifty Spiritualist camp-meetings in the United States have completed their work for the season of 1899. From the majority of them excellent reports have been received, setting forth that a high order of talent has been employed, and that there has been a marked increase in attendance over the past few years. The interest taken in these meetings is indicative of the fact that there has been a marked change in public sentiment with regard to Spiritualism. Those who have attended the meetings have, for the most part, been original thinkers and very careful students of all questions of the day, including that of psychism. The question of psychical manifestations has been brought promscientists of both continents, hence the influence that has led to the increase of interest in Spiritualism on the part of the people.

Despite the many side attractions that are often found at popular summer resorts, not excepting spiritualistic camps, all lectures and | Flammarion, who devotes all her time to work-

above matters. True mediumship can not be | blood, repeatedly outraged his heart-broken | ences, composed of the most intelligent people. This proves that our camps have been body, and inflicted nameless mutilations upon | patronized for instruction, as well as for recher person, were either concealed, or only reation and amusement. This is a healthful sign, and we trust that it augurs the establishment in the near future of psychical schools, is either kept from the public, or the story is | colleges and universities at convenient camp

The Spiritualist Tealning School, formerly located at Maple Dell, Onio, has been moved to Cassadaga Camp, and is now entering upon its fourth year with the brightest of prospects. The change of location indicates that the thought of advanced instruction for our pubthe way of reform. The attempt to prove that | lie workers is a necessity, and is in harmony with the idea above suggested, as to the establishment of educational institutions at such centres as will be convenient to the interested public. We congratulate the managers of all all sections of the country where there is a | camps upon the excellent and eminently successful work performed at their respective places of meeting. Out from the Spiritualist camp meetings, as centres of psychic power, potent influences for good have gone for many years, and it now looks as if a rich spiritual harvest was soon to be reaped. May the work be so laid out for next year as to insure its tax paying citizens by placing the negro ampler returns for the labor, time and money expended.

Camille Flammarion.

In response to a personal inquiry sent to this distinguished astronomer, concerning his present attitude toward Spiritualism, we received a very courteous reply, which we present herewith. As we had supposed, M. Flam marion is as intensely interested in psychic matters as of yore, but his attitude is that of a scientist, not an emotionalist:

OBSERVATOIRE FLAMMARION, JUVISY (SEINE-ET OISC), Aug. 13, 1899 M. HARRISON D. BARRETT, EDITOR BANNER OF LIGHT.

Monsieur: I have known the BANNER OF LIGHT for a long time, and I would answer your question at length if it were necessary. But you have been able to see by the last num ber of the Revue Spirite of Paris that this strange campaign of the newspapers of the entire world upon my supposed desertion of the psychic studies has no reason to be. On the contrary, I have just finished a work in which I try to apply the scientific method to elucidate these problems. This work, "L' Inconnu" will be, I hope, finished in two months.

I have not here a photograph in a state to send you; but if you wish my picture, the last and the best was taken by your compatriot, Stebbing, photographer, 30, rue de Grammont, Paris. Will you receive-I pray you, dear sir and

brother - the expression of my best sentiments. FLAMMARION. The following is a translation of the article

from Revue Spirite referred to by Mr. Flam-

FLAMMARION AND SPIRITUALISM.

The Figaro, July 10, 1899,-For several days all the newspapers have been announcing that M. Camille Flammarion, the well-known astronomer, had declared in a letter that from being a fervent follower of Spiritualism and of the doctrines of Allan Kardec, he really saw

Having known M. C. Flammarion for many years, I wanted to find out why the distinguished scholar was so suddenly led to such a resolve. I went to Juvisv, where he was staying at the time. M. C. Flammarion received me in his work-room, the tables of which were littered with documents, books, notes.

"Good morning, dear master, what's going on, and why this letter of renunciation?"

"Why, I am dazed by the rumors circulating about my name for the past few days. I have written no letter and am not giving up any of my studies."

"Then this would be renunciation is a false report?"

"Absolutely. I continually and with car investigate into all the psychic phenomena, and am more than ever convinced that we know very little. First of all, I have been working for several months on a volume soon to be finished: 'The Unknown and the Paychic Problems.' I shall treat in particular in this work, of the apparitions and manifestations of the departed. I have received on this subject more than four thousand letters from all points of the globe; but I remain firm in not relying upon any facts except such as are in the possession of several persons, and in not treating them except on a scientific basis. I have to exert the utmost care to set aside all such phenomena which might lie open to fraud."

"Since you have written no letter, how do you account for the rumors rife in all the newspapers to the effect that you have renounced belief in Spiritualism?'

"I know no more about it, I assure you. For the past two or three days I have received a large number of letters from numerous Spiritualists in France, England, Germany, Italy, some of whom refuse to believe it, while others bitterly reproach me for my change of faith. Only one reflection I cast at the end of an article I had published in the Annals: Political and Literary, might have given rise to above supposition. Said article treated of various communications received by Victor Hugo at Jersey. To questions asked in verse by the great poet, the spirit replied similarly in verses of beauty and scope worthy of the master himself. These not having as yet appeared in print, I published with my comments

"I concluded with two theories: either there was here manifest the working of an independent spirit, or the medium was influenced by the reflection of Victor Hugo's own thoughts, with which latter supposition I concluded.

"All along I showed that both hypotheses were tenable. The best proof that I have not given up the study of these phenomena is that I had the famous medium Eusapia come from Naples that I might investigate at my house the remarkable phenomena similar in kind to those of Home, experienced by this woman.

"I myself took instantaneous photographs, for instance, of a table with its four legs raised simultaneously 15.20 centimetres from the ground. These phenomena taking place at my own quarters, you may be sure that I was in no way the victim of fraud, nor that I would on the day of such experiences give up psy; inently before the public mind by the eminent | chic research; meanwhile I shall always deal very severely with spirit phenomena, which deserve to be carefully controlled. There are in that field many followers whose illusions I in no way share."

During our conversation, Madame Camille test were uttered with regard to all of the facts that he had murdered a man in cold psychical experiments have drawn large audi- ing with her husband, entered, and also showed surprise at the battle wayed in the newspapers.

"Before taking leave of you, or ar master, may I ask your opinion, as an astronomer, on the famous prophecy of the end of the world on Nov. 13 next! What an astral phynomenon is that to be!"

"None whatever, or nothing of any account," M. Flammarion replied laughingly: "the end of there will be a very abundant shower of meteors, a phenomenon recurring elsewhere every thirty-three years."

to destroy the earth?"

"There will be no comet, any more than there was a letter of mine renouncing psychic researches. But you will find the newspapers announcing one just the same."

"Apropos of unknown forces," he added, "there are important problems to be studied as worthy of attention as are those in astronomy, and I shall continue the study, independently and lovally."

Upon this reassuring reply we bade farewell to the sympathetic, amiable scholar, and to his very gracious, charming wife.

ED. BOURGES.

U. D. L. R. Our friends had written some remarkable articles for the Revue Spirite concerning the Anti-Spiritualism declarations of Camille Flam marion. As matters stand now, M. Oliver and other contributors (for Spain); the professors Vespariani and their F --- (for Italy); Prof. Metzges (Switzerland); M. Lebel and Spiritu alists Belgian and Germain; and other correspondents profoundly surprised by the so-called apostasy will hereby understand that we could not publish their articles in the Revue. A hun | ing the front of our tent, we had a good night's dred pages would not contain them. They would no longer have any value.

We cordially thank these good defenders of the Cause, and we always count upon these volunteers to shield us from all that would retract from our conquests on the field of Mod-P. G. L. ern Spiritualism.

(Translation B. M. Grossman, 800 Massachu setts Ave., Cambridge, Mass.)

The World Beautiful.

The phenomena called "Spiritualism" is of no special importance, even when it is genuine, as some proportion of it undoubtedly is. It is at best incidental.

"The witness is within," as Whittier well "The witness is within," as Whittier well to Brother Barrett," that he is engaged in a says. Some part of it is fraud, some part of it noble work and some day will reap his reis inconsequential; but occasionally, under peculiarly good conditions, there are incidents of significance.

Miss Farmer (the daughter of Prof. Moses G Farmer, the noted electrician) recently received the following message, signed Phillips Brooks, on a slate which she herself held on a

of again as dead. I have come into a most remarkable condition of life. We are the same individualities in and out of the body. I am always glad to write a word in testimony of my continued life."

blance to that of Dr. Brooks. The line, "I posed of. have come into the most remarkable condition anniversary of my bitth was celebrated in a of life," is like that of a great intelligence real- manner which deserves much credit. In the izing the marvelous richness of a new phase of life; and the expression, "I am always glad," was always his own gracious words in response to any request.

This is probably the most significant message that was ever believed to be received from the higher plane of life beyond death. It is offered here merely as a fact that has occurred, and afternoon service was concluded and with my one which invites fair consideration.-Lilian Whiting in The Woman's Tribune.

Truth and Love sat beneath a tree conversing, when Error, with his legions of evil. approached them. As they swept past them | dress, congratulated me as one of the oldest Truth's raiment was enveloped by a cloud of dust, and was besmeared by mud. Love looked up and saw that the face of Truth was bathed in tears. "Why weepest thou?" she asked. "Art thou angered at the treatment Error hath awarded thee?" "Nay," said Truth gently. "I wept because I knew that the stain kind words of cheer from Mrs. Lease and oth Error sought to cast upon me, had only fallen ers, all of which I was for a time unable to reback upon his own soul, and given him a coloring that can only be erased by oceans of tears of regret on his part. I wept to think that corn field, which was planted with corn given man could be so blind as to thus injure him self." Spiritualists, let these words, spoken by Truth, sink deeply into your souls, and teach you that every attempt to secure revenge upon | to me. your brothers, reacts upon yourselves, and leaves a scar upon your souls that can never be effaced.

evidence among many who make claims to Miss Baker of Nashua and Mrs. Allbee of Bosmediumship. If he has said one-tenth, or life, all of which were partaken of with a releven one one-hundredth of the ridiculous ish; afterwards songs and stories of old campthings attributed to him since his transition, ing days followed until midnight, when we all he has sadly deteriorated since his departure | returned to our different homes, I thinking it from earth. We prefer to believe that the great hero in the struggle for Free Thought has gained much spiritually and intellectually as another year rolls rapidly away, to have the since his exit from the body, and decline to pleasure of again renewing the friendships of accept the nondescript utterances attributed to him as emanations from him. Col. Ingersoll will return to earth in his own good time, and do his work in his own way.

The camp-meeting season is now at an end, and the next great event of the year is the National Convention in Chicago. It is 12 and closed Aug. 20, and was in every way a the most important gathering ever held in the success. We had delightful weather, a large interest of Spiritualism, hence should be attended by every true Spiritualist in the United States. It will not be an expensive trip, and can be made easily if Spiritualists so determine. Sacrifice tobacco for a year, curtail theatre pleasures and other momentary en joyments for the sake of the larger enjoyment of the soul to be found at Chicago. Go to the National Convention!

This is now the time of town, county and State Fairs. Exhibitors, horsemen, sports men and pickpockets are all busy, each one at his own trade. What the people will have left | worker. Our local talent also added to the inafter the four classes above-n amed get through with them, can only be conjectured.

The highest form of government is selfcontrol. When Spiritualists have realized this important truth, harmony, good-will and unselfishness will prevail thoughout their ranks.

Are you interested in the National Spir itualists' Association twenty-five cents' worth Then send for a copy of its annual report.

Jubilee Deficit. Previously acknowledged. \$1.280.79. Mrs. A. B. Gunnison, \$1.00. Total, \$1.281.79.

Camp Reminiscences.

Mr. Editor: With your kind permission, I would like to say a few words in relation to camp life and the many courtesies I have received during the past summer at Lake Pleasant. At the beginning of camp meetings in this section of the country I associated myself with such old time workers as Dr. A. H. Richthe world is not at hand yet. It is simply that ardson and James Dodge, who first introduced on the night of the 13th and 14th of November the feature of camp life at Lake Walden. It was a great novelty, and Spiritualists from all over the country encouraged them in the work which they began. Later Dr. Gardiner and my self became associated with them, and our "How about the famous comet, whose tail is audiences grew so large that we were obliged to move to larger quarters; and for a number of years it was found almost impossible to accommodate all who wanted to be present at such times as the camp was open. The most able speakers were engaged, and everything was done to make the people have a season of rest as well as one of pleasure.

At that time, which was shortly after the civil war, everybody wished to enjoy camping out, as husuands and brothers had done in the South; consequently nothing was used but tents at first, sleeping upon a blanket spread over a handful of hay, thus leading the life of a soldier as near as it was possible for them to. At that time a few stoves scattered around the grounds to prepare their meals upon was a luxury; but to day all the old-time campers who are left on this, the mortal side of life, find it all changed. Now everybody has to have a cottage furnished as near like home as is possible in order to be comfortable.

However, during my visit at Lake Pleasant this summer, my wife as well as myself, always enjoying a lite in camp as in former days, decided to occupy a canvas home. Though unlike the little ten by twelve of old times, our tent was as near it as we could get, and we enjoyed grown moment of our right. Our little joyed every moment of our visit. Our little nome was divided into three parts with a parlor in front, a chamber in the centre and a kitchen in the rear, the whole occupying a space 10x20 feet. At night when we retired after button sleep, and arose in the morning hearty and hale for another day's work, and I will guarantee feeling as well as if in cottage built of wood with a lock and key attachment. There are in camp two or three others who adhere to the old method of living, notably Vice President Baddington, Mr. and Mrs. Lewis of Connecticut, and Mr. and Mrs. Burlingame also of Connecticut.

During my stay I formed the acquaintance of many people whom I never met before, from all over the country. Their first words were, We were introduced to you through the col umns of the Banner of Light, and are glad to take you by the hand." One old gentleman from the West, told me he had been a subscriber of the Banner of Light for years, that the reading of it made him feel better and prolonged his life. Although he never had the pleasure of meeting him, he wished me to say ward. Thus during the four weeks I was in camp every day I was pleased by hearing com-pliments for the old BANNER. But I digress. In my last letter I told you of the grand reception which was tendered me upon my arrival upon the ground. During the session we were favored with the presence of many of our ablest speakers whom we have all heard in the past; but we had with us a new one, Mrs. Mary table in full sunlight. Without visible hands the pencil wrote:

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I shall never be spoken of or thought"

"I hope I sha

The Lyceum has also done a good work of which it may teel very proud. The members of Ladies' Improvement Society have not allowed grass to grow under their feet. At all hours they could be seen hard at work catering to the wants of all. At the fair something over The chirography bears a very striking resem | two hundred dollars' worth of goods were dis-

As time rolled around, the seventy second morning with the rising of the sun, a visit was paid my home by the Assistant Conductor, Mr. R. Churchill, who, in behalf of the children connected with the Lyceum, placed upon my tent a beautiful flag, which floated its stars and stripes the entire day, and as it was passed it was reverently saluted. The campers were ju bilant, and congratulations were offered by old and new triends, until at last, when the wife I was quietly sitting on my piazza, the Schubert Quartet lined up in front and gave one of its nuest selections. Then I could see the triends coming from all directions and gathering around us. At the close of the singing, Judge A. H. Dailey, in a well-worded adcampers on the ground, wished me health and prosperity in my declining years, and that in atter years I might be spared to visit the Lake and receive the hearty snake of the hand which would be extended. Remarks were made by Mrs. Tillie U. Reynolds of New York, Vice-Pres. Buddington and Vice-Pres. Woodbury, together with the warm clasp of the hand and spond to, until Ben Tilden, an old fixture upon the grounds, stepped forward and in a few words presented me with his picture, upon his him by our dear old Aunt Mary Stearus, many years ago. Then I found words to return my thanks to all for their many acts of kindness, and their many gifts which had been presented

At the close of the exercises my thought was that the duties of the day were ended; but I found my mistake when, as the evening closed in upon us, I was taken by the arm and marched into the cottage of Director Barber, Col. Ingersoll's spirit is still much in where tables were spread under direction of the happiest day of my life.

Now I have returned to my home to once more take up the cares of every day, trusting, Yours for Truth. J. B. HATCH, SR.

Temple Heights, Northport, Me.

The Seventeenth Annual Camp of the Temple Heights Spiritual Association opened Aug. attendance, and some of the best talent to be obtained.

The opening lecture was by Edgar W. Emerson, who, being new to our camp, was highly appreciated. He gave us a host of good things. Next came Harrison D. Barrett, whom we all welcomed as an old acquaintance, one with us from our native State. His lectures were sur passed by none. Mrs. Tillie U. Reynolds and Mrs. Ida P. A. Whitlock came to us as strangers, but did not remain so long. They walked right into the affections of their hearers at once. Also, J. Frank Baxter, who needed no introduction, having been with us many times, one whom we all hailed with welcome greetings. He is a host within himself, and an earnest terest of the meetings.

Friday afternoon, Aug. 18, the annual election of officers took place, resulting as follows: President, L. C. Morse of Liberty; Vice President, A. D. Champuey of Rockport; Secretary, F. A. Dickey of Northport: Treasurer, Mrs. O. S. Rich of Bangor. Directors, Dr. Benjamin Colson and Lewis Robinson of Bangor; Dr. M. B. Webber, Fairfield; R. W. Woodman, Westbrook; Mrs. J. P. Stearns, Oldtown; Collins, McCarty and Andrew Clark, Belfast. The last Sunday Mrs. Reynolds and Mr. Baxter closed the session with crowded houses,

So ends the camp of 1899. MRS. EZRA WHITNEY. Rockland, Me. WRITING PLANCHETTE for sale by Ban-

ner of Light Publishing Co. Price 60 cents.

THE GREATEST HEALER

Highly Honored by all the World!

KINGS AND PRINCES RECEIVE HIM.

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

DR PEEBLES' extensive research has taken him to all parts of the world, and there is not a man living to-day who has met such universally cordial greeting as he. Dined by Kings, Princes and Potentates in Oriental countries, and distinguished personages in Europe, and banqueted by learned societies, his pilgrimages in search of Truth have ever been triumphal processions. His thorough mastery of the healing art, as taught and practiced by its most successful followers the world over, stamps him as a healer preëminent. In recognition of his wonderful accomplishments he has been made a member of the following, among many other,

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 American Academy, Jacksonville, Ill.; A Member of the International Climatological Association; a Member of the National Hygiene and Health Association; A Member of the Victoria Institute 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 upon 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.



If affected by physical suffering or disease, send us your name, age, sex and one leading symptom, in own handwriting, and receive a cornect reychic diagnosis, stating your true physical condition. And, WOMAN, a brochure for ladies only; a medical work of rare value, purest thought, and endorsed by pulpit, press and leading social re formers. A priceless volume for the wife and mother. Also,

FOODS FOR THE SICK, with full directions for their preparation; also Hygienic cooking of foods for general use, antidous for poisons, and other valuable information—considered indispensable to every home. It is the only book of its kind.

PSYCHIC SCIENCE, though imperfectly understood by the general public, is endorsed by the world's thinkers and scientists. Its possibilities are startling. We offer a free test.

All this absolutely without cost to you if promptly accepted.

Address: DRS. PEEBLES & BURROUGHS, —— Upton Court, Battle Creek, Michigan.

Aug. 12.

The National Lyceum Spiritualist Rose Association.

It is desired that every working Lyceum should forward through its Secretary to the Secretary of the National Lyceum Spiritualist Association a report of its general work, also to include in the report the average attendance. Especially is it desirable that all Lyceums chartered by the N. L. S. A. should send as soon as possible, in order that the proper report can be duly prepared for the forthcoming Convention.

According to the decision by vote of the assembly in the meeting last season, the second annual meeting of the N. L. S. A. occurs in Chicago on the day following the adjournment of the meeting of the N. S. A. There is no time to lose; it is hoped that every active Lyceum will be represented; we need the cooperation of the best brains among us to formulate a system of work that may be practical in all Lyceums. I therefore urge that every possible effort be made to interest old Lyce ums and to organize new ones, that the movement may receive the support it demands lopies of the Constitution and By be promptly sent on application.

Address Mattie E. Hull, Sec'y of N. L. S. A., 359 Normal Avenue, Buffalo, N. Y.

How He Gets Subscribers.

To the Editor of the Banner of Light:

Enclosed please find a list of twelve names, with the hope they will all become permanent subscribers to your excellent paper. My object in sending these names is simply to appreciate your noble work and enable you to throw out more light.

I notice a good many people argue that they cannot get subscribers for a Spiritualist paper To all such I would like to explain how I obtained subscribers: I approach my friends in this manner—" Have you noticed the articles which have appeared of late in the newpapers, giving accounts of how some of the professors in our leading colleges have investigated the immortality of man? Certainly every intelligent man and woman ought to be interested in this all important subject." Then I tell them 'Here is a paper giving special attention to anything pertaining to soul matters, and that said paper can be nad on trial for three months at a reduced rate, and that if they by that time will tell me that they have not had full value for their money, and are glad I called their attention to the paper, I will gladly refund the So far every one I have spoken to has willingly become a subscriber, and I will guarantee if the friends of personal liberty and human progression will follow this line of argument, the BANNER OF LIGHT will soon double its number of subscribers.

I will soon send you another list of names, and if I were not so busy I would do more still. Wishing you the success you so richly deserve, Yours fraternally,

IMMANUEL PEIFFER, M. D. No. Adams, Mass., Aug. 22, 1899

Change of Residence.

Mr. J. Frank Baxter, the lecturer and medium, having built and moved into a new residence this summer, would call attention to the change in his address, which is now No. 8 Franklin street, Chelsea, Mass. To any who would call, take a Washington Avenue car in subway, Schollay Square, Boston, and come to Pratvule Square, end of route. House is on opposite side of the square, or park, to that where one would leave the car. Mr. Baxter is now ready to make engagements for 1900.

SPECIAL NOTICES.

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

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

HENRY SCHARFFETTER, 300 So Collington Ave., Baltimore, Md.,

GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature; also subscriptions taken for BAN NER OF LIGHT. Orders by mail promptly attended to Catalogues free on application. Correspondence desired.

SAFE RUPTURE CURE-By a harmless O method. Chronic Diseases incident to both sexes. Consultation free. Hours, 1 to 7 P.M.: Sundays, 9 to 1 P.M. DR. G. S. CARPENTER, 80 Berkeley street, Boston.

MRS. SADLE 4. HASD, Spiritual Medium, 68 East Newton's reet, Boston. ept. 9. 13w*

CHI-ROG-RA-PHY.

The Occult in Handwriting.

GRAPHIC delineation of characteristics, etc., for 25c. Sendat least one line of writing and a line of figures with your signature. Address "READER," care BANNER OF LIGHT, Boston, Mass. They banish pain and prolong life. One gives relief. No matter what 's the matter one will do you good! 52w Mar 18.

A NEW and wonderfully healing lotion for all skin eruptions, Cold Sores, Chapped Hands and Face. Salt Rheum, Eczema, Hay Fever,

Coryza and Sun Burn. Gentlemen will find this a superior preparation to use

after shaving. Half oz. Trial Size, 15 cts. Two "Size, 35 cts. Four oz., 50 cts., mailed free of charge

Agents wanted in all States. Write for Particulars.

ROSE LEAF BALM CO., P.O. Box 3087, 9 Bosworth St., Boston, Mass. Endorsed by Editor and Management of BANNER OF LIGHT Feb 25

"Where is He?

Or, the Vision of Joseph." BY THE LATE JOSEPH R. JACKSON. This is an actual experience of the author in the psychic realm. It will be a comfort and blessing to those who have been separated by seeming death from their loved ones Paper cover, reduced to 40 cents. Cloth, \$1.00.

"A Message from the Silence." By the same author. Price 25 cents.

Both published by the Society of Silent Worship, are for sale by B. C. SAUNDERS, 1603 Third street, N. W., Washington, D. C. 4wis* Aug. 26.

FLORIDA for Homeseekers and investors, is described in a handsome illustrated book which you can obtain by Roxbury. Mass. Aug. 26. For Homeseekers and investors, is described in a handsome illustrated book which you can obtain by Inc. 1 and 1 a

FAT FOLKS.

TIWO years ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain; no starving—nothing to sell. Inclose stamp for particulars.

MRS. B. L. MOLESWORTH,
Aug. 19. 4w* 116 Clymer St., Brooklyn. N. Y.

Spiritual Readings. SPIRITUAL READINGS; Magnetic Treatments, for Lidles only. Room 10, 81/3 Bosworth street. Sittings daily. Hours, from 10 A. M. to 4 P. M. July 29.

A MOST HELPFUL BOOK! Cubes and Spheres Human Life.

BY F. A. WIGGIN.

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

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

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

For sale by BANNER OF LIGHT PUBLISHING CO.

New Songs.

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

"O, Tell Me Not," QUARTET, FOR MIXED VOICES. Words and Music

of both pieces by Mr. Ryder.

of both pieces by Mr. Ryder.

Being stray sheets from SPIRITUAL SONGS, a collection now being compiled for the use of Solritua Meetings and the Home Circle. These Songs speak well for what is to follow. The music is pleasing, with good melody, and harmory 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 evidently has a fire 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.

Easy Method of Reading Hands.

BY L. D. OSMAN.

To the novice in the science of Palmistry this new work will come as an especial boon. It is couched in such simple language that those who have become bewildered in the study of the larger and more intricate works by other authors will at once catch the idea, and by the facts given examine their own hands and find them a true index of their character; knowing this, thy can judge of other lives by the record they always carry with them. Shakspeare said, "Show me thy hand and I'll show thee thy life."

Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

PIRITUAL ECHOES FROM HOLYROOD D Inspirational Addresses, Replies to Questions, Poems delivered by W. J. COLVILLE, at the residence of Lady Catthness, Duchess de Pomar, 124 Avenue de Wagram, Paris, during June, 1886. Pamphlet, price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO

Second Edition Revised, with Index.

OR THE GREAT SYMPOSIUM.

The Jesus Christ Question Settled.

This elegantly bound volume of about 400 pages, by

DR. J. M. PEEBLES.

Contains the ripest thoughts and richest scholarship of a number of the most distinguished Liberalist and Spiritualist authors, writers and debaters of this country It is verily a Symposium by

J. S. Loveland, J. R. Buchanan,

Hudson Tuttle, B. B. Hill, Moses Hull,

Rabbi I. M. Wise, Col. R. G. Ingersoll.

W. E. Coleman and Others, upon Religious Subjects The book was named by one of J. J. Morse's Spirit Controls,

"Jesus, Man, Medium, Martyr."

This magnificent volume racy and crisp

treats of Existence of Jesus and Mahomet, pro and con Of What Talmud Says About Jesus. Origin of the Gospels.

Ingersoll and Agnosticism Ingersoll and Spirituation. Christianity and Spiritualism Com pared.

Prof. Buchanan on "Antiquity Unveiled." Alfred James's Exposure. B. B. Hill's Scathing Review of Dr. Peebles's Pamphlet, "Did Jesus Christ.

Exist!" and Dr. Peebles's Incisive and Exhaustive Review of this Review.

Hindoo Superstitions. Child-Marriage in India. Christianity and Paganism Compared. The Gnostics.

> Jesus and Contemporary Jews. Edwin Johnson, the Rash, Reckless Assertionist. The Korau and its Teachings.

The Continuity of History. Recent Explorations in Baby lonia. Assyria and Egypt.

Decline of the Christian Religion. Spiritualism and Christianity.

Rabbi Wise on Jesus.

What the Controlling Spirits of W. J. Colville, Mrs. M. T. Longley. Mrs. Everitt, Mrs. Jennie Bagan-Juckson, J. J. Morse, Stain.

ton Moses (M. A. Oxon) And Many Others, say about the Existence of Jesus.

Harmony between Jesus's Mediumship and that of To-day. What Scholarship of the World says of

Jesus and his Influence upon the World. Price 1.25, postage 12 cents. For sale at BANNER OF LIGHT OFFICE, 9 Boswort

IMMORTALITY DEMONSTRATED Through the Mediumship of Mrs. J. H. Conaut, with her Biography. Together with Extracts from the Diary of her Physician; Selections from Letters received verifying Spirit Communications given through Her Organism at the Banner of Light Free Circles; Specimen Messages, Essays, and Invocations from Various Intelligences in the Other Life, etc., etc. The whole being prefaced with open.

Other Life, etc., etc. The whole being prefaced with opening remarks from the pen of ALLEN PUTNAM, ESQ.

An Earnest, Unequivocal and Individual Example of the Good wrought by Spiritualism. Its perusal cannot fail to theer our struggling Media, by reason of the lessons flowing from the early trials and hardships borne by this most remarkable instrument of communion between the worlds of embodied and disembodied mind.

Read it, doubters of immortality, and refute its proofs if you can! Peruse it, hearts who grow weary of the battle of life, whatever be your creed, and be comforted! Examine it, Spiritualists, and ind therein proof-texts, incidents and arguments which cannot fail of bringing to you even a stronger conviction of the verity of your philosophy!

In order that there may be no misunderstanding in regard to this book, we would say that it was published some years since under the title of "The Biography of Mrs. J. H. Coxant."

CONNY."

We have now brought out an edition with the more appropriate title of "IMMORYALITY DEMONSTRATED," and make this statement so that those who already possess the

work may not again purchase it under the misapprehension that it is a new book. A fine steel plate portrait of the Medium adorns the work Cloth, pp. 324. Price 1.25. For sale by BANNER OF LIGHT PUBLISHING CO.

WAS ABRAHAM LINCOLN A SPIRITUALIST Or, Curious Revelations from the Life of a Trance Medium, By MRS. NETTIE COLBURN MAYNARD. Together with Portraits, Letters and Poems. Hustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

from Life.
This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more

serves only to make greater, more appreciated, and more understood—"ABRAHAM LINCOLN." Cloth, 12me, illustrated, pp. 264, \$1.50; Paper

5 cents. For sale by BANNER OF LIGHT PUBLISHING OO. BOOK ON MEDIUMS; or, GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of All Kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By ALLAN KARDEC. Translated from the French by Emma A. Wood. The style of this great work is clear, its spirit admirable, its teachings of the most important character, and no book in the entire range of Spiritual Literature is letter calculated to meet the needs of all classes of persons who are interested in the subject.

Cloth, price 75 cents.

Cloth, price 75 cents. For sale by ANNER OF LIGHT PUBLISHING CO. MYSTERY OF THE AGES, Con aloed in the Secret Doctrine of All Religions. By MARIE, COUNTESS OF CAITHNESS COUNTESS OF CAITHNESS
COUTENSS OF CAITHNESS
COUTENS OF CAITHNESS
COUTENS
COUT

FROM NIGHT 10 MORN; or, An Appeal to

the Baptist Church. By ABRY A. JUDSON.
Gives an account of her experiences in passing from the
old faith of her parents to the light and knowledge of Spiritualism. It is well adapted to place in the hands of church people.
Pamphlet; price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

CIMPLE THEOSOPHY. Articles written for the Boston Evening Transcript, April, 1891, by M. J. BARNETT, F.T. S. Pamphlet; price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE ONLY HOPE; or, Time Reveals All. The most wonderful pamphlet published since the advent of Spiritualism. Buy a copy, and learn the destiny of the Price 20 cents, postage 2 cents, For sale by BANNER OF LIGHT PUBLISHING CO.

THE LIFE LINE OF THE LONE ONE; or, THE LIFE LINE OF THE LONE ONE; or, Autobiography of warren Chase By the Author. Those who sympathize with the many great purposes, high aspirations, bread charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Chase, who, struggling against the adverse circumstances of a "dishonorable birth, and the lowest condition of poverty and New England slavery," conquered ignorance, obscurity, poverty and organic inharmony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writer.

Paper, pp. 310: price 75 cents.

Paper, pp. 310: price 75 cents.
For sale by BANNER OF LIGHT PUBLISHING CO. PHILOSOPHY OF CREATION, Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit, World. By Thomas Paine, through the hand of H. G. WOOD

nedium. Paper, 35 cents. Cloth, 60 cents. For sale by BANNER OF LIGHT PUBLISHING CO. SEARCH-LIGHTS AND GUIDE-LINES; or, Man and Nature, What They Are, What They Were, and What They Will Be. By EDGAR GREENLEAF BRAD

FORD.
CONTENTS.—Preface; First Principles; General Classifi-cation; Attributes and Faculties; Sex.—Temperament.— Marriage.—Parentage; Education.—Progression.—Destiny; Good and Evil, Health and Happiness; Résumé; An Alle-

gory.
Oloth; price 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

AT EVENTIDE.

BY MRS. S. R. MACKLEY. Brief was the dream of childhood's hour, Time files so fast; And youth, it seems but yesterday Went tripping past. I danced and laughed in girlhood free Life seemed so long; The days took on their shining wings One happy song.

But ore its echoes on the winds Had sunk to rest, The sun had marked the hour of noon And I oppressed, Forgot the song in pain and toil: Still struggling on My day sinks in the dewy west And life is gone.

But oh! how sweet the sunset blends Her rainbow light; and leaping o'er its paling edge The stars of night Come trooping forth, a radiant throng. Life bears us on: 'T is but a shadow flitting past

Ere comes the morn.

But oh! a morn whose glorious tints Shall never fade; The soul in deathless youth shall stand All unafraid. And so we would not grudge the day-Time's fleeting hour; But gladly sink from earth away To rise in power.

A Letter from Abby A. Judson.

NUMBER EIGHTY-SIX.

To the Editor of the Banner of Light: Bryant was only nineteen when he wrote "Thanatopsis." The thoughts are noble and the imagery is sublime. One can only admire it, and yet the view he presented of death makes it endurable rather than attractive. All must die, millions have died, millions more must die, it is natural to die, and therefore let

us in calm dignity submit to the inevitable. The poet wrote differently in his latter years. Hope of something beyond irradiated the pale brow of death, but it went no further than a hope. The ancient Jew had not even this hope. The later Jews who accepted Christ founded their expectation of a future life on the fact that he rose from the dead. But as the notion crept into the church that Jesus was deity incarnate, his walking on the earth after death by crucifixion only showed the believers that a God could do it, and did not prove that common men and women could do likewise. But this objection was met by the statement that the resurrection of Christ was a miracle, and that this miracle of the raising of the fleshly body would be repeated on the resurrection morn in the case of every true believer.

This thought that the fleshly body must again rise was very materialistic, and was a fruitful cause of the scoffs of sceptics.

The Scripture record is that forty days after the resurrection the disciples met on the Mount of Olives. There Jesus was recognized, and after giving them his parting directions, they saw him rise in the air, and at last was received in a cloud, and disappeared from their sight. The revelations of Modern Spiritualism have thrown light on this transaction. We now understand that the disciples were clairvoyant, and that it was the spiritual body of Jesus that they saw carried to the clouds.

But of course these people did not discriminate between the fleshly body and the spiritual form. To the eyes of their own spiritual body the form that they saw ascend seemed just as palpable as the body that they helped to unfix from the cross. In their materialism they fully believed that the same body that was crucified and died, arose from the tomb, and at last ascended to heaven before their eyes.

In later times, as natural phenomena were more closely observed, it was found that if persons ascended high mountains above the clouds, the blood gushed from their eyes and ears, and that it would be as impossible for the body to retain life in regions beyond, as to live at the bottom of the Atlantic Ocean. Then the skeptics laughed at the notion that the body of Jesus was carried up to heaven, and the church declared the occurrence to be miraculous.

We are well aware that the church does not now claim that the fleshly body of Jesus rose from the dead, that our physical bodies will rise on the resurrection morning, and that we go in them to heaven. But I and thousands more were taught precisely this when we were children. And we Spiritualists should never lose sight of the fact that it is the revelations of Modern Spiritualism, with its clairvoyance and other phenomena, that have taught the church that it was the spiritual body of Jesus that rose, was seen in the locked chamber in Jerusalem, and was received in a cloud. They

natural body, and there is a spiritual body."

But as nature is now far better understood than in the time of Paul, we can go much further and speak more exactly than he did. Paul called the fleshiy body the natural body, and spoke of the spiritual body as something else. But we are aware that the spiritual body should be called a natural one as well as the other. They are both composed of atoms (if you choose to call the ultimate elements by that name), they are both subject to the laws of Mother Nature, and they are both used by the Soul, the individual Ego, as means of apprehension regarding spheres outside of itself, and as means of communication with other individual Egos who occupy these spheres.

The Ego may use either body at will, or according to his present development. If he be still materialistic, his attention is directed mainly to material conditions close to the the five senses that respond to the slower vibrations of existence on the earth plane. As his development goes on, he uses his spiritual body more distinctly and consciously, and by means of its senses, which respond to the vastly quicker vibrations that characterize more spiritual conditions, he apprehends spirit life.

Vibrations exist wherever matter exists, and where life is potential. Unless spiritually developed to a considerable degree, we are while in the flesh more conscious of the flesh and its activities than of the inner or more spiritual life. But the latter is always at work, for it forms the connecting link between the immaterial soul and the "too, too solid flesh." What happens is recorded on the fleshly brain, to be called up as occasion may serve, by the vibrations to which the fleshly brain can respond. And the same things are recorded on the inner, the spiritual, brain, to be called up as occasion may serve, by the more rapid vibrations to which the spiritual brain can re- a moment to dissolve the spell. spond.

dences are innumerable, and cannot be disproved by any mere theory that contradicts them. The world calls for facts; it does not call for theories. It is unwise to fancy that spirits cannot remember what happened to them in the body, on the ground that the record was made only on the physical brain, that they have lost the physical, and therefore cannot remember. It has been amply proved many thousand times that decarnate spirits remember clearly what took place when they were in mortal form. These memories being proved facts, it is the part of wisdom to accept a theory (if we must theorize) that accords with the facts of the case, and not a theory that contradicts them.

But is this a mere theory? Is it a mere theory that we now house ourselves in a tenement of clay? On the contrary, we are sure that we know that we have a fleshly body. We know this from our own internal sensations, and from the fact that there is a consonance and a harmony between the reports made to us of the outside world through physical sensations and senses. In the same way, we are sure that we know that we have a spiritual body. We know this from our own internal psychical sensations, and from the consonance and harmony in the reports of spiritual states, so far as we have apprehended them. But the main present proof lies in the fact that we can thus harmonize what comes to us from the two sides of life.

A fly cannot understand how a horse lives. nor can be harmonize into a whole the sensations of a horse. Nor can a horse enter into the consonance existing among the sensations of a numan being. In like manner, those who have developed and understood their spiritual senses and sensations can draw inferences from them more reasonably than can those who have not yet gone so far. For instance, one who has never been clairy oyant has not the same personal proof of the existence of spiritual sight as is possessed by a clairvoyant. For me, I am as sure that I have seen my father's spirit form with the visual organs of my spiritual body, as I am sure that I have seen his fleshly form with the eyes of my fleshly body many years ago. It was actual seeing in both cases. In neither case was it imagination nor a flash of memory. It was seeing-line for line, shade for shade, and the expression breathing through the whole-not for a hasty glance, but for a long and deliberative time. If I did not see my father's spirit form with the visual organs of myspiritual body, will my doubting friend kindly tell me what I did see him with?

We are not dual while in mortal form: we are trinal. As only that can be evolved that was involved in the original constitution of a thing, so we do not think that the spiritual form, whose existence in the spirit world nearly all admit, is a super addition to our stock after leaving the fleshly form. It is in herent in our constitution. In materialistic persons it is here "cabined, cribbed, confined." In more spiritual persons, especially at ineffable moments when the physical moorings sway with the rush of a psychical wave, it is used with almost independence. When wholly sep arated from the form of clay, it becomes the Ego's only vehicle of expression and displays powers undreamt of before.

Trinal, we said. Indeed, we may be still more complicated in our constitution. If that be the case, we cannot perceive it now. But after the psychical body has been long divorced from the form of clay, after its powers have been developed by training and use in the spiritual state, and the triumphing Ego is pluming its wings to pass through another gateway of seeming death into a higher realm beyond, it may perceive that even in the long past experiences of earth, it always had within the nucleus of a form still more ethereal than what we now call "the spiritual body," destined to be its vehicle of expression in regions that cannot be imagined while we are in the mortal form.

'On! on! though the clay fall from the soul's struggling powers!

On! though the soul burns through its garment of

As the sun through mist! On! on! 'Along the line of limitless desires!'"

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

Arlington, N. J., Aug. 24, 1899.

Cloud Pictures.

BY MRS. S. E. MACKLEY.

From early childhood I have loved to watch the changing forms of the clouds; those soft, fleecy vapors that float across the summer have also taught the church to understand sky. Many an hour of absorbing interest what Paul meant when he said, "There is a | I have spent thus in my idle days, and even now I often drop all household cares for a restful half hour in my favorite nook by the window to gaze upon the magic transformations of cloud-land.

At evening, when the last rays of the setting sun darting across the valleys already drowned in purple shadows, light up the snowy peaks of the distant mountain range, the scene becomes one of almost dazzling beauty. It is a drama of Nature's own setting, where fairy tale and historic legend, the sublime and the ridiculous, follow each other with wonderful effect. And now, as I part the curtains of my favorite window, I see from behind that distant purple wall of mountains Cleopatra emerging in her golden barge, sailing slowly down the shining stream. Around her she has gathered her gorgeous retinue; streamers of silver and blue are floating from her prow, while over her head is a canopy of iridescent pearl. I gaze in planet, with which he comes into rapport by rapture upon the scene; it melts slowly away, changing, changing, until there is only a bareheaded Irishman chasing the street car from which he has been accidentally dropped.

Here are fleets of battleships sailing in solemn majesty, and there Ali Baba and the snowy lion with uplifted head and flowing mane. How royal in form and poise! Now he is dissolving into a lake of steely blue starred with giant water-lilies.

Yonder, again, a golden, glowing sphere is rising from the dome of the highest mountain. and standing upon it, in all the grace and majesty of his awful mission, the great angel of the apocalypse, with uplifted hand, swears that time shall be no more. Spellbound by its grandeur, I almost imagine I can hear the faroff, hollow rumble of the approaching dissolution of all earthly things. I close my eyes for

I look again—the scene has changed; the bodily form for an expression of itself, that it brute, or the animal soul, is evolved, men are beading.

There have been millions of proofs that de great angel has vanished, and in his place may become an actor in creation's play, and so carnate spirits remember distinctly what took | stands only an old woman, in a poke-bonnet, | improve itself. place when they dwelt on earth. These evi- with a feather duster in her hand. And so they rise, and change, and dissolve upon the presented to my vision by my angel Guide. vision, not unlike the mirage of life's fair cloud land of glowing hopes, of fairy palaces | divisions clearly marked, the nervous system and towers. Out of the mysterious realms of | with its two sets of nerves and their centres the unknown they rise and float gaily before | magnified. I see distinctly the nerves traversus, iridescent with rainbows of joy. But the melting heat of Life's noonday falls upon them, and the gold and pearl of their morning beauty | set of nerves exactly like them, which reach pales into dull greys and leaden blues, and we out and are in fact the soul-fibres—the immorsay, "Life is a failure, a stern disenchantment; and nothing is ever as it seems." But these | and active through the mortal man. It is this on even more glorious and dazzling shapes than the morning wore.

The thought comes like an angel's whisper to my saddened spirit. I close the window, and the curtain of night falls softly over the scene.

A True Test of Spirit Return.

RY J. H. MERRILL.

About the year 1863 the Hon. John Z. Goodrich, of Stockbridge, Mass., a former member of Congress, was chosen to have the control and custody of the Custom House at Boston. Mass. While residing there, his daughter became acquainted with a young man by the name of French, a law student in that vicinity. In course of time they were married, and well remember attending the Congregational church at Stockbridge, one Sunday, when they came in as bride and groom. They afterward located there, and he united with the church, was chosen deacon and officiated in that capacity. He was also given a position as bookkeeper at the Glendale Woolen Mills, in that

vicinity, where I became acquainted with him. They had two children, and some years after his wife passed to spirit-life. Mr. French and the children occupied the same sleeping apartment. One night the mother appeared to the children, and they both recognized her at once and awoke their father. But he did not have any faith in the matter, and thought they must be mistaken. Several months afterward, as some of those interested in Spiritualism were holding a circle at Buffalo, N. Y., the spirit of Mrs. French came and controlled a medium, referred to her appearing to her children at a certain time at Stockbridge, Mass., and wished the message to be sent to her husband at that place. Mr. French received the message, was very much astonished to hear from her, and finally acknowledged the communication from the spirit-world.

He afterward secured a position as teacher in a high school at Thomaston, Conn., and while there married a grand-daughter of Seth Thomas, the original proprietor of the Clock Manufacturing Co. I think from there he went to New Haven, Conn. Since then I have

not heard from him. Montville, Mass.

"The Subliminal Self."

BY MRS. M. KLEIN.

On Wednesday, Aug. 23, 1893, while Mr. F. W. H. Myers of England was reading his paper, "The Subliminal Self," before the Psychical Congress at Chicago, I had the following vision same thought expressed in "nothing ventured relating to the subject he was treating. I first | nothing won," and in "faint heart never won beheld the divisions of man's brain, and how fair lady." It is only when dealing with Bible the mind supply is conducted thereto by the | texts that many people seem to find difficulty entire human mechanism, more especially so in attaining to anything like a clear underby the nerve system, which is attached to what | standing of only slightly involved meanings. I term nature's fibre system, thus extending | To translate into language which may prove outward and upward into nature, and drawing | transparent to-day, we will give the following supplies from all sources to which man is re- as a modern interpretation: The kingdom of lated per composition. I saw, too, that there | heaven is in the first place the innermost plane is a division between the five senses called of human consciousness when it is spoken of natural, and the seven termed higher, or soul | as "within you," but while it is always within powers. There is also a difference between | us it needs to be acknowledged in such a way the shades of the waves of ether and electric as to call it forth into manifestation or it reflashes that denote higher wisdom, and those | mains latent, and while only potential it bears form a purely worldly level. Furthermore, I | no actual fruit in the external world. beheld that this higher intuition is due largely to angelic assistance, which directs these streams of superior force to the higher faculception of the higher truth is then dependent

I saw clearly that while the inducted wisdom often colored by the channel through which it flows, and too, mark this, it was very clearly shown: first, that angelic interposition must be recognized where the wisdom received is above the worldly level; second, that the individual receiving the higher wisdom is blessed with the superior mental faculties, or he could not be worked upon.—only that which is innate can be quickened to receptivity; third, that all substance has its inherent laws, hence all mind supplies are numbered as to grade and quality corresponding to each one's mental outfit.

I saw the cellular divisions of the brain and that the substance filling the brain-chambers is a chemical compound of the essence of all that man is, or is to be. The division marking the worldly level of brain activity, includes not only the cerebellum, but a stratum of the

cerebrum. I should think, from my standpoint, that this division covers more than the five senses, its range being very wide, reaching out into nature and up into the supernal finite spheres, yet it is marked natural because nothing is drawn from these sources of which man may not discover the cause and the law governing it if he but try. The larger part of the spirit control of to day is on this worldly level, and not from the spiritual realm, strictly speaking. for the reason that all the spirituality there is in it is in the fact that spirits do live, can manifest themselves, have their failings the same as | two necessary factors, with the result that one mortals, but, having a wider range of vision and experiences, can teach their mortal friends many valuable lessons, and do so. But how is other exalts human nature but completely it about this subliminal self? Are we many in one? Is it the action of our supersensuous faculties that enables us to see visions of the world beyond earth and hear voices that are the unmistakable voices of angels? Yes: it is such activity, but it is not independent of forty theires are galloping away with their ill- | spirit operators. To repeat what I have said gotten gains, and leaping over the farther rim | before: The line must be drawn right here, of the horizon out of sight. Now comes a great | namely, that which is received by the senses and is not a result of prior sense-activity on the part of the individual is due to spirit interposition, or if it be a flow of that impersonal energy that pervades all space, it is directed by an angel or spirit, and one, too, to whom the person operated upon is equal in mental capacity, with the difference that the operator's mind is cultivated and active while sciousness, seated on the throne of the intelthat of the other is for the most part lying lectual, which is the intermediary, ruling over dormant, awaiting its development and usefulness.

We are not two, three, or a half-dozen beings in one. God is a spirit, and man is a spark

As I write, another illustration of man is It is the form of a man with the brain and its ing the spinal column its entire length from the base of the brain. There is an invisible tal form, in one sense, which is contained in same dull vapors, piled in the sunset west, take | system which enables man, by its connections with God, to live and move in him. Motion is started by an inductive flash, and the physical machinery is set in operation. The whole process is very like that of generating electricity. All this exertion is necessary for the influx of that light which is intelligence.

Such other service as man renders seems to be payment for the soul-wealth which he draws from the universal store.

I pause and desire an explanation, but the only words expressed are: "Let men study and draw their own conclusions." Again I query. The Angel smiles and says: "The whole process of interactive nature and the formation of the spiritual body within the mortal has its demonstration in the gestation and birth of every child. Man needs no lessons on this, he only needs to be reminded to look upon these processes in a clearer light, and the mysteries which have shrouded his being and destiny will explain themselves, one after another.

Van Wert, Ohio.

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

QUES.—[By Mrs. D. F. Littlefield, Wellfleet, Mass.] What is meant by this quotation, so often met with, "The kingdom of heaven must be taken by vio-

Ans.—The more familiar version of the Biblical text, "The kingdom of heaven suffereth violence and the violent take it by force," has always suggested to us a perfectly clear train of logical reasoning, though the language is a trifle obscure. It must not be forgotten that the King James' version of the Bible, from which the above expression is quoted, was completed in 1611, and it is surely not difficult for the average reader to remember that many words were used nearly three hundred years ago in a sense in which they are by no means commonly employed to-day. Fear, jealous, prevent, and many other very familiar words, have double meanings. Fear properly means reverence. To fear is to revere in the higher usage of the term. Jealous and zealous were at one time often used interchangeably, while prevent, which now means to hinder, formerly meant to go before, as its derivation from the Latin pre venire abundantly proves.

To suffer violence, or to take by force, evidently meant to the gospel translators to lay hold upon with energy or to pursue with diligence and intense earnestness.

Leaving Biblical phraseology and dealing with widely accepted proverbs we find the

The kingdom of heaven is compared to treasure hid in a field and to many other secreted valuables which, no matter how precious inties, and thus causes action there, and the re- | trinsically, are actually useless until dug up and brought to light through human industry. on the use of the natural senses for expression. | Just as all mining operations necessitate onerous work, so does it require diligent effort to or truth, as it may be termed, is pure, it is too | evoke the life within and bring it forth into the objective domain of external action. Unless we work out all that is meant by our "salvation," our spiritual possibilities remain like buried talents truly real and very beautiful in their native excellence, but of no practicalized value.

As nothing worth accomplishing can ever be accomplished without continuous effort, we may truly say nothing for nothing is a fixed law of the universe. There is always so close an analogy between spiritual and physical processes, that many thinkers are dropping the word analogy altogether and using homology instead.

When we study nature we soon discover the incessant working of an immutable order, which is not subject to change because it is the perfect expression of infinite intelligence.

The New Testament writers tell us that Jesus illustrated his ethical teaching by copious references to familiar natural objects, thereby setting forth in all its fulness the law of correspondences, which all who seek can

Birds are fed through the orderly operation of unchanging law with which they instinctively and actively cooperate; flowers grow in similar manner. There are two factors in all growth, that of development from within, and that of accretion from without. Many onesided teachers pay tribute to but one of these school acknowledges God but degrades humanity to the level of a mere automaton, while the overlooks the truth of the relation between humanity and divinity.

The word "kingdom" is often spoken against by people who do not understand its application. Kingdoms and republics are sure to be mutually antagonistic, which is undoubtedly the case when two distinct forms of earthly government are under consideration. The phrase "kingdom of heaven," however, does not relate to earthly monarchies, republics. aristocracies or democracies, but to the supremacy of the higher and consequent subordination of the lower planes of human consciousness. The spiritual plane is properly regnant; the animal plane is properly servant; the king, therefore, is the highest plane of conthe sensuous, which is the lowest, or most external.

One man may be equal to another man, but the vir. or higher type of humanity, is always from him. This spirit is dependent upon a shove the komo, or lower type. If only anima

simply homines; but when anima diving, or the spiritual soul is expressed, men are vires. We oan understand Socialism or Communism as an ultimation of the comradeship of equals: but no one can be an intelligent Socialist or Communist theoretically who does not base his idea of a cooperative commonwealth on the basic principle of the inherent goodness and wisdom in humankind.

When the inner law is fully obeyed, outer legislation is no longer needed, and when that day has come for the whole earth no Messianic prophecy will yet a wait fulfillment.

The processes of spiritual development are seemingly slow, but they are completely sure, and, though it requires constant, unremitting effort to secure that triumphal conquest over the realm of matter which is the soul's kingdom to govern, no soul will finally fall short of attaining to that height of victory in expression from which it can gaze down upon the once rebellious elements of material chaos and view them all, perfectly resolved into a state of cosmic harmony.

The Atom.

BY JULIA A. BUNKER.

It would seem folly, almost, to run counter to the dicta and philosophizings of such a soientist as E. D. Babbitt, and in truth I must confess that his ratiocinations and conclusions from the hypothesis of atomic primates are admirable, convincing and true; but it is when he pauses at the boundary line of the atom and attempts to diagnose this bit of building material, that I feel convinced that I know on this point just as much as he does-which is nothing.

According to Mr. Babbitt, the atom has material position, and I agree with him there; but if the atom has material position, then it comes under the law of dimension, and must have length, breadth and thickness, therefore has a personality, or outside, and a soul, or individuality, or inner being, just like our own human selves and governed by the same law as ourselves and worlds. The atom then is a lively mite that nods to centrifugal pull and becks to centripetal pulse, and again eludes the peering eye of the scientist in his search for the primal material of things. All testimony as to the nature of the stuff for universebuilding is finite, and the testimony even of spirits is finite, too, therefore not conclusive evidence. And after all, allowing one could know-really know the nature of the substance for world and body-building-what then?

But it seems to me that the human mind can only grasp the problem of life and its phenomena through the leverage of a material something-hence the facile atom comes handy; but as to the nature and genesis of the primal atom, there the mind gropes.

And I fancy that in the discovery of the atom we have not found an indivisible and inert primate, but have simply stumbled upon a type of life whose genealogy is like our own, and reaches way back into that infinity in whose unthinkable kingdom spring the swarming legions of vital specks whose aggregations build the starry hosts and attending blooms of endless form in the vegetable and animal life and man. We admit the atom, also spirit, as we know of ice and vapor.

But suppose Mr. Babbitt could capture an atom and restrain it, would be find it constant in atomic form, or would be find it subject to rearrangement as all solid bodies are? Ice, soil, rocks and flying worlds, for instance.

We reason from known data that rate of vibration determines shape, sound, color, light, darkness, etc., and speed in vibration is variable, hence the mutability of substance.

The atom and spirit are, to my way of thinking, life-ir constant in figure and bulk, convertible and identical in substance.

Of course, I don't pretend to know, but I imagine that in the maximum of heat and cold is the involution of all possible manifestations. The dawn of the phenomena of heat and cold is evolution-the parting of the ways of vibration in principle. The atom and law then are; polarity is: centripetal and centrifugal force contend and the whole machinery of manifestation launches into being. At the parting of the ways in vibration atomic individuality begins, and multiples upon multiples of these minute species affinitize in personality and form the generic and composite man, which man finds in the atomic thought-atmosphere of his makeup an exhaustless reservoir for mind expansion. Whatever the physical status of the atom is we may not know or rightly judge, but one thing is certain: with it and by it is the power and potency for all things manifest. The atom is in the madrepore, it is in man; it is in the darkness and in the sunshine; it is in misery and in the soft and amorous sweetness of a happy life, and in vibration even, it is there; it is ubiquitous in all things; is all things, and makes its bow as an effect and waltzes in the forever of eternity to the rune and magic of imperial spirit.

Subscribers' Notice.

Candia, N. H.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the pub-lishers to give the Banner of Light the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

BANNER OF LIGHT PRO CO

Passed to Spirit-Life.

From Niantic Camp, Conn., Aug. 17, 1899, CLARA ADA-LINE, wife of JOHN DAVIS EAGER, in the 74th year of her age, from an acute attack of cholera morbus, after a brief illness of one week.

Mrs. Eager was the daughter of Erastus Lathrop, of Wilbraham, Mass., born in 1825, and marcied Oct. 8, 1846, to John Davis Eager, of Northboro', Mass. They resided in New Haven, Conn., for many year, Mr. Eager being at the head of the blacksmithing department of the Winchester Repeating Arms Company. About seven years ago they removed to Niantle, where they have since lived. Among her many friends Mrs. Eager was known as an estimable woman, kind, loving, charitable—a thorough Spiritualist, who never swerved from her estimation of right and did her duty faithfully and well. Her husband and three sons survive her, the eldest for nineteen years a well-known engineer on the Consolidated road; the second, E. Louis, now in Alaska, and the youngest, George Eugene, for the past seven years professor of music at the Lake Forest University, Chicago, Ili.

The funeral services were held at their cottage in Pino Grove, Saturday monning, and the remains were taken to the crematers at the case. Mrs. Eager was the daughter of Erastus Lathron, of Wil-

Grove, Saturday morning, and the remains were taken to the crematory at Forest Hills, Boston, Mass., for incineration. Services were conducted by Miss Lizzie Harlow, of Haydeaville, Mays., whose inspired remarks were fitting for the occasion, and made a deep impression on the minds of the many friends assumbled. the many friends assembled

the many friends assembled.

Mrs. Eager was Vice-President of the Spiritualist Ladies'
Aid Society. Its members contributed a floral plece,
"Gates Ajar." and passed these resolutions:

Resolved, That we tender our heartfelt sympathy to the
husband and children of this our arisen sister, and commend them for consolation to those loving ones passed on
before.

Resolved, That these resolutions be placed on the records
of our Sufficient Ladles' Aid Society and account these of the

Resolved, That these resolutions be placed on the records of our Spiritual Ladies' Aid So lety, and a copy thereof be transmitted to the husband and children of our arisen Mrs. M.A. Foog, A.L. Tompson, J.A. Bill,

(Oblivary Notices not over twenty lines in length are published graduitously. 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

Mrs. A. B. Severance

PRICE REDUCED

From \$2.00

50 cents.

Primitive Christianity and

BY EUGENE CROWELL, M. D.

VOLUME II.

The first volume of this valuable work has gone entirely

Having in stock a limited number of copies of the second

volume—which is in itself a complete work—we have now decided to offer them for a time to our patrons at a greatly

The volume contains 528 large octavo

pages, printed on heavy paper, in clear

PRICE REDUCED FROM \$2.00 TO

For sale by BANNER OF LIGHT PUBLSHING CO.

A New and Valuable

Book of Spiritual Songs.

nan the entire perce of the book.

Price 15 cents per copy: postage 3 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

PSYCHOGRAPHY.

Marvelous Manifestations of Psychle Power given through the Mediumship of Fred P. Evans, known as the Inde-pendent Slate-Writer. By J. J. OWEN. A book you

Absorbingly interesting, and should be in the hands of

PRESS REVIEWS.

Banner of Light, Boston.
.... "We hope the work will have a large sale. It is splen didly got up, is illustrated, and forms a very valuable addition to the literature of the movement devoted to phe nomena and mediumistic experiences."—The Two Worlds Workers Ford

postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Price Reduced from \$1.50 to 50 Cents.

Price Reduced from \$1.50 to 50 Cents. CPIRITUAL COMMUNICATIONS. Presenting and confirming the Fundamental Doctrines of the Christian Faith. Edited by HENRY KIDDLE A. M., ex-Superintendent of Schools, New York City. The following are the chapter headings: Introduction; Narrative of Facts; Narrative of Facts continued, with Various Specimens of Spirit Communications; Communications from Various Spirits; Communications from the Illustrious of Earth; Spirits of the lower Spheres; The Short-Lived on Earth; Various Communications; Communications Clerical, Sacred, and Biblics. Importance of the Spirit Writings; Appendix; Index.

ndex. Cloth. 1, 20 50 cents, postage 10 cents. For sale by ANNER OF LIGHT PUBLISHING CO.

TRUTH: A Covel. By LOUIS DE VILLE-NEUVE. This story is replete with psychic incidents and occult marvels, as well as sound scientific information. Couched in eloquent diction, abounding in high moral sen-timent, attractively presented in the course of a tale of thrilling adventure, it promises to be one of the great liter-ary successes of the present season.

Handsome cloth Secents: name: 25 cents.

Handsome cloth, 60 cents; paper, 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

Manchester, Eng.

type, and neatly bound in cloth.

The identity of

reduced price.

THE SPIRIT AND THE FLESH.

Into this glorious world I came,
The free-born of the wind and flame,
I bound to me for good or ill
A body-serf to do my will.
Though he was frail and prone to rest,
I snatched him from his mother's breast
And bade him serve me. What would you?
I had a great King's work to do:
Wrong to make right; comfort to bring
To those in trouble serrowing.

I needed one both swift and strong: Great was the load, the journey long. Yet this my slave was weak and lame; Faltering at my behest he came: So, when his strongth was almost gone, I took the scourge and urged him on.

Yet hurry as I might to keep The minutes' pace, both food and sleep My slave must have. Impatiently I saw the glorious hours pass by, (I could not leave him, for we must Have hands of dust to work with dust.)
At last he fell and would not rise.
He called me with imperious eyes, and bade me pause..

This small white room, this cot of snow, Ministering forms that come and go-I crouch here listening for his breath And with my hands I hold back Death, My work neglected and undone, It he but becken, swift I run This worthless serf of mine to save. How hard they toll who serve a slave!

-L. B. Bridgman in September Century.

Spiritual and Material Man.

BY DAVID WILLIAMS.

The spiritual man is the executive force using the material at hand for the accomplishment of its wise and beneficent ends.

The materialist lives in the land of shadows and appearances. He has not penetrated the realm of causation. The infinite life that pul sates through every atom in nature he fails to recognize, hence the eternity of the cosmic forces in the universe he rejects as the wild fancy of an unbalanced brain. To him they have no foundation in fact; hence are enigmatical and utopian, the ignis fatuus of transcen dental dreamers. Our beliefs will not change the natural tendencies of things. Whatever is inherent and organic cannot be modified or annulled. It is our duty and privilege to util ize them, thus turning them to the highest and best account for human welfare. To work in harmony with the divine forces in nature is indicative of wisdom and cannot but produce the best results. Spiritual growth is the result of obedience to spiritual law. The health-producing effects of this obedience permeates every fibre and tissue of our being, opening up new fields of investigation and agar receiving. new fields of investigation, and ever wooing us onward and upward in our thirst for knowledge and grander realizations of nature's ex-

haustless resources.

Who can fathom the ultimate of man's attainments? Ever unfolding the psychic possibilities inherent in his being, he rises step by step through the eons to come, approaching nearer and still nearer to the infinite all, yet never reaching the fountain of all life and light, whose throbbing heart vibrates through every atom and vitalizes everything that has an ex-

Think you the statement wild or extravagant to predict, or even affirm, that all physical science will ultimately merge into the psychical? Is not the physical the mere clothing of the psychical, rather the effect and not the cause, merely the outward painting to the inward, or real? Even some of the more advanced materialistic scientists are catching glimpses of this tendency. They do not hesitate to affirm that there is something behind and more potent than matter; that the seen

and more potent than matter; that the seen points to something deeper, and opens a realm where all life's energies swell in one grand and harmonious unity.

Earnest and protracted thought will bring man into harmonious and living relations with the life forces in nature, and by identifying ourselves in aim, method and exertions with natural tendencies, our spiritual growth will be enhanced, and we shall thus be enabled to avail ourselves of the rich benefits inherent in the cosmos.

Knowledge of the psychic forces in man is rapidly accumulating day by day, and the unity of the seen with the unseen is revealing itself more clearly to the earnest thinker. The thin veil that hides the two worlds—the world of cause and that of effect—is becoming more transparant: this indicates marked progress in the line of spiritual unfoldment. As new revelations dawn on the human consciousness the old dogmas disappear. The belief in personal lations dawn on the human consciousness the old dogmas disappear. The belief in personal gods and devils is on the wane. This concept belongs to an anthropomorphic age; an age where gnomes and goblins held sway over crude intellect. Salvation is the result of obedience to the organic laws of our being, and not faith or belief in a human entity.

The theological conception of man's fall through Adam, by eating an apple in the gar-den of Eden, is, in the highest degree, chimerical. Rationalism is supplanting the wild vagaries of theological concepts, and its clear light is shedding its benignant halo in line with the facts in nature. The pure aspiration of a soul seeking for light touches the divinity within him and brings him in harmonious relations with the divine in nature. The all-good without lovingly responds to the spiritual desires within, and he consciously feels its uplifting power. It is the divine voice in nature whispering its approval in the depths of his consciousness—well done, press onward and reach the goal where sweet peace and inward harmony will crown your efforts with

We are living in an age of transition. The old traditions in every department of human thought are being critically examined, and what will not bear the light of reason and investigation is thrown into the waste basket as effete. Liberty of thought is an inalienable right and belongs to every man as a natural inheritance. The attempt to crush a man because he differs from us in thought is suicidal; it is stabbing free thought at its very core. We may differ in our methods of securing certain results; but if our aim and desire is to elevate humanity, we are working in the right direction. Every man is under obligation to realize his highest ideals. These ideals indicate his character and also represent the growth and development of his spiritual

There is no intermediate between God and man. Man stands face to face with the Eternal with no advocate or veil between. All intercessors are barnacles to spiritual growth. Jesus and all reformers stand in the same re-lation to truth that every child of nature does. We can appeal direct to the source of all life for guidance without any go-betweens.

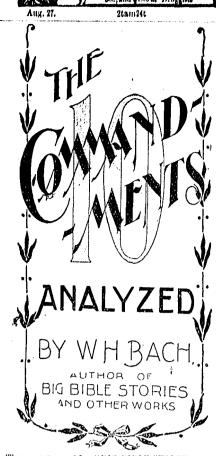
The rich and exhaustless resources in nature are ever open and free to the seeker after truth. Nature furnishes no intermediates between herself and her children, and man needs none. He is the child of nature by birth and inheritance, and is entitled to all the benefits that she can furnish. All her resources are at his command without an intercessor or advocate; they belong to him as his natural birthright. Seek and ye shall find is a law of universal application. The richest gems in the domain of thought are only obtained by this method. The universe is an open book to him who can

read its pages. Psychometry can bring this revelation. This faculty is a soul-force, and inheres in every human organism, either dormant or partially developed. There is nothing concealed but what will be made manifest. Methinks I see in the dim future all barriers removed between the visible and invisible, and man freed from the environments of ignorance, bigotry, superstition and the irrational vagaries and false conceptions of a literal Hades rising in his moral, intellectual and spiritual unfoldment, and looking squarely in the face of nature's divine potencies, and thus harmoniously blend his thoughts and aspirations in the bosom of

Utica, N. Y. To him who knowingly does me wrong will I return the protection of my ungrudging love; the more evil comes from him the more good shall go from me. Hatred does not cease by hatred at any time, hatred ceases only by love.

-Buddha.





The great demand for "BIQ BIBLE STORIES" has in-uced the author to offer another book upon a biblical topic. THE TEN COMMANDMENTS, have been considered to THE TEN COMMANDMENTS have been considered to be the only true moral guide, and to give the exact standing of the Bible upon all moral and religious topics—which is not the case. THE BIBLE gives them in two different forms and in three different places, and it CONTRADICTS EVERY ONE as post-lively as It gives it. This book takes up each Commandment, then quotes places where THE SAME POWER that gave the Commandments gave others exactly the opposite.

Faper, 25 cents,
For sale by BANNER OF LIGHT PUBLISHING CO.

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE,

Author of "Studies in Theosophy," "Dashed Against ti e Rock," "Spiritual Therapeutics," and numerous other works on the Psychical Problems of the Ages.

The author says in his introduction: "The writer lay no claim to having written a complete or exhaustive treatise on Psychology, but simply has undertaken to present in as popular a form as possible, some of the salient for tures of the compendious theme.

Reports of twenty-four distinct lectures, recently dolly ered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

As the author has received numberless hountles from all

the basis of this volume.

As the author has received numberless inquiries from al parts of the world as to where and how these lectures of Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earn est questioners.

The chief aim throughout the volume has been of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise an pervision over the merally weak and mentally afficted. will derive some help from the doctrines herewith promulgated."

CONTENTS.

Double.
The Human Aura.
Heredity and Environment.
Astrology, Palnistry and Periodicity; their Bearing on Psychology.
Individuality ss. Eccentricity.

Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

SURE CURE: PEELER'S SURE RHEUMATIC CURE

Is the only remedy that can be called a specific for Rheuma-tism, as it cures ninety-eight out of a hundred cases. It will also cure Stricture and Varicese Velus, and timbs that have been drawn up by rheumatism. Many hundreds of people have been cured. Read what Mr. Henshaw says:

Read what Mr. Henshaw says:

"I have been a sufferer for twenty years. I had a severe attack about the first of September last. In November I commenced to take your Rhenmatic Cure. I was refleved at once. Atter taking four bottles all signs of disease had pisappeared. Have had no return to date.

"Thos. A. Henshaw,
4 Holts Place, Boston, Mass."
[His leg was badly drawn up.]
Price \$1.00 per bottle. Six bottles, \$5.00.
Sent by express only at purchaser's expense.
For sale by BANNER OF LIGHT PUBLISHING CO.

MAXHAM'S MELODIES.

Arranged for Solos, Duets, and Quartets.

By the beautiful gate
There are angels near
Don't shut the door between You never can tell
us, mother
Surely the curtain is lifting
The evergreen mountains of life
The land beyond
The land beyond
The land beyond
A good time now
When the wife has gone
away
away
wan's fate

The real life
Waiting
Beyond
It's weary the waiting
My mother's beautiful hands
The beautiful land The stingy man's late Don't look for the flaws Be careful what you say The old brass knocker And so goes the world Castles in the air Infinite Father
An angel band doth watch The angel child

In closa covers. Single copies 25 cents. Satisfied. song reverle by A. J. MAXHAM. In sheet form Pr e 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO. PEPLY TO REV. DR. SNYDERS COM-in St. Louis, Mo., Sunday, May 27th, 1894, by DR. FRED L. H. WILLIS.

..." This book is an admirable supplement to the one of the same name written by M. A. (Oxon), and published some years since—the supplement being the weightlest part—and the two combined give proof positive of the reality of direct spirit-writing."—The Harbinger of Light, Melbourne, Pamphlet, pp. 24. Price 5 cents. 6 "
For sale by BANNER OF LIGHT PUBLISHING CO.

FOR Sale by BANNER OF LIGHT PUBLISHING OC.

L'Chart Lectures upon the Evolution of All Things in the Universe, from Atoms to Worlds, from Atoms to Souls. By OLNEY II. RICHMOND.

CONTENTS.—Evolution of a System; Evolution of our Earth; Evolution; The Age of Mammais; The Age of Reptiles; Through Coal and Fish; The Age of Mollusks; Tho Dawn of Life; Evolution of Species; The Ascent of Man; Structural Development; Marvels of Life Forms; Progression Universal; Reyond the Physical; Onward and Upward; Concluding Remarks.

Cloth, \$1.25.

Cloth, §1.25.
For sale by BANNER OF LIGHT PUBLISHING CO.

MY TRANSCENDENTAL EXPERIENCES
Ance, Clairaudience, etc. With four illustrations. By
HENRY LACROIX.
In this work will be found new views, progressive aspects
which are startling and instructive.
Price 25 cents.

Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO For Over Fifty Years

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



National Spiritualists' Association Mediums in Boston.

J. K. D. Conant-Henderson.

NOORPORATED 1893. Headquarters 600 Pennsylvanis Avenus, South-East, Washington, D. U. All Spiritualists visiting Washington cordially invited to call. Contributing membership (£1.00 a year) can be precured individually by sending fee to the Secretary at the above address, and receiving 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, '96 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. Trance and Business Psychometrist. SITTINGS daily, except Monday and Saturday Also N Readings by Letter. Can be engaged for Platform Work as a Test Medium. 112 Mt. Vernon street, Dedham, Mass. Sept. 2. cents.

MRS. MARY T. LONGLEY, nec'y, Pennsylva-nla Avenue, S. E.,, Washington, D. C. tft Feb. 20.

College of Psychical Sciences.

The only one in the world for the unfoldment of all Spiritual Powers, Psychomotry, Clairvoyance, Inspiration Healing, the Science of Harmonics Applied to the Soul of Music and Physical Expression and Cultury, and Humination. For terms, circumars, percentage of psychical power, send astamped addressed envelope to J. C. F. GRUMBINE, author and lecturer, 1718/2 West Genesce street, Syracuse, N.Y.

Send 25 ets. for sample copy of, or 31 for a year's subscription to "Immortality," the new and brilliant Quarterly Psychical Magazine. Address J. C. F. GRUMBINE, Syracuse, N.Y., 1718/2 Genesce street. George T. Albro
O's and after November ist will give a few hours each week for the development of Mediumship.
Coosultation and advice FREE regarding mediumistic gifts. 51 Rutland street, Boston.

Sept. 2.

Osgood F. Stiles,
DEVELOPMENT of Mediumship and Treatment of Obsession a specialty.

MRS. OSGOOD F. STILES,
Chairvoyant Business Siritings. Hours from 10 to 4 No. 176
Columbus Avenue, near Berkeley street.

Sept. 2.

Attention, Mediums CEND me your name and business address and I will tell you how to help your mediumship and earleh you. If away on vacation, state when you will return.

IS NOT A FORTUNE TELLER; but gives psychometric, impressional and prophetic readings to promote the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, sufforing from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, efficiations and the sponsive, are prescribed.
Full reading, \$1.09 and four 2-cent stamps. Address 1309 Main street, White Water, Walworth Co., Wis.
Mention BANNER OF LIGHT. 26w Feb. 4. Address G. M. CROPLEY. Aug. 26. 4wt P. O. Box 1178 Boston, Mass.

Ella Z. Dalton, Astrologer, ASTONISHING OFFER. OHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings 81.00 and upwards. 83/ Bosworth street, Boston. S END three 2-cent stamps, lock of hair, name, age, sex, one by spirit power. MRS, DR, DOBSON-BARKER, San José, Cal. July I. 13w*

G. LESTER LANE,

528 Octavo Pages WITH his wonderful Psychic power, cures Obsession in all its forms, and successfully treats diseases of the brain and nerves, including insomnia. Consultation from E. Terms, \$1.00 per treatment. 303 Columbus Avenue, Boston.

MRS. THAXTER,

Marshall O. Wilcox.

MAGNETIC Healer, 84 Bosworth st., Room 5, Banner of Light Building, Boston Mass. Office hours, 9 to 12 A. K., 1 to 5 P. M. Will visit patients at residence by appoint-ment. Magnetized paper, 52.60 a package. Sept. 2,

Willard L. Lathrop, SLATE-WRITING. Hours 10 to 3 daily. Developing and Test Grele Tues., at 2:30 p. m. 90 Berkeley street, suite 1. Sept. 9.

Mirs. Fannie A. Dodd, 233 Tremont street, corner of Eliot street, Boston. ept. 9.

Mrs. A. Peabody-McKenna B USINESS, Testand Developing Medium. Sittings daily. Olreles Sunday and Thursday evenings at 8 o'clock, and Tuesday afterneous at 3 o'clock. Six Developing Sittings for 34.00. 13 Warrenton st., near Washington st.

MRS. A. FORESTER, Trance and Business Medium, 27 Union Park street, Suite 5, Boston. 10 to 5.

Faith and Hope Messenger.

W. J. Colville, Proprietor and Editor. 497 Franklin Ave., Brooklyn, N. V.

A Thoroughly unique, first class monthly periodical, Practical, Philanthropic, Progressive, A welcome visitor in every home. 50 cts. per year, single copy, 5 cts. Clubs with the BANNER OF LIGHT at \$2.25 a year. Advertising at liberal rates. If Dec. 17 This volume is designed to accomplish a much-needed object—that of clearly and forcibly demonstrating the unity of the miraculous phenomena and the teachings of the Bible with those of Modern Spirit

(RAYS OF LIGHT)

teachings of the Bible with those of Modern Spirit-walism. Its contents comprise chapters on Spirit-Wriling; Levitation and Conveyance by Spirit-Power; Insensibility to Fire; Clairvoyance and Somnambulism; Clairandience; Dreams and Vis-tons; Trance and Ecstasy; Holy Ghost; Heresies and Contentions; Prayer; The Ministry of Angels; Death; The Spirit-World; Spiritualism and the Church; Spiritualism and Science. Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechentlich. Probenummern gern versandt. Zum Abonnement ladet freundlichst ein MAX. GENTZKE.

West Point, Nebraska.

THE SUNFLOWER.

W. H. BACH, Publisher

A Monthly Journal, 12 to 16 pages, published on the Cassadaga Camp Grounds and devoted to Spiritualism, Occuttism, Hypnotism, Astrology, and kindred topics, A corps of the most prominent writers contribute to its colmus. Fifty cents per year. Sample copies free. Address

THE SUNFLOWER, Lily Dale, N. Y.

Music and the Arts, And the unfoldment of all the Spiritual Forces, can be suc-cessfully taught by the Power of the Silence. Send five one-cent stamps for one month's subscription to

UNIVERSAL MARMONY

and get circulars files. This is sometiling new, Address STELLA C. BISHOP, Daytona, Fla. May 27.

The Humanitarian.

A Monthly Magazine, Edited by VICTORIA WOODHULL

Book of Spiritual Songs.

A new book of rare spiritual songs by C. PAYSON LONG-LEY, the well-known composer, is now on sale at this office. It is entitled "Longley's Choice Collection of Beautiful Songs," and is issued in conve fent form for circles, camp meetings, social assemblies, and for societies, as well as for home use. All lovers of choice music, wedded to beautiful words and sentiments, should possess a copy of this work, which is placed at the lowest possible price. Every song in the book would sell at thirty cents if issued in sheet form. The songs in this book are all sweet, simple, and sout-stirring. They uplift the heart and satisfy the spirit. All but two or three of these songs are entirely new, and have never before been published. The two or three republished ones are such general favorites that there is a demand for them to appear in this work. The author intends shouly to issue a second volume of such songs that will reach the hearts and souls of the music-loving world. Words and music complete in this valuable work. The contents are as follows: "The Land of the By-and-Bye," "Resting under the Daistes," "We Miss our Boys at Home." "The Land Beyond the Stars," "The Thinking, Dear Mother of Yon," "Where the Roses Never Fade." "Come in some Beautiful Dream," "My Mother's Tonder Eyes," "They are Walting at the Portal," "In He wen We'll Know Our Own," "Dear Heart Come Home," "The Grand Jubileo." "When the Dear Ones Gather at Home," "The Good Time Vet to Be." The latter song is a rousing one from the pen of E. A. Humphrey, and the only one in the book that has not the musical setting of Mr. Longley. Any song in this collection is worth more than the entire price of the book.

Price 15 cents ner copy; postere 3 cents.

For sale by BANNER OF LIGHT PUBLISHING CO. (Mrs. John Biddulph Martin). (Mrs. John Biddliph Martin).

THE HUMANITARIAN is a monthly magazine devoted it to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, but aims at getting the opinions of the best men and women on all subjects which affect the welfare of the race, and welcomes as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or covered.

ests of lumining at heart, without distinction of face of cried.

Single numbers 10 cents.

Yearly subscription price, 6 shillings, or \$1.50.
Published by DUCKWORTH & CO., 3 Henrietta Street, Covent Garden, W. C., London, Eng.

WE RECOMMEND

The following Occult booklets by ERNEST LOOMIS: Power of Cooperative Thought to Produce Results in all dusiness and Arr; Love is Power; Woman's Occult Forces; Iow to Rule your Kingdom; Useful Occult Practices; Eso-How to Rule your Kingdom; Useful Occult Practices; Eso-terle Laws of Happiness; Occult Helps; Occultism in a Nut-shell; Marriage; How to Create Opportunities; Your Tal-ents; Health; Health Recipes; Methods of Using Occult Powers; Methods of Self-Help; Methods of Self-Help Through Self-Knowledge; Methods of Self-Help Through Self-Trust; Foods and Moods, a Plan of Self-Culture and Self-Help. Price 15 cents each, or any twelve for \$1.50. Send to OCCULT SCIENCE LIBRARY, 70-72 Dearborn st., Chicago III. every thoughtful man and woman. No one can read its mages without being convinced of the existence of a future life. The book is of great value, not only to Spiritualists, but to those interested in the problem of man's future life as well as to those interested in phenomenal research. **REVIEWS.**
....* The book before us is one that should interest every one, for the reason that it furnishes irrefragable evidences of the continued existence of some who, having once lived upon earth, have passed from it, and assures us that if they live, we shall live also beyond the event termed death."—
Banner of Light, Boston.

"We have the work will have a long sale." Chicago, Ill.

Chicago, III.

PEAD "THE TWO WORLDS," edited by b. E. W. WALLIS. "The people's popular spiritual paper." Sent post free to trial subscribers for 24 weeks for 65 cents. Annual subscription, \$1.69. Order of the Manager "Two Worlds" office, 18 Corporation street, Manchester, England. THE TWO WORLDS gives the most complete record of the work of Spiritualism in Great Britain, and is thoroughly representative of the progressive spirit and thought of the movement. Specimen copies on sale at BANNER office.

DELICIO - PHILOSOPHICAL JOURNAL, A devoted to Sphitual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly—8 pages— 91.00 a year. THOMAS G. NEWMAN, Publisher, 1429 Mar-ket street, San Francisco. Cal.

THE BOSTON INVESTIGATOR, the oldest Treform journal in publication. Price, 33.00 a year, 31.50 for six months, 8 cents per single copy. Address ERNEST MENDUM, Investigator Office, Palne Memorial, Boston.

DEAR MR. EVANS—I thank you very much for sending me your extraordinary book of "Psychography." I look at it with great interest, and will be glad to mention it in the Review of Reviews. Morebray House, London. This volume is superroyal octavo in size, beautifully bound in cloth and gold, and profusely illustrated. Price \$2.00

Summer Days at Onset

BY SUSAN H. WIXON,
Author of "Apples of Gold." "All in a Lifetime,"
"The Story Hour," etc.

CONTENTS—Where is Onset Bay? How Did They Find It?
The Old Pan, Blossoning 14ke the Rose, Out on the Water.
The New Birth. A Day in June. Onset Museum. Legend of Onset. Woodland Rambles. The Haunted House. Onset in September. Close of the Season. Story of Wacosta.

Pamphlet, pp. 84. Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO. The Mystic World.

A literal narrative of Strange Mystical Occurrences, Rare Materializations, Voice Séances, Clairvovance, Clairaudience, Trance and Mental Pnenomena, Singular Psychical Manifestations, Thought Transference, etc.

Pamphlet, 68 pages, clear type, and finely printed on heavy paper. Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Wedding Chimes.

BY DELPHA P. HUGHES.

This fine little brochure is designed to furnish a set mar riage service to be used by Spiritualists at weddings, as well as appropriate quotations for funeral occasions and other special services. This work is certainly an excellent one, and will be read with much interest even by those who do not believe in rituals or set services of any kind for Spiritualists. The author has culled her quotations with a careful hand, and presents some of the choicest thoughts of the worln's ablest thinkers in her offering.

Cloth covers, white and gold. Price \$1.00.

For saie by BANNER OF LIGHT PUBLISHING CO.

THE HEREAFTER; A Scientific Phenomenal and Biblical Demonstration of a Future Life. By D. W. HULL.

In this book Mr. H. discusses the question of the origin of the Physical and Spiritual Man. One chapter is devoted to the demonstration of a future life by the occult sciences. Then follow arguments based on Phenomenal Spiritualism, Clairvoyance, Mesmerism, Somnambulism, and the Bible. Cloth. 75 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Rew Nork Advertisements

Amelia Summerville

Obesity Remedy. Also good for Diabetes and Rhoumatiem.

No disting necessary. Full directions on every box. Price \$2.00 per box, or three boxes for \$5.00, Amelia Summerville, Jan. 15. tf; P. O. Box 1862, N. Y. Oity, U. S. A. Dr. Fred. L. H. Willis

GLENORA, YATES CO., N.Y. FOR thirty years his success in treating chronic diseases in both sexes has been phenomenal. Send for circulars with references and terms. RRED P. EVANS, the State-Writing Psychic, be given of his return to New York. Due notice will be given of his return to New York. PROFESSOR ST. LEON, Scientific Astrologer; thirty years' practice. 108 West 17th street, near Nov. 21.

MRS. M.C. MORRELL, Clairvoyant, Business Text and Prophetic Medium, 330 West 59th st., N. Y. Aug. 19.

SPIRITUALISM.

By JUDGE JOHN W. EDMONDS,

and DR. GEORGE T. DEXTER

This Excellent Work Has Been Reissued by W. H. TERRY, MELBOURNE AUSTRALIA, Editor of Harbinger of Light, IN TWO VOLUMES.

This work has long been out of print, and difficult to obtain even at a high price. Both volumes are re plete with solid thought and offer the

READING PUBLIC A RARE OPPORTUNITY

to study these eminent writers at

FIRST HAND.

The spirit teachings of these volumes are of a high order and purport to come from such wise spirits as Emanuel Swedenborg and Lord Bacon. It is not too much to say that these communications reflect credit upon the spirits who gave them, without regard to their names and social standing on earth.

The automatic writings through Dr. Dexter and many of Judge Edmonds's exaited visions, as well as those of his daughter, are described in full. No thoughtful Spiritualist shound be without both volumes.

Sold either in sets or singly. The first volume contains 301 octavo pages, with a fine portrait or Judge Edmonds. The socond volume contains 440 pages with a fine sketch of a scene in the spirit-world Price per volume, \$2.00.

For sale by BANNER OF LIGHT PUBLISHING CO

NEW AND BEAUTIFUL SONGS, With Music and Chorus. BY C. P. LONGLEY.

We will Meet You in the Morning. Little Birdle's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Vell, with flute obligato. Sweet Summer-Land Roses. Gentle Words and Loving Hearts. Your Darling 18 Not Sleeping. Vacant Stands Her Little Chair. Back from the Silent Land. What Shall Be My Angel Name? Glad That We're Living Here To-day. Ever 1'll Remember Thee. Love's Golden Chain, rearranged. All are Waiting Over There. Open Those Pearly dates of Light. They'll Welcome Us Home To-morrow. Mother's Love Purest and Best. There are Homes Over There. On the Mountains of Light. The Angel Kisseth Me. I Love to Think of Old Times. We'll All Be Gathered Home. Only a Thin Vell Between Us. When the Dear Ones Gather at Home. Home of My Beautiful Dreams. Child of the Golden Sunshine. Beautiful Home of the Soul. Come in thy Beauty, Angel of Light. I am Goling to My Home. In Heaven We'll Know Our Own. Love's Golden Chain. Our Beautiful Home Over There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a Ringlet of Hair. We'll All Meet Again in the Morning Land. Our Beautiful Home Above. We're Coming, Sister Mary. Gathering Flowers in Heaven. Who Sings My Child to Sleep? Ohl Come, for my Poor Heart is Breaking. Once it was Only Soft Bine Eyes. 157 The above songs are in Sheet Music. Sing e copies

PSYCHOLOGY,

Hypnotism, Personal Magnetism, and Clairvoyance.

[Hustrated.] BY WILLIAM A. BARNES.

The author in his preface says: "The object of this work The author in its prefaces says: The object of this work is to give the reader a general and correct idea of the practical application and value of Psychology, hypnotism, personal magnetism and clairvoyance, as applied to education, morality, spirituality, medicine, surgery, business and development and exercise of personal magnetism as employed in society. Pamphlet. Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

> Practical Guide TO THE INVESTIGATION OF

Spiritualism.

. Healing and the Occult Sciences, with instructions for the Development of Clarryoyanee, Magnette Healing and Oc-cult Power generally; also Rules for Spirit Manifestations, By PROF, GEO, W. WALROND. Pamphlet; pitce 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

The Golden Echoes. A new collection of original words and music, for the use of Meetings, Lycenns, and the Home Circie. By S. W. Treker, author of various Musical Publications. Contents: Anget Dwelling: Angel Vistants; Ascension; Beautiful Isle; Beyond the Weeping; Bliss: Delfting On; Harvest Home; Over There; Passed On; Pleasure; The Beautiful Hills; The Flower Land: The Heavenly Land; The Howend Voyage; There'll be no more Sea; There's No Night There; The River of Life; The Unseen City; We are Walting; We'll Meet Again. Price 15 cents, one dozen copies, \$1.50; twenty-five copies, \$2.75. For sale by BANNER OF LIGHT PUBLISHING CO

JESUS AND THE MEDIUMS;

Christ and Mediumship.

A careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day, showing their conditions to be the same. By MOSES HULL, Pamphlet, price 10 cents, For sale by BANNER OF LIGHT PUBLISHING CO.

THE STAR OF ENDOR BY EBEN COBB.

To the many who have listened to the clear and concise expositions of spiritual truths enunciated by the author of this volume on New England platforms, nothing need be said further than that Eben Cobb is its writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following Table of Contents:

Introduction—A Reminiscence of Years Agone. Chapter I. Initiation at the Mystic Shrine, 2. Entranced—From Earth to Nebula, 3. From Nebula to the Astral Spheres. 4. Hypatia's Code Applied. 5. Continuation of Hypatia's Code, 6. Science and Sciolism, 7. Wisdom and Credulity. 8. Authority, 9. Introduction to an Analysis of the Jewish Jehovah. 10. Theology and Religion of Jehovah. 11. The Infinite within, separated from the God-Conception without. 12. The Personality of Jesus, the Christ. 18. Historical Witnesses to be Admitted at the Trial and Crucifixion of Jesus, the Christ. 19. The Crucifixion. 20. The Resurrection, 21. The Soul's Night, 22. The Soul's Morning, 23. Love to the Religio-Theological God. 24. That Man of Straw, 25. Love to the Person of the Infinite. 26. Deduction from the Preceding Chapters. 27. Liberal Religion and Scientific Thought. 28. Egoism and Altruism. 29. The Prime Ethical Rule separated from Dross. 30. Egoism and Selfishness, 31. Analysis of the Psychic Organ, Acquisitiveness. 32. Closing Scance with Endor and Hypatia. Appendix. Cloth, 12mo. pp. 311, with portrait. Price 81.00.

A VINDICATION of the Personal Character

For sale by BANNER OF LIGHT PUBLISHING CO.

A VINDICATION of the Personal Character and Mediumship of MRS. H. B. FAY.
Containing undemiable proof that the so-called "dead" live, and can and do become visible and converse with friends on earth; more than jifty unsolicited testimonials to the fact being given from many hundreds received from those who have attended séances held by Mrs. Fay the last fifteen years in public halls, and at her home and the homes of others in this city and elsewhere; the phenomena and the conditions under which they occurred fully described. A brôchure for every Spiritualist, Investigator and Friend of Truth. With a portrait of Mrs. Fay.
Pamphlet, Igmo, pp. 80. Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE STORY OF A GREAT DELUSION,
In a Series of Matter-of-Fact Chapters. By WILLIAM
WHITE, Esq.

"We may fairly call this sturdy volume the anti-vaccinator's bible. It is a determined and well-informed impeachment of the Vaccination theory, bristling with facts, and enlivened by the most biting sarcasm. The author has searched all nooks and crannies of the subject, analyzed the figures and arguments of the upholders of Vaccination, and his conclusion is that 'Vaccination is a medical monopoly established, endowed, and enforced—a tyranny to over throw." - Chester Chronicle.

Cloth, pp. 627. Price \$2.90, postage 15cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 9, 1899.

Spiritualist Societies.

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

BOSTON AND VICINITY.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—hrs. Guiterrez, President. Services Sundays at 10% A.M., 2% and 7 P.M., and Wednesdays at 2% P.M.

Boston Psychic Conference, 18 Huntington Av. —L. L. Whitlock, President., Sundays, 2½ P.M.

Epiritual Fraternity — At First Spritual Temple Exeter and Newbury streets, Sundays at 10% and 7% P.M. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7%. Discourse and Evidences through the ediumship of the pastor.

Knights of Honor Hall, 730 Washington street, Boston.—Services Sundays 3 and 7½ P.M., and Thursday afternoons. Albert Sawin, Chairman. MALDEN.

MALDEN.

Malden Progressive Spiritualists' Society, Ma
sonic Building, 76 Pleasant street. Meetings every Sinday
at 7 P. M. Wednesday, 8 P. M. Wm. M. Barber, Prest ent;
Mrs. Rebecca Morton, Sec'y; George H. Hyder, Cor. Sec'y, A
cordial welcome is extended to co-workers in the cause of
progressive Spiritualism.

Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general 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. Sunday, Sept. 3, services opened as usual. Morning circle was very large, and benefit was derived from it. Mediums who took part throughout the day: Mesdames Weston, Nut-ter, Gilliland, Wheeler, Ratzel, Welch, Smith, Annie Ratzel: Messrs. Leverett, Nelke, James, Krsinski. Hilling, Howe, Turner.

Knights of Honor Hall, 730 Washington St. Albert Sawin began his season's work Sunday, Sept. 3, services morning and evening. Two interesting addresses, followed by readings and

Sunday, Aug. 20 the usual Sunday meeting the strictest attention. was held at the Waverly Home. The collection was \$3.85. Sunday, Aug. 27, many were present, and all were delighted both with the grounds and meeting. The collection and membership amounted to \$5.42. Sunday, Sept. 3, there was an unusually large meeting. Collection and memberships amounted to \$10. Mr. G. V. Cordingly, of Chicago, kindly gave a seance at the close of the meeting, which netted \$5.50-making in all \$15.50. The good work goes on. Come and help. Mrs. J. S. SOPER. Clerk.

Massachusetts.

The Arthur Hodges Spiritual Society of Lynn-T. H. B. James, Sec'y - Services Sunday, Sept. 3. Those taking part were Mesdames Hayes, Noyes, Lizzie D. Butler, Holden and Mr. J. S. Scarlett, who made excellent remarks on "Modern Spiritualism" and gave satisfactory messages. Next Sunday the society will hold services at 2:30 and 7:30 P.M., at Templar's Hall, 36 Market street.

New York.

Moses Hull is in Etna, Me., for September. Will begin again in Buffalo, Oct. 1, 1899, and will stay for the coming year. J. W. DENNIS.

The First Association of Spiritualists, New York City—M. J. FitzMaurice. Secretary—will reopen its meetings at the Tuxedo, Madison Avenue and 59th street, on Sunday, Sept. 17. Ira Moore Courliss is to occupy the platform. Service will commence at 3 o'clock. Special music will be a feature of the opening.

Brooklyn.-The Advance Spiritual Conference held its usual Saturday evening meeting Sept. 2, at its hall, 1101 Bedford Ave. After congregational singing, Mr. Hopkins read a poem entitled "Heaven." He was followed by addresses from Dr. Bullard, Messrs. Sargent, La Fumee and Deleree. Mr. Harriman favored us with a piano solo. Dr. Franks and Mrs. Harriman gave readings and messages from spirit friends. Mr. Sargent stated that the New York State Association was about opening three new meetings with missionary talent in the city; due notice will be given of time and places. The BANNER of LIGHT al-ways on sale at all our meetings.

GEO. A. DELEREE. Other States.

Orient Hall, Portland, Me. – Mrs. M. A. Brackett, Sec'y. – Sunday, Sept. 3, Dr. C. W. Hidden lectured; subjects—"Of Such is the Kingdom of God"; "I'emperance, its Effect on the Young." Orient Hall, Portland, Me. - Mrs. M. on the Young."

Lake Brady, 0.

Woman's Day was celebrated in the afternoon and evening of Aug. 24 with the customary decorations of yellow. The program of the afternoon was as follows: Address of welcome, Mrs. Bacon. Chairman; response, Mrs. Diebalt; duet, Mrs. Eisie and Mrs. Herrick; Mrs. Pinney, subject, "Kindergarten;" Mrs. Barker, subject, "Home Making;" Mrs. Eisie, "The Ladies of the G. A. R.; "song. Mrs. Herrick and Mrs. Ebertshauser; Mrs. Barnes read an inspirational poem from the spirit of Francis Willard; Mrs. Ebertshauser, subject, "The Ladies' Auxiliary;" duet, Mrs. Eisle and Mrs. Herrick; Mrs. Bacon, subject, "Madame Gruc-dy, or What Will People Say?" song, Mrs. Herrick, and closing speech by Mrs. Bacon.

A dance was held in the evening, which all the old folks in the camp attended, the ladies paying all expenses. Old-fashioned dances were the order of the evening. The old people danced with a zest and enjoyment of which

the young are almost incapable now-a-days. E W. Sprague of Jamestown, N. Y., who has been the lecturer of the week, closed his engagement on Tuesday, Aug. 22. Mr. Sprague is a believer in prayer — prayer to our angel friends—claiming that it places us in a state in which we are more receptive to hear from them. He opens his lectures with prayer, and closes with a benediction. Mr. Sprague is an emotional speaker, and carries his audience

He said: "I could not live long enough to tell all the new and good things Spiritualism has brought into the world in the last fifty years. Why? Because we are always ready and willing to grasp a new idea and investi-gate all new things. We must study in order to learn, and must have experience in order to We sometimes suffer in this school of learning, but everything in its development and growth must suffer. Why, even the trees, bushes and flowers all around as suffer in their growth, and if our ears were so constructed as to receive so fine a sound, we could hear them moaning and crying out in agony at the pain they experience in growth." Mrs. Sprague Mrs. Sprague gave messages after the lecture.

On Friday evening, Aug. 25, the Chesterfield Minstrels entertained here, bringing in all the latest coon songs, and closing with a cake-walk and "coon wedding." The little Hazlett sisters were very clever in their songs and dances. as were also Eva Miller and Earl Homan in their cake walk. MRS. M. MCCASLIN.

Queen City Park.

Saturday, Aug. 26, the Ladles' Ald Society held their annual Fair, which was well attended and a pleasant occasion. Useful and fancy articles found a ready sale. Some handsome knitted shawls and other things, sold by numbers, were drawn, causing excitement and amusment. One that fell to the lot of Mrs. Houghton, of North Bennington, she kindly presented to Mrs. Russegue. The hall was prettily trimmed with flowers, ferns and flags by the kindness of Mr. Prentiss. Ice cream and cake were served. The ladies added a goodly sum to their treasury from the proceeds

Mr. J. Clegg Wright came from Lake Pleasant on Friday, and lectured in the grove Saturday afternoon, as the hall was occupied by the ladies. Mr. Wright does not seem as well as usual, though we hear that his lectures and talks at Lake Pleasant were marvels of rower and force, and gave immense satisfaction to all who heard them. Mrs. Russegue gave her last lecture for this season Sunday morning, on the theme, "Whence Comes Our Inspiration?"

Mrs. Russegue closed her engagemant with one more evening of psychometric readings; a large audience fully appreciated her very in-teresting work. She has done most excellent service while with us, and given great satisfaction and pleasure not only to the Association but to all others who had the good fortune to hear her.

Sunday afternoon Mr. Wright lectured in the grove with his usual power and old-time vigor, to a large audience. Crowds of people from the city filled the grounds. Many strayed in to hear the speaker's words. There has been an unusual attendance of Burlington people at our lectures this season, and our concerts and entertainments have been well patronized.

The annual masquerade, through the efforts of Mr. Colburn, was quite a successful affair. The grotesque and comical costumes of the maskers caused much amusement to the large number of spectators present. Mrs. Tillie Reynolds arrived from Lake Pleasant on Monday. She made so many triends at the Park last season, all were glad to welcome her again. She gave a good address on Tuesday, and followed with delineations which were well received by the audience. Our Camp-meeting season is drawing to a close. Many have allarge audience gathered in the Pavilion Wednesday evening, to attend a scance given by Mr. Wright. Character readin s and short addresses by spirits, ancient and modern, who took possession of the medium, made a most enjoyable evening, and deep attention was

given by all present.

Mr. Wright gave a grand lecture Thursday afternoon under inspiration, his subject "The Soul." Though the heat of the day was very oppressive, the speaker was listened to with

Conferences this season have created much interest. All subjects of a progressive nature are discussed. An advocate of Christian Science attended one morning and opened the conference with statements of the belief of that doctrine. An animated discussion followed, in which Mr. Wright, Mrs. Reynolds and others took part. The interchange of thought at these discussions is beneficial to

Friday we again listened to Mrs. Reynolds. She is an earnest speaker, and a true, good woman; her messages give satisfaction to all. One Sunday more, and the season of 1899 will have passed. May we carry with us to our several homes some of the golden words that have been spoken, and live our Spiritualism better than we have ever done before.

Vicksburg Camp.

The third week of this camp opened most Buffalo, N. Y.-Mrs. Abbie Sheets, of Grand auspiciously. At 7 o'clock Sunday morning, Ledge. Mich., will occupy the platform of the Aug. 27, the crowd commenced pouring into First Spiritualist Church for the month of Sep- the gates, and by afternoon there were eleven hundred on the grounds. W. J. Colville occupied the platform both morning and afternoon, discussing Christian science and similar cults and their relation to Spiritualism, constantly impressing upon the minds of his hearers the necessity of being charitable in religious opinions, constantly aiming to discover the truth in all its purity, but also warning them that each one must stand on his own merits. His lectures elicited general applause. In the evening all enjoyed a rich treat from the guides of Oscar A. Edgerly, our genial Chairman. An earnest, logical appeal was made for a more practical basis of spiritual thought, and a more radical stand upon questions pertaining thereto. The afternoon lecture was folowed by descriptions by Mr. Frank McKinley of Cincinnati, O., and the evening lecture by psychometric readings by Mrs. Emma Blake. Monday, Aug. 22, was Soldiers' Day. Dr. Conger resumed his classes in Practical Medicine with a good attendance. In the afternoon A. E. Tisdale addressed the old soldiers

in his usual happy manner. The Tuesday morning conference was rendered doubly interesting by the presence of that noted test medium, Edgar W. Emerson. This was Mr. Emerson's first visit to Vicksburg. In the afternoon all assembled at an early bour to receive messages from loved ones through Mr. Emerson's wonderful mediumistic powers, and they were not disappointed. Never have we listened to more convincing evidences of the continuity of life beyond, and all were sorry that the good brother could spend only three hours among us. The audience then adjourned to the Auditorium, where Mrs. Carrie E. S. Twing of Westfield, N. Y., made her first appearance before a Vicksburg audience. Before she had spoken ten minutes upon her subject, "Communion with the Dead," it was evident she had captivated her audience, and during the whole lecture hardly a whisper was heard. At its conclusion few dry eyes were to be found. She pleaded that Spiritualists would treat with more sacredness the communion with departed friends, and enter the séanceroom with a feeling of reverence and sympathy. She asked that the hired girls of the land might receive the love and respect justly their due, and urged one and all to live spiritual lives every day, as it is the life in the home that counts; and every one will have just as much hell as he splits kindling-wood for. "It is a law of the spiritual world that we must pick up the dropped stitches.

On Wednesday afternoon Mrs. Twing's sub ject was the "Power of Thought." We wish that we might report this lecture in full-it was so helpful, but here are a few extracts: "Concentrate your effort. People spread their prayers over such a large surface that they become thinner than molasses. We are half of us on mental crutches all the time, and do not realize how much life-force we can give forth through the power of thought. Haif the troubles that come in life are due to our keep ing them boiling. The world isn't better because we don't think each other into right-

Thursday was "Woman's Day," and woe betide the man who appeared without the bow of yellow riobon. Be it said to their credit, lowever, nearly all the men eagerly responded and testified their loyalty to the cause of equal rights by donning the appropriate emblem. The morning hour was occupied by a conference, Miss Cora Fuller acting as President throughout the day. Vicksburg has justly been proud of her conferences this year, and this was one of the very best. The time was all too saort and all regretted the noon bell. Mrs. Twing chose for her subject in the afternoon, "The American Home the Hope of the Nation." "Children must have a right to birthright. Too many homes are crowded with children who are not welcome. When we have our American children founded in the thought of righteousness we will have a nurer

do half as much talking about regeneration is they paid more attention to generation. Friday morning Dr Conger closed his series

better nation. The church would not have to

PAINT TALKS --- XX.

Paint as a Sign of Prosperity.

There are certain sections of this country where a well painted building is as rare as "white black-birds." In some places this is because the inhabitants have not learned the value of painting, in others it is because they do not know how to select a good paint. But t is worth noting that in those sections where thrift and industry are the most prominent traits of the people unpainted structures are rare; while in those districts where improvidence and poverty go hand in hand painted

buildings are hard to find.

The factof the matter is that a building that is worth erecting is worth protecting. Every property owner insures against fire, which is not likely to happen and which insurance can not prevent; but too many neglect the really efficacious insurance against decay, which is sure to happen without it—for painting is nothing less than insurance against decay. But it is more than this—it is an announcement to all the world that the property owner is intelligent, thrifty and providen. The sum saved by neglecting to paint is paid for at usu rious rates in the deterioration of the property.

Nothing in the world presents a more slip-shod, down at the heels appearance than a building suffering for the want of paint, and nothing more surely advertises the owner's lack of ordinary prudence—it is on a par, in its significance, with a valuable piece of agricultural machinery left to rust under the open

aky.
The man who in these days suffers from the second cause I have mentioned (poor paint), must be either very careless or very confiding. But so long as people continue to allow advertisers to persuade them that pure white lead makes a satisfactory paint, or so long as other people continue to buy paint with an eye only to first cost per gallon or pound, so long will buildings be made shabby by poor paint.

The durable paints ought to be familiar enough to everybody:—for dark shades, any of the mineral colors—the so-called metallic browns, the umbers, ochres, siennas, iron ox ides, lamp blacks, graphites, etc.; and for lighter tints, zinc white (with or without white lead), in combination with these. For white or very light tints, nothing excels one of the zinc white combinations, in which the zinc is ground either with white lead or with one of the "inert" pigments (barytes, sulphate of lime, silica, etc.), or with a proportion of both.

The real value of white lead (and it has valuseason is drawing to a close. Many have alable qualities), is in its opacity, its softness, ready left on account of the opening of the schools, Sept. 1; still a goodly number remain is useful as a component of house paints, but to advocate its use to the exclusion of more durable pigments, like zinc white, is to insist that a part of anything can be as great as the STANTON DUDLEY. whole.

> of lessons. The subject for the afternoon lec-sure by Mrs. Twing was "Muddy Cups and Living Waters." Starting with the incident of the woman at the well, in the home of the Nazarene, she showed how people had always been seeking for the living waters of truth, but in the majority of cases had approached with the muday cup of ignorance. People do not ally themselves with the church that contains the most truth, but the one that is most popular. Ministers must not preach at but over the heads of the people. Half the preaching against the Mormons is done because they

> are two thousand miles away. In the evening Mrs. Iwing gave her first scance. Her unuique control, "Ichabod," captivated the audience with his wit and humor, beside giving many readings and messages that were cordially received.

Owing to business demands, your correspondent was compelled to leave; but everything pointed to a grand closing, and from the numerous expressions of regret that the camp must so soon close, we are safe in saying that Vicksburg has had its greatest camp, harmouiously, intellectually and spiritually considered. H. F. ARNOLD.

Verona Park, Maine.

"Divinity Within." "In olden times people did not realize the divinity within them; the environments were such as to becloud the finer senses. Many persons depend too much upon the angels for assistance. We must all do our own work if we would progress in mental and spiritual development. By our works and thoughts we must fit ourselves for circumstances and not let circumstances govern us. When we reach down to lift up those below us, angels will reach down to help us in a corresponding degree. If we are busy all the time with our own work, doing all the good we can, we shall not have time to pick flaws in other people's work. Let us all aspire to the highest ideals we would like to attain, with unfaltering perseverance, and our desires shall be granted.

In the afternoon the remarks were based upon "The Definition of Spiritualism and How It Harmonized with the Teachings of the Nazarene." Mr. Whitney's addresses were

very practical and gave satisfaction. tarewell meeting was held in the hotel parlor Sunday evening, in which several par-ticipated. The very best of feeling pervaded the audiences. All were pleased with Verona. One of the leading features of this camp is the sweet spirit of unity and harmony. Here is the place for quiet and rest, lovely scenery and healthful, bracing air, together with facil ities for boating, etc. Close proximity to the outside world renders this place one of the most desirable for all who wish to get away from the busy, bustling scenes of noise and F. W. SMITH.

Clinton, Iowa.

The closing meetings at Mt. Pleasant Park, while showing a diminished attendance from the previous week, were yet among the most successful in the history of our camp. Mrs. Allyn's work created great interest until the last, and many were the expressions of satisfaction uttered by her hearers.

Dr. George B. Warne, being unable for business reasons to fill his engagement, was provided a substitute in Mrs. Josie K. Folsom, who spoke and gave messages most satisfacto rily. Mrs. Folsom is young in the work, and bids fair, with experience, to become a value able addition to the ranks of the workers.

On Sunday, Aug. 27, President Peck deliv ered what many voted to be his ablest dis-course upon "Evolution and Immortality" to a large and appreciative audience. In the afternoon Mrs. Allyn spoke to a still larger gathering from subjects presented by the audience. In the evening the largest audience ever seen at the closing services enjoyed two hours and a half of a love feast of short speeches participated in by all the professional

workers and many of the laymen. Mr. Colby's wonderful Indian guide, Seneca, gave his "last talkin's," to the edification and delight of all who heard him.

With a few words of congratulation President Peck closed the meeting, and the Seven-teenth Annual Camp Meeting of the M. V. S. A. was at an end.

Thus closes the banner season of our Camp. marked by the largest attendance, the most harmony and the most substantial results. While the net financial results have not come up to expectations, yet they exceed those of the year previous by a considerable margin. and prophesy a large increase for next season.

Many important improvements have been planned and will be carried out before the next meeting, and visitors will find comforts and conveniences superior to any we have yet enjoyed upon these grounds.

Twenty-five cents will prepare you to be an intelligent delegate at the next National Spiritualists' Association Convention, if you will secure and read the last report.

Onset Mass.

The annual Fair of the Oniset Wigwam Co-Workers was held in the Park in front of the Wigwam, Wednesday and Thursday, August 30, 31, and was a grand success. Thursday evening the grounds were illuminated and effectively decorated with many brightly colored Chinese lauterns. Between the large trees gracefully floated several immense Amerioan flags; many streamers of red, white and blue extended from shrub to tree-top, and their colors against the background of green presented a picturesque appearance that must be seen to be appreciated.

At 8 P. M. there was a literary and musical entertainment. The opening song was that well known spiritual hymn, "The Sweet Byeand Bye." Invocation by the President, Mrs. Weston; song by Ethel and Florence Coolage; poem by 1st Vice President, Mrs. S. A. Bryant native song by the Indian, Levi Picto. Old "Aunt Mary Toney," the Indian woman who has visited our camp for fitteen seasons, also saug a native song very sweetly and was heartly encored. Remarks by the 21 Vice President, Madam Bruce; beautiful solo by Miss Robbins; recitation by Mrs. S. D. Francis; song by Edith Barlow, followed by a well-rendered and appropriate poem by President Weston: Indian medicine dance by Levi Picto and family and Mrs. G. H. Hughes; reading by Miss Marie Fenner; song, Mrs. S. M. Thomas; duet by Arthur Tatlow and daughter; improvised poem by Mrs. Dix; reading, Mrs. Curtis; song, "Let By gones be By gones," Josephine and Albert Valing; remarks by the Secretary, C. D. Fuller; song, Joe Tatlow; character song, Arthur

Fowler.

The Fair was considered the most successful ever held by the Wigwam Co Workers. The thanks of the society are extended to all helpers outside our ranks. The meeting closed with singing "America," and the immense crowd dispersed seemingly well pleased.

C. D. FULLER, Sec'y. O. W. Co. W.

Secretary of the M. V. S. A.

At the regular business meeting of the Association, Mr. Kilby was reëlected almost unanimously, against his protest. At the last meeting of the Board of Trustees Mr. Kilby announced that his private business rendered it impossible for him to fill the office for another year and tendered his imperative resignation. Mrs. S. A. Fisk, our retiring Vice President. was unanimously selected to succeed Mr Kilby. While we all regret the necessity which compels the loss of his energetic and cililient services, we know that he has a worthy successor in Mrs. Fisk, who will aim to continue the energetic administration of the

office as conducted by Mr. Kilby.
All who are concerned will take notice that the present Secretary of the M. V. S. A. is Stella A. Fisk, Keokuk, Iowa. Respectfully, W. F. PECK.

President M. V. S. A.

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

Mr. J. Frank Baxter, having concluded his camp appointment, is ready for engagements for the win-ter. Beginning with Oct. 1, he will lecture in Brooklyn, N. Y., till 1900. After this he has several dates open. Mr. Baxter has already calls from the West, but having labored there so much, and desiring more to be in his home, is hopeful of New England calls. Address him at 8 Franklin street, Chelsea, Mass. Dr. N. F. Ravlin and wife are located 17 East Avenue, Rochester, N. Y., ready for public or private

A GREAT SEA FIVE HUNDRED FEET IN THE AIR.

Surrounded by hills and mountains, away up in New Hampshire, is a great lake, some twenty live miles in length, and with an average width of seven miles, known as Lake Winnipesaukee.

The shores of this lake is the abode of thousands of summer tourists who delight in the variety of Sunday, August 27, Wellman C. Whitney of scenic and social attractions with which this section Springfield, Mass., occupied the platform. The abounds, and the various steamers and pleasure craft morning discourse was based on the subject, Which ply over Winnipesankes bring Welrs, Centre Alton Bay, and in fact every part of the lake, into close communication with all New England. The Steamer Mount Washington is a commodious craft. making regular trips over the lake, and which trip is so decidedly interesting and novel that one enjoys every moment of the time taken for the tour. Winnspesaukee is very irregular in shape, and its surface is studded by no less than three hundred islands, some of them being mere dots, while Manhannock has an area of three hundred and fifty acres.

It is around and about these islands that the steamer ploughs its way, and the primitive ruggedness that the shore line presents is an ever-changing panoramic effect that has made Winnipesankee renowned as a scenic wonderland.

September is of all times the best to visit the lake, for the autumn foliage and the wonderfully clear atmospheric surroundings are a combination that is sure to bring delightful impressions. The Boston & Maine Railroad publishes a Lake Book which tells of Lake Winnipesaukee and thereabouts interestingly, and for a two-cent stamp the Gen'l Pass'r Dept., B. & M. R.R., Boston, will send it

CTUDIES IN THE THOUGHT-WORLD.

By HENRY WOOD.

Contents—Ownership through Idealism; The Evolutionary Climb of Man; A Great Art Museum; The Vital Energy and Its Increase; A Corrected Standpoint in Psychical Research; The Divinity of Nature; The Hygiene of the Consciousness; What is Man? Our Relations to Environment; Divinity and Humanity; Has Merital Healing a Valid Scientific and Religious Basis? The Unity of Diversity; The Dynamics of Mind; Auto-Suggestion and Concentration; Human Evolution and the "Fall"; Omnipresent Divinity; Mental and Physical Chemistry in the Human Economy; The Education of Thought; The Nature and Uses of Pain; The Sub-conscious Mind; The Psychology of Crime; The Signs of the Times.

These papers deal with thought education, mental science and spiritual evolution in their pragifical aspects. Their restorative forces are explained and applied to human life, No one can read this book without receiving a great mental and spiritual upilife. QTUDIES IN THE THOUGHT-WORLD.

and spiritual uplift.

Fine English cloth, pp. 269; price \$1.25. Other books by the same author: IDEAL SUGGESTION THROUGH MENTAL PHOTOG RAPHY. Fine cloth, octavo; price \$1.25.

EDWARD BURTON (a Novel). Cloth, \$1.25; paper, 50 GOD'S IMAGE IN MAN. Cloth, pp. 258; price \$1.00. THE POLITICAL ECONOMY OF NATURAL LAW. Fine

For sale by BANNER OF LIGHT PUBLISHING CO | DOEMS By EDITH WILLIS LINN. This

POEMS By EDITH WILLIS LINN. This volume, from the pen of the gifted daughter of Dr. F. L. H. Willis, will meet with a warm welcome in the homes and from the hearts of every admirer of lofty spiritual thoughts charmingly expressed. The writer, aspiring to her loftlest ideal, is rewarded with an inspiration of excellence that is seldom surpassed, if indeed equalled.

Mrs. Linn's muse finds in every place and object something to embain in litting verse; alke in the ruins of the past and the glories and wonders and the most familiar things of the present. She sympathizes with the sorrowing, revels with those who rejolee, and holds companionship with the thoughtful and the studious. Hence it is unavoidable that her book shall find appreciative readers among all classes. 16mo, cloth, pp. 167, with portrait. Price \$1.00, postage 8

For sale by BANNER OF LIGHT PUBLISHING CO.

VARIOUS REVELATIONS: With An ac-VARIOUS REVELATIONS: With An account of the Garden of Eden, and the Settlement of the Eastern Continent, as related by the leaders of the wandering tribes. From the Age of Enoch, Seth and Noah, to the Birth of Jesus of Nazareth, as related by Mary, his Mother, and Joseph, the Foster Father, with a Confirmation of his Cruclixion and Resurrection, as related by Pilate and the different Apostles. Also, an Account of the Settlement of the North American Continent, and the Birth of the Individualized Spirit which has followed.

Cloth, pp. 391. Price \$2.90, postsage free.
For sale by BANNER OF LIGHT PUBLISHING CO.

Cloth, pp. 391. Price \$2.00, postage free. For sale by BANNER OF LIGHT PUBLISHING CO. IMMORTELLES OF LOVE. By J. O. BAR-RETT, author of "Spiritual Pilgrim," "Looking Be-

MMORTELLIES OF LOVE. By J. O. BAR-RETT, author of "Spiritual Pilgrim," "Looking Beyond," "Social Freedom," etc.
Axiomatic; Radical; Spiritual; Equality of the Sexes;
Moral Incidents; Perfected Marital Relations; Improved Childhood Demanded; Sacredness of Home; Mated Souls in the Eden of Love.
Bound in tinted paper, beyeled boards, \$1.50, postage 5 cents. Plain cloth \$1.00, postage 5 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE NEWEST OF NEW WOMEN. A Bos I ton Incident. By W. J. COLVILLE, author of "Onesi mus Templetor," "Dashed Against the Rock," "With One

Pamphlet, pp. 34. Price 5 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

GOOD NATURED BABIES ARE THOSE RAISED ON BORDEN SYNCK BHYHO EAGLE CONDENSED MILK SEND"BABIES" ABOOK FOR. Borden's Condensed Milk Co., N. Y. Mar. 4.

Notice.

Any materializing, physical or slate-writing mediums contemplating a trip to Europe, will find it to their interest to communicate with the Secretary of the "Liverpool Psychical Re-search Society." Reliable mediums will find a hearty welcome, and be assured of an engagement. Address J. Anderson, 14 North View, Edge Hill, Liverpool, Eng.

Passed to Spirit-Life.

From the home of his son, Arion C., 171 Pine street, Lawiston, Me., Aug. 28, DR G. AMOS PIERCE. The transition of Dr. Pierce was very sudden, but his wife is a Spiritualist and so is not left without consolation

If you Feel Depressed

Use Horsford's Acid Phosphate.

Dr. W. E. PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles with good result."

STARNOS: QUOTATIONS FROM THE INSPIRED WRITINGS

ANDREW JACKSON DAVIS,

Seer of the Harmonial Philosophy. SELECTED AND EDITED BY

DELLA E. DAVIS, M.D. A Compend of the remarkable teachings contained in hirty volumes written by the "Poughkeepsie Seer" under he inspirations of the Summer-Land while in the Superior

the inspirations of the Summer-Land while in the Superior Condition. The world cannot but be grateful to Mrs. Dr. Davis for her successful compilation. "Starnos" is the whole body of teachings in a beautiful form. "Starnos" is an elegant little volume for a present. It is a bouquet of beautiful thoughts. It contains hundreds of brief sentiments, maxims, morals, rules for life's guidance, and embodies the teachings of the New Age. It is finely printed and beautifully bound. As a birthday gift, or for a hollday present, nothing can be more appropriate than "Starnos." Price, in fine cloth, 50 cents; extra fine, gilt edge, 75 cents For sale by BANNER OF LIGHT PUBLISHING CO.

PSYCHOPATHY;

SPIRIT HEALING.

A Scries of Lessons on the Relations of the Spirit to its Own Organism, and the Inter-Relation of Human Beings with Reference to HEALTH, DISEASE AND HEALING

Accompanied by Plates illustrating the Lessons.

By the Spirit of DR', BENJAMIN RUSH, through the Me-diumship of MRS, CORA L, V. RICHMOND. Price \$1.50.
For sale by BANNER OF LIGHT PUBLISHING CO. NANSWERABLE LOGIC: A Series of

Of THOMAS GALES FORSTER

O Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity. The book contains twenty-four Lectures, of which the following are the titles: What is Spiritualism? The Spiritual Body: The Analogy Existing between the Facts of the Bible and the Facts of Spiritualism; Philosophy of Death; What Lies Beyond the Veli; The Resurrection; Future Rewards and Punishments; Joan of Arc; Human Destiny; Spiritualism of the Apostles; Heaven; Hell; The Devotional Element in Man; Thanksgiving Day; Do We Ever Forget? Clairvoyance and Clairaudience; What Spiritualists Believe; Spiritualism Without an Adjective; Christmas and Its Suggestions; Protoplasm; Anniversary Address; Spiritualists and Mediums; Yo have Bodies, but ye are Spirits; The Unity of God.

Cloth, large 12mo, beveled boards. Price \$1.00, postage free.

For sale by BANNER OF LIGHT PUBLISHING CO.

MOLLIE FANCHER, THE BROOKLYN ENIGMA.

An Authentic Statement of Facts in the Life of Mary J. F. ncher, the Psycholosical Marvel of the Nineteenth Cenury. By UDGE ABRAM H. DALLEY. Finder, the Psychological Marvel of the Nineteenth Century. By UDGE ARRAM H. DALLEY.

Judge Dalley has proved himself a most competent blographer, and has done a deed of great value in presenting to the public, in book-form, the principal events in the life of Miss Fancher. While authenticity is his principal object, he has couched his narrative in such attractive terms that it is a most readable compilation of rich and enduring thoughts as well.

The proceeds of the book are given to Miss Fancher, and

The proceeds of the book are given to Miss Fancher, and in appreciative public can do no better service to her than by buying liberally, and by spreading this most interesting ecital of a marked character in the world's history.

12mo, cloth. Price **S1.50**; postage 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

LYCEUM LESSONS.

By G. W. KATES. Being a Series of Questions and Answers in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies. Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum Leader and Scholar, and of great value to the General Cause of Spiritualism. The inquirer after truth will find much to instruct. They are so written that all minus may find the lessons of practical utility.

Bristol board covers, 10 cents each; \$1.00 per dozen; \$7.50 per hundred.

per hundred. For sale by BANNER OF LIGHT PUBLISHING CO. THE RELIGION OF THE FUTURE. Two Discourses, delivered by Mr. SAMUEL H. TERRY, on the subject of MODERN SPIRITUALISM.

No. 1 treats on its *object*, and No. 2 on its religion. Pamphlet, pp. 32. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

HELEN HARLOW'S VOW. By Lois Waisbrooker.

An interesting and helpful story, graphically portraying woman's helpless and dependent condition, the numerous snares that beset her in every path she may seek to travel, what timely words and friendly aid will do to a despairing and sinking woman, and what obstacles a determined and plucky woman may overcome.

Paper, pp. 290; price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

ECONOMIC SCIENCE; or, The Law of Balance in the Sphere of Wealth. By JOEL DENSMORE, with Introduction by Lois Walsbrooker.

A workingman's exposition of the law through which wealth centralizes in the hands of the few to the injury of

the many. Paper, 25 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

ONESIMUS TEMPLETON. A Wonderful Story by W. J. COLVILLE.
Though this work is professedly a novel, it abounds in short essays and sparkling dialogues explanatory of the Spiritual Philosophy and all things related thereto. Young people are delighted with its racy, romantic plot, and the oldest readers are charmed with the depth and clearness of its inspiring teachings.

ts inspiring teachings. 260 pages, cloth, price, postpaid, 75 cents; paper, 40 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

DRACTICAL ASTROLOGY, Being a Simpic Method of Instruction in the Science of Astrology By ALAN LEO.

By ALAN LEO.

This reliable work, dealing with the true Astrology, can be safely recommended to all students of this truly wonderful science.

It contains the most simple method of instruction ever published, and makes clear and practical an otherwise difficult study. It also contains the latest Glossary of Astrological Terms.

Bound in cleth, pp. 204. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CC.

OTARILING GHOST STORIES, by an Equinom sent Scottish Seer. 74 Complete Stories. 24 Illustrations. One of the most entertaining books ever issued. Only 15 cents. Postage free. For sale wholesale and retail by BANNER OF LIGHT sale and retail by BANNER OF LIGHT PUBLISHING CO.

OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT OF MARCH 25, 1899.

AND PREMIUMS .- FACTORY TO FAMILY Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth \$10.00 each. The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.